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Vol. 8.

No. 1

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

W H Worsham

Apr 85

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Brethren wishing to communicate with ELDER MITCHELL, in asking views on scripture, or in submitting articles written for the GOSPEL MESSENGER to his inspection, or in remitting money, will address him at Opelika, Ala.—R.

JANUARY, 1886.

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Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

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DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

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By Elder JAMES H. OLIPHANT, Buena Vista, Monroe county, Ind.

TERMS.—One copy, 75c.; Five copies, \$3.00; Twelve copies, \$6.00.

We have not time to read the work of Brother Oliphant, but it is commended by those who have read it.

TEMPLE, Bell' county, Texas.

To All Whom it May Concern: We, the members of Little Flock Church, in conference assembled, have this day excluded Wilson M. Whatley from our fellowship for cursing, telling falsehoods and adultery.

The said Whatley has, or did have, a joint church letter given by us to him and his wife, Lucinda T. Whatley.

Done by order of the Church, October 31, 1885.

G. M. HALBERT, *Clerk.*

WM. THOMAS, *Moderator.*

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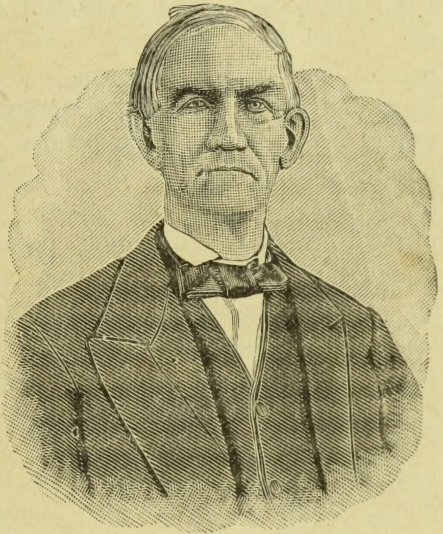
Devoted to the Primitive Baptist Cause.

No. 1. BUTLER, GA., JANUARY, 1886. Vol. 8

BIOGRAPHICAL.

ELDER JAMES WAGNER.

I was born in Franklin county, Tenn., Dec. 25th, 1821. My parents' names were Solomon Wagner and Dicy Russel—the latter a daughter of Major Russel, who accompanied Jackson in his campaigns against the Indians. This I mention that such of his numerous offspring, with whom I am not acquainted, that see this, may know we are related.



My father was in very good circumstances when I first knew him, and was a farmer, and learned all his boys to be good farmers, of whom there were nine, and three daughters, all of whom lived to have families. Our education was limited, as people in that day did not take as much interest in education as now. My father died in the fall of 1840, and my mother in 1860, having been near sixty years a member of the Baptist Church. My father was for a long time a Baptist in principle, but never united with the church.

In common with all of Adam's race, as I believe, in early life I had serious thoughts about death and judgment; but in the fall of 1840, while walking alone in my father's apple orchard as suddenly as thought, with invincible power, I was made to realize that I was a desperate sinner against a just and holy God, and equally as sudden all earthly comforts present and prospective fled; the gloom that overshadowed and encompassed me was deep and depressing, being environed as it were with the very flames of hell. In this state of mind for the first time in life, I thought I would in a formal way, petition my offended Sovereign for mercy, and for that purpose selected and started to a retired place where I thought none but the omniscient eye of Jehovah could see me. But I did not proceed far till my mind was forcibly impressed with fear of uttering one word to such a glorious being as I now viewed my Sovereign to be. But the conviction of my awful condition became so depressing that I ventured to go to the place first selected, get on my knees and try to ask the Lord for mercy; but it seemed the words uttered, myself and miserable state, were shut out from the presence of a sin-avenging God, and that I was certainly doomed to suffer eternal banishment from his peaceful presence. These exercises began on Friday evening and continued with increased intensity, if possible, until the next Sunday evening, in which time I slept no sound sleep. I withdrew from company to a densely shaded creek bottom, meditating upon my awfully miserable state, to try to make my complaints known to my offended Maker, and petition for mercy upon a poor hell-deserving rebel, and as I trust, when legal hope fled and creature helps failed, the good Lord appeared and gave the oil of joy for mourning, the garment of praise for the spirit of heaviness. Under such transporting emotions of soul, I arose from the earth praising such a glorious and merciful God as I now viewed him. All things wore a lovely appearance and seemed to be praising God in accents the most pleasing; the sun shone brighter, the birds sung sweeter, and the trees wore a delightful appearance; in a

word, melody took the place of confusion, and rejoicing of distress and sorrow, furnishing a beautiful comment on the language of the psalmist and prophet, "All thy works shall praise thee, O Lord! and thy saints shall bless thee! they shall speak of the glory of thy kingdom and talk of thy power; the mountains and hills shall break forth before you into singing, and the trees of the field shall clap their hands!" Though the poor sinner, under a sense of sin, condemnation, and wrath, feels that he is dwelling as it were in the suburbs of hell, his state and circumstances have entered the portals of heaven, and a merciful God is dealing with his children in fatherly kindness even in their deepest troubles and sorrows, that they may fully appreciate and never forget the blessings of salvation.

While thus exercised I thought I would go and tell my mother what had befallen me, but had not gone far before it occurred to me that I might be mistaken, and had better wait till more fully assured of a work of grace. In this state of doubt and uncertainty I continued, with occasional manifestations of God's love and reproofs for my rebellion, till the summer of 1854, when I resolved, after maturely considering the subject in all its bearings in connection with my duty to God and myself, to offer myself to the Primitive Baptist Church, believing it to be the Church of Christ, which I did in connection with my wife, at Old Macedonia Church, in four miles of where I now live, and was baptized by Elder John P. Walker. Soon after this the duty of appearing before my brethren and fellow man in a public capacity, under a sense of unworthiness, incapacity and unfitness in every sense—the importance of the position and the obligations involved, filling me with terror and racking my very soul, against which I fought and contended with all the power and zeal of which I was master—was impressed upon me and continued with me for about two months, when, being so overcome with the love of God, my proud heart was humbled, my opposition and rebellion removed, that I rose in conference and in much weakness, tried to tell my brethren some of the

exercises of my mind; and that I was willing to labor as a child in any place where it was God's pleasure I should. The church responded by giving me full liberty to exercise my gift, which, with much weakness and diffidence as occasion required, I did, until the next fall some time, if I mistake not, a committee from a sister church (the Boiling Fork) requested my ordination, which was consented to, the time set, and a presbytery called, consisting of Elders Elijah Turner, I. E. Douthit and Richard Fain, who officiated in my ordination. Under a kind providence I have been enabled to travel and associate with my brethren a great deal, which I enjoy very much.

On the 23rd day of December I was married to Miss Mary A. Hudson, with whom I lived pleasantly till July, 1861, when she died. She gave birth to ten children; eight of them are living, seven of whom joined the same church to which I belonged. In February, 1864, I married a Mrs. Champion, a widow, whose maiden name was M. A. Sewell, who gave birth to seven children, four living, and three died in infancy. My circumstances, in a pecuniary sense, were good up to the late war, when all my property, except land and household property, was taken and destroyed; since which time, by the agency of a very treacherous and corrupt man, I have lost my land, and am living on a thousand dollar homestead, with a judgment hanging over me.

In the foregoing, response to the suggestion of Brother Mitchell, I have condensed all I could.

Your unworthy brother in tribulation,
Decherd, Tenn.

JAMES WAGNER.

EXPERIENCE.

*John A. Adams—Dear Son:—*By your request, I now endeavor to give you a sketch of what I hope the Lord has done for my poor soul, though often fear I am deceived. I have been impressed for two years to write a reason of my little hope, but could not see why it was. I did not know

there was any one that wanted to know my travails, but when we received your letter some time ago, requesting me to write, I then thought I could see why it was. It truly gave me some consolation to know that I had one child that wanted to know my experience. Perhaps it may be some comfort to some of the children when I am gone from this troublesome world.

I was raised by very strict parents. My father was a preacher before my recollection. He kept up family prayer every night, and often talked to his children. He told us what would be our doom if we died in the love of our sins. It often caused me to have serious feelings, and I often promised myself to do better, but would find these promises often broken. In 1851 I went to the Harmony Association at Providence Church, in Sumter county, Ga. I reckon I went there as careless and unconcerned as any hard-hearted soul ever did. I had come to the conclusion that I would go on and take my pleasure. I was young and full of life, and delighted in lively company, so the meeting did not interest me much. At old Brother Market's on Monday night, they had preaching, though the most of them were strangers to me, and I gave but little attention until old Brother Battle arose to close. Before he got through, he drew my attention more than common, and in the close he told the people he felt like he wanted to pray for them, if there was any one that felt the need of prayer. My father met him on the floor first, gave his hand, and said, "Brother Battle, I want you to pray for my children, for if there is any change in them, I can't see it." He then turned and looked at me with tears trickling down his cheeks. There was a feeling came over me I can't express. I felt so weak and trembling, I thought I would have to take my seat. But instead of taking my seat, I found myself going to father and Brother Battle, giving them my hand to pray for me. My son, right there was the first time I ever felt myself a poor, lost, helpless, and condemned sinner before God. When the meeting closed, I could not keep from weeping to save my life. I did not want any one

to see me, so I asked Brother Market's daughter to show me my bed, telling her I felt badly and wished to retire. She took me to a room where I lay down, but did not sleep. I lay and wept until my pillow was wet with tears. I did not know what was the matter with me. I did not feel sick, but it seemed there was a load on me I could not get off. I tried to sleep, but could not, and felt to be one of the most miserable creatures in the world. I could not get rid of the words, "Brother Battle, pray for my children." When morning came, I tried to wear off these feelings. It was the last day of the meeting, and the meeting having closed, father, mother, and myself started home. I was very anxious to get home, as I had been from home over a month, and thought when I reached home these feelings would leave me; but they did not. My troubles became so great I could not sleep; the company of the family was of no comfort to me; I wanted to be alone, where no one could talk to me. I had now come to where I knew not what to do, as all my efforts to wear off these feelings had failed. I now, for the first time, began to seek the lonesome grove to try to pray to God to have mercy on me, a poor sinner. The very breathings of my soul were, "Lord have mercy on me, a poor sinner."

I then felt like I had committed a sin in trying to pray, and God would not hear my prayer. I now became to be so afraid of God and his judgments, that I felt like if I stepped out of doors after night, the devil was there to catch me. Mother would ask me what was the matter with me that made me so foolish. I then would turn my back to her to keep her from seeing me shed tears, for I could not help it while in this condition. Thought I would marry, which I did in a short time, change my way of living and all this would leave me. I then felt like my troubles had left me in some degree, and thought I was getting the upper hand of them, and would soon be all right again. I went on in this way for some time, and got to believe it was nothing more than excitement of mind. But alas! this burden returned and it seemed like my troubles were greater than ever before. I felt like I was too mean to

live with your father, for I believed he was a good man and could see all my faults. I came to where I would have exchanged myself with any beast of the forest. Oh! what could I do but try to pray, and it seemed like my prayers would rise no higher than my head. I could neither eat nor sleep while in this trouble. One night I had a dream, in which I saw a lake of fire that was filled with the wicked, and of all the pitiful begging for mercy, they did it! and I thought I was to be put in there with them, and as I would get so close and so near in, that I would be almost gone, I would raise my arms and cry for help, thinking I would soon be gone and hell would be my doom. I awoke in this condition, and it seemed that my troubles were more than I could bear. I felt like I had not a friend on earth nor in heaven, yet I kept all this concealed from the family. They would often ask me what was the matter, but I would tell them I did not feel well. I went on in this condition about two years; sometimes bowed down in sin and at others it would seem to give way. I now felt like if I could go to meeting I would hear something that would be of some comfort to me. So when meeting time come on at Old Sardis, I went, and it seemed that the preacher told my feelings so plainly that if I had ever told them to any one, I would have said they told him, but I had not. I felt like my burden was so great that I could never go home without telling some one of my feelings. And when I started home old Brother Morgan asked me to get in the buggy with him. I did so, and was glad of the chance, for I thought he was a good man if there was any, and he could give me some comfort. He did not go far before he began to talk to me, and I told him my feelings. He told me the Lord was able to deliver me from my troubles, and where he commenced a good work he would carry it out. We then had come to where we had to separate. Mr. Adams and myself went on home. I prepared dinner, but could not eat. My burden was so heavy I felt like I would sink in despair. I felt like I had sinned away the day of grace, and the door of mercy was shut against me, and if God sent me away to hell

he was just. Thought the time had been when I might have been saved, but now, alas! it was too late, my arms were too short. I now felt like death was at the door and I would never see the sun rise or set any more. I now thought I would go and try to pray one more time for the last, and if I had to go I wanted to go praying. I went down in the field, on a hillside, where I thought no one could see or hear me, and stood to look at the sun go down, as I felt like it was the last time. I then fell upon my knees to try and pray, but my quivering lips would not allow me to speak above a whisper. As I arose these words came to me:

I'm not ashamed to own my Lord,
Nor to defend his cause,
Maintain the honor of his word,
The glory of his cross.

Jesus my God, I know his name,
His name is all my trust,
Nor will he put my soul to shame,
Nor let my hope be lost.

My son, right here is something I can't express. My burden was gone and joy filled my soul, and to save my life I could not keep from praising God. I went back to the house repeating the hymn. I did not think at that time I ever would be ashamed to own Him any more. I thought I would go and tell Mr. Adams what I hoped the Lord had done for me, but when I got to the house he was about starting to the lot to attend to feeding the stock, so I did not say anything to him just then. I felt like I wanted to tell everybody my feelings. The nights were short, so we retired early, but I was so overjoyed that I could not go to sleep until I had told your father my feelings. That caused him to tell me some of his, so we had a good meeting there alone. When I arose the next morning it seemed like I had gotten into a new world. I felt then like I never would see any more trouble. I soon began to feel like there was something I ought to do, consequently baptism began to impress me. My father came to see me and I told him my feelings. He told me it was my

duty to go to the church. But now doubts and fears began to arise. I was afraid that I was deceived and had deceived father. But when meeting time came I went, and when I got there I thought they were the most lovely people I ever saw. Brother Stewart arose and took this text: "How can he that is killed to the love of sin live any longer therein?" Before he closed, I thought if pa and the rest of the family were there I would offer myself to the church, but they were not, consequently I thought I would wait until they could be there. But when the door of the church was opened, the first thing I knew I found myself going forward. I related some of my travails and was received. Baptism was deferred until the next Sunday, as it was my desire to be baptized by my father. So on the fifth Sunday in October, 1853, I was baptized, together with Mr. Adams, by my father. It was a happy day with me, and I felt like I would never see any more trouble. But doubts and fears continued to arise. And from that day until now, I have lived in doubts and fears.

Many gloomy hours I have to pass through, and if ever I am saved, it will be one poor sinner saved by grace. Now, my son, I have given you a small sketch of my travails for two years under conviction for sin, but the half is not yet told. I will close. Remember your mother in much tribulation.

LUCINDA ADAMS.

John, as I have a small piece of paper that is not filled, I have a little dream that often presents itself to me. Twenty-three years ago I dreamed that Sis (your aunt Sylvira) and myself took a walk off in an old peach orchard, and as we went along Jesus appeared before us. We stopped, and I asked him if that was Jesus. He says yes, and you are my children, and took both of us in his arms and blessed us. He then told me to go back and stay a little while longer. I thought it grieved me to think I had to go back. I wanted to go with him, for he was the most lovely object I ever saw. He then disappeared with Sis in his arms, and I returned to the house alone. I then awoke. And in three months from

that time Sis died, and I believe she is now resting with Jesus. She had not made any profession, but had a hope several years before she died. I am still here for some purpose unknown to me. This is nothing but a dream, but it often comes up before me in my doubts and fears, and gloomy hours. And sometimes it is of some comfort to me.

LUCINDA ADAMS.

Bluffton, Ga., July 6th, 1879.

“Known unto God are all his works from the beginning,” or as some translate, from eternity.—Acts xv. 18.

God’s knowledge is infinite, embracing all things, times, places, circumstances and events. God being eternal, his knowledge must be eternal too, and undivided; his purposes and resolves were from eternity; God’s knowledge is always the same, as it is immutable, without succession or any distinctions of time, as he is the same yesterday, to-day and forever, absolutely and perfectly knowing all things past, present and to come. As Dr. Gill says, he sees the past without recollection, the present without a medium, the future without foresight; God’s knowledge is undivided, incommunicable and peculiar to himself.—Psa. cxlvii, 5; cxxxix. 6 and l. 11; Isa. xlvi. 10; Jer. x. 6, 7; Mark xiii. 22; Eph. i. 11; Heb. xi. 13 and Job xxviii. Our next inquiry will be into the works of God: 1st. What are they? (Answer.) In the beginning God created the heavens and the earth; the earth to be inhabited by its numerous inhabitants, the heavens for those orbs or luminous bodies to warm and give light to the earth with its inhabitants, and to mark the times and seasons. In Gen. i. 21, it is said God created every living creature and subordinated it to man’s dominion; and for his sustenance gave him every herb bearing seed on the face of the whole earth. In 31st verse of same chapter the Great Creator pronounces every thing he made very good. Paul says to his brethren at Colossa, “for by him (God) were all things created in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; that all things were created by him and for him; and he is before all things and by him all things consist.” The Lord hath made all things for himself: yea, even the wicked for the day of evil.—Prov. xvi. 4. Thou hast created all things and for thy pleasure they are and were created.—Rev. iv, 11.

It is then evident that the eternal and infinite mind of the great Creator embraced this material world in all of its original elements, with all their connections and relations and all their operations, to the final consummation of his purpose in their creation, as fully and completely before their creation even, as when he shall summon the nations to the tremendous audit in the end of time. And as God is the great creator, adjuster,

arranger and disposer of all his creatures on earth, and all the host of heaven, and by a special overruling, Providence controls and subordinates all things to one grand end, his own glory, and the consummation of his purpose, all that takes place in time must not only be the result of divine arrangement, but also contributes to the grand end; for it would be unworthy of God to suppose he had not, according to his most consummate wisdom, arranged and disposed all his works, in all their manifold characters, and give them such relations, and combined them in such a manner, as in their activities or operations they would so co-operate as to promote the will and pleasure of the author; and as he created all things for himself, he created nothing for which he had no use, he therefore determined and assigned each and every part and particle its place and office on this great theater of action. And in view of harmonious results the infinite contriver pronounces it all good, to answer the end for which he created it. As there are some who seem to think there are two conflicting powers operating independently, designated the God of heaven and the God of this world, may the writer be fully imbued with the spirit of his divine Master and enabled to present the subject in the light of enlightened reason and revelation. If God did create all things, dispose and govern or control all things, and know all his works from the beginning, does it not necessarily follow that all that takes place in time is the direct result of previous arrangement, predicated upon the counsel, purpose and pleasure, of the Great I Am that I am? as he says my counsel shall stand and I will do all my pleasure. Some may object and say this would make God the author of sin; when the enquiry should be with us, is it true? being fully assured that as a great sovereign he will protect and secure his own conduct and character against impeachment, as he works all things after the counsel of his own will and doeth according to his will in the army of heaven and among the inhabitants of the earth, as he giveth not account of his matters to his creatures; therefore, there is no authority or power in heaven, earth, or hell, to bring him to judgment, or challenge his right to do his pleasure, or as seemeth, him good. The true state of the case must be embodied in the preceding, else some, or all events, are the result of chance, accident, or fortune, which stand in direct opposition to divine sovereignty, purpose, or design, together with all the divine perfections. If the words chance, accident, contingency, or fortune, have any meaning at all, they refer to the secret or hidden operations of divine providence in the execution of God's purposes, and could have no name were we acquainted with them—that is, the secret workings of God's government; give us this knowledge, and the terms chance, accident, contingency, and fortune, would vanish into their original nothingness, as they are terms demanded by our ignorance of God's operations in the conduct of his universal government. Chance and the free agency of man are twin sisters; the one cannot exist independent of the other; free agency being the cause, chance, or accident the effect, and are both incompatible with revelation and sound reason, in conflict

with divine sovereignty and all the attributes of God. The terms chance, or accident, suppose an event might take place in different ways, or not at all—the whole being at the option of the actor, who to act thus, must be a self-determining actor, independent of all extraneous circumstances. How does this comport with the idea that God is the author of his existence, circumstances, continuance, time, and every thing with which he stands related? Also the language of the prophet, “O Lord, I know the way of man is not in himself;” again, if the Lord gives his creature man life and takes it from him, as there is a time to be born and a time to die; and as God holds these two links in the chain of man’s existence, the beginning and ending, is it not absurd to suppose he (man) fabricates and connects all the intermediate links? if he does not, he is not a self-determining agent, and therefore all things must take place with him according to appointment. If the doctrine of chance and free agency have been refuted in the foregoing remarks, the doctrine of necessity or divine appointment has been established negatively at least, for one or the other must necessarily be true; and as they are antagonistic, the one must give way to the other. And, as upon the principle of chance, or free agency, things may or may not take place, or may take place in divers ways according to the determination of the agent or actor, so we define its opposite to be according to purpose and arrangement, if so, necessarily, as it could not take place otherwise than it does. If this holds good in one instance, it will in every other; and, as we are assured that many future events have been foretold with the unerring precision of inspiration, there can be no escape from the conclusion that such predicted events took place necessarily; to do so would be to take refuge in atheism or Arminian infidelity. As to the many supposed and absurd inferences of the disastrous effects of such teaching as the above I shall say nothing now, but will test what I have written by inspiration. “O Lord, I know the way of man is not in himself;” if so, he is controlled by another and acts from necessity, so far as the event is concerned. Though a mighty sovereign God numbers the hairs of our heads, is the guardian and protector of sparrows, directs the sun, moon and stars in their courses; clouds form and water the earth by his direction, who maketh a way for the lightning of the thunder, measured the waters in the hollow of his hand, comprehended the dust of the earth in a measure, weighed the mountains in scales, and hills in a balance; behold the nations are as a drop of the bucket and are counted as the small dust of the balance; all nations are before him as nothing, counted less than nothing and vanity; he sitteth upon the circle of the earth and the inhabitants thereof are as nothing; he stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; he maketh poor and maketh rich, he bringeth low and lifteth up; he sent Joseph into Egypt and a lying spirit into all of Ahab’s prophets. Though man is born like a wild ass’ colt, he is thought by some to be a self-determining free agent. I might continue *ad infinitum* to produce

scripture in proof of the points made, but must desist, for these and other equally cogent reasons, I fully believe that all the distinctions in the scale of being, from the highest to the lowest, are distributed to each in number, weight, and measure, according to the sovereign will and pleasure and by the unerring providence of him who worketh all things after the counsel of his own will, who is glorious in holiness, fearful in praises, doing wonders. O, Lord, how manifold are thy works in wisdom; hast thou made them all? the earth is full of thy riches; open the eyes of thy poor, finite creatures that they may behold wondrous things out of thy law. Your brother in gospel bonds,

Decherd, Tenn.

JAMES WAGNER.

[The above was put in type in November, hence is in small type. We do not aim to put any in small type in future, except Extracts and Obituaries.—R.]

STEWARD'S MILL, TEXAS, Nov. 29, 1885.

Dear Brother Respass:—In a general point of view we are all well pleased with the GOSPEL MESSENGER. But as man is poor and imperfect at best, and the writers for the MESSENGER widely scattered, it is not to be expected that there will be perfect agreement in everything. As to Predestination, I can't see with some brethren, and I think the trouble is that some brethren blend the eternal wisdom and foreknowledge of God into predestination, and thus fail to rightly divide the word of truth. I can see that Adam was a subject of law, and that there was nothing in the nature of the law too great for him to comply with. See it was by the disobedience of one man that sin entered into the world, and death by sin; see that death hath passed upon all, for that all have sinned. Yet God, in his eternal wisdom, saw man in his created state and also in his fallen state, and having all power, was able to work all things according to the counsel of his own will; and therefore in his wisdom, before time began, was able to prepare the sacrifice in the body of Jesus that was sufficient to redeem those given Christ in the covenant of redemption before the world began, leaving the balance of the race of Adam in the condition the whole family was in by or through the sin of Adam. Now, if the foreknowledge of God was synonymous or equal to a decree, it would have been by

decree, or predestination of God, that sin entered the world and death by sin. I think we should take the advice of our fathers in the London Baptist Confession of Faith in 1689, wherein the brethren are cautioned not to use the doctrine of the decrees of God so as to make God the author of sin. I understand that revealed things belong to us and our children, and secret things to God. So if we think we have some understanding of deep and mysterious things, and we find that it will cause trouble and confusion amongst the brethren, we had better have it to ourself, rather than force it upon our brethren. And I think if there was more preaching upon the experimental and the practical duty of the church and Christians, and less about the hidden and unknown secrets of God, we would be better informed and have less trouble amongst us.

Yours in hope,

JOHN D. MATHEWS.

WHAT A WONDER.

“What a wonder I have been to many,” as well as to myself. This being my birthday, September 20th, 1885, I thought I would have preached a sermon, but being disappointed, I thought I would write a short piece. To think that according to God’s purpose, on the 20th day of September, 1806 I was born of the flesh. God’s goodness and mercy have been extended to me all my life. About the last of August, or first of September, 1829, I was born of the Spirit, I hope, when God did reveal to me that he did love me in his Son before the world began.

“And I the seal of this received,
When on Jesus I believed.”

“What a wonder that I, so vile a sinner, should be beloved so.”

On the 19th day of September, 1829, I gave to the church a reason of my hope in God, and would have been “born of the water” on the same day of the month that I was born of the flesh, had not the minister been sick; for this reason it

was postponed for a month. And I can say with David, that "God is my strong refuge—let my mouth be filled with thy praise and thy honor all my days." Cast me not off in time of old age—"forsake me not when my strength faileth." Now, when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation, and thy power to every one that is to come. "O God thou hast taught me from my youth, and hitherto I declared thy wondrous works and thy salvation, and thy power to save thy people. Thou hast done great things for me, whereof I am glad." The Lord has blest me in my seventy-ninth year with the privilege of baptizing twelve into the fellowship of the church, and I hope that the Lord will bless me through my eightieth year to do as much good. "For in the Lord do I put my trust."

ISAAC HAMBY.

Conyers, Ga., Sept. 20, 1885.

IN THE BANQUETING HOUSE.

I toil on my way with the others, I toil at my daily task,
I am sometimes weary and careworn, and sometimes I wear a mask
And cover with smiles and sunshine a heart that is full of tears,
And yet, and yet there is joy divine, and it crowns my burdened years.

For sometimes there comes a whisper in the silence of my soul
Rise up, my love, my fair one, and forget the sorrow and dole,
And come to the house of the banquet, and feast with the King to-day,
And oh, when I hear the summons, is there aught except to obey?

And what if the way be dreary, and I sometimes think it long,
There's always, sooner or later, a bit of a cheery song,
And what if the clouds above me are sometimes thick and gray,
There is never a cloud on the mercy seat, where I meet him day by day.

So I go on my way with the others, I am often weary and spent,
But aye in my heart I am thankful, happy and well content.
For oft in the early dawning, and oft at the fall of day
He calls me in to the banquet, and what can I do but obey?

EXPERIENCE.

Brother Jas. J. Gilbert.:—In regard to my experience, the following is the substance :

I became, from some cause, troubled on account of sin and of my future destiny, and was made to feel myself a poor, lost and justly condemned sinner in the sight of God. While in this condition I would often try to ask God to be merciful to me, a helpless sinner. I was in this condition for some time, feeling there was no help for me. While at my mother's one night, I had been trying to beg the Lord for mercy, but all hope for me seemed passed; I, as I have always believed, went to sleep in this state of trouble and dreamed that my sins were forgiven. I waked rejoicing and praising God. I cannot describe my feelings. It seemed to me that everything was lovely, and I felt perfectly happy, rejoicing for some time, feeling that all was well with me. Finally the tempter told me this was but a dream, and that I had no hope. Since then I have desired to have the same burden back again, that I might know better how it left me, but have never felt as before. I continue to have an humble hope that when the Lord and Saviour Jesus Christ was nailed to the cross that he bore my sins away in his own body. While running in many forbidden paths, still my great desire is that I might walk more uprightly and more worthy of the vocation wherewith I humbly hope I have been called. Dear Brother, when I view how little profit I have been, and my many short-comings, it does seem to me that if a saint at all, I am the least of all.

This leaves me only tolerable well. Hoping to hear from you soon, I remain as ever, I humbly hope, your brother in Christ.

J. N. CULTON.

Frankfort, Ky.

EDITORIAL:

J. R. RESPESS and Wm. M. MITCHELL,.....Editors

INTRODUCTORY TO VOL. VIII.

With this issue of the GOSPEL MESSENGER, the first number of the Eighth Volume is sent forth. And when we say in the confidence of faith that, "having obtained help from God" to sustain us in the past and encourage in the future, something more is intended than a mere form of words without meaning. We feel the truth of what we say, and are greatly humbled in spirit by it, knowing that we are not worthy even the least of all God's mercies which are bestowed upon us.

In obtaining help from God it is not among the least to believe that he has put it into the hearts of many of his redeemed people to willingly offer such gifts and influence as God hath given them to make the correspondence through the MESSENGER instructive, edifying, and comforting, to thousands of his poor and afflicted people. It is the command of God, and according to the order of his government among his people that, "As every man hath received the gift so they should minister the same one to another as good stewards of the manifold grace of God."—1 Pet. iv, 10. "Freely ye have received; freely give." We have nothing to offer acceptably unto the Lord or profitably to his dear children, except that which we have first graciously received of him. All the gifts in all ages of the world by which the saints of God have been reprov'd, rebuked, instructed, fed or comforted, have come from above. "All things come of thee, and of thine own have we given thee."—1 Chron. xxix, 14. In sending out the Eighth Volume of the MESSENGER we have no new doctrine to promise or proclaim, but hope to adhere strictly to the scriptures and that which each child of God has received in his experience by the teaching and power of the Spirit of Truth.

We are aware that in a faithful adherence to the doctrine

of God our Saviour, it will often be necessary to stand in the defensive. Carnal reasoning, scholastic divinity, and vain philosophy, will continue, as heretofore, to make assaults upon the simplicity of the gospel of Jesus. And however desirable it may be to avoid strife or contention, it is impossible but that "offences must come." Divine revelation assures us that even among the ministry, men will "arise speaking perverse things to draw away disciples after them."—Acts xx, 30. Their influence and teaching must be met and exposed both from the pulpit and from the press, and we should never be so fearful of controversy as to allow their perverse teaching to go unrebuked. Every true and faithful gospel minister is to some extent "set for the defence of the gospel."—Phil. i, 17. It is therefore as necessary to defend as it is to preach it. Truth always controverts and exposes error. The apostles of Christ say, "We were bold in our God to speak unto you the gospel of God with *much* contention."—1 Thess. ii, 2. And if we speak or write the gospel of God unto the saints of God even in this day, we will often find it necessary to "contend earnestly for the faith once delivered unto the saints." To do this it is not necessary that we indulge in "bitterness, wrath, clamor, evil speaking, back-biting, or misrepresenting one another. This is not the faith once delivered to the saints. Nothing should be done merely through strife or vain glory. And though at times we may have to strive and contend earnestly for the faith, we should never be prompted by personal motives of "vain glory." If the servants of God would never think of themselves more highly than they ought, but think soberly, according as God hath dealt to every man the measure of faith, they would seldom be found striving about words to no profit, but to the subverting of the hearer.—Rom. xii, 3. Every man in the church of God has not the same measure of faith and understanding in the doctrine and order of the gospel. Their gifts differ as much in their practical usefulness in the church as the foot, the hand, the eye or ear, differ in their use to the natural body. But all are useful in their place.

The strong in faith should bear the infirmities of the weak, and the weak should not judge or set at naught the strong. To his own master each must stand or fall. The church of Christ, in gospel order, is the proper tribunal for testing all matters pertaining to fellowship in the church. As individual members we should be careful not to assume the responsibilities of the church. Judge nothing rashly before the time, but wait for the regular disciplinary proceedings of the church in all matters pertaining to membership and fellowship in the church. Are we not faulty as individual members when we openly declare non-fellowship for brethren in advance of any disciplinary proceedings by any church against them? If one member has a right to do this, so has another and another, until, by this rule, each might set up for himself and thus discard and throw off all responsibility to church authority. Such a course as this always tends to divide into factions, and we become followers of men instead of followers of Christ. It would be well, dear brethren, for us to remember that in many things our understanding may be deficient, and our faith may not yet have "grown so exceedingly" as to comprehend all that is written in the word of God. 2 Thess. i, 3. If we know anything at all as we should know, we even then know only in part. According to the part assigned us and the gift bestowed upon us, so we ought to labor as good stewards of the manifold grace of God. Where but little is given, but little is required, and we are thereby relieved of the responsibility of those to whom more is given. Let us therefore abide in our own calling, stand in our own place and do our own work, without curiously or impertinently enquiring, "Lord what shall this man do?" Follow thou Jesus and look alone to him and not to man, for he, and not man, is the author and finisher of our faith. If God has given to some of our brethren to see a little further into the deep things of God than he has to us, let us not seek to put out their eyes nor fight against God.

M.

SEPARATION OF THE DISCIPLES FROM THE MULTITUDE.—MATT. XIV.

And straightway JÉSUS CONSTRAINED his disciples to get into a ship and go before him unto the other side while he sent the multitudes away, and when he had sent the multitudes away he went up into a mountain apart to pray," &c.

We notice first, that Christ sent the multitudes away. The unregenerate, though fed by Christ with natural things, are not for that reason sent with the disciples to the church. They are sent to where they belong, and the disciples to where they belong; they are separated. Christ never sends the unregenerate to the church; when they are gotten into the church, it is man's or the devil's work, and not Christ's. The multitudes return whence they came, and rest upon their own beds, in their own houses. But the disciples of Christ: those taught in spirit of him cannot rest in their former condition; they would if they could; but they can't go back. And, though they are in the waste howling wilderness, with no city of habitation, yet they cannot return whence they came. They are constrained onward. They have spiritual needs, of which, the multitudes know nothing, and cannot therefore rest where the multitudes rest. The multitudes can rest in their morality and outward conduct, but the disciples have needs too deep for that. They are brought upon the stormy deep, and realize their own helplessness and the necessity of Christ. Hence, Christ is made precious to them, but he is not precious to the multitudes, though he has fed them; but the disciples, he has fed and saved them. Thus Christ constrained them. Abraham was constrained to leave his father's house and the gods of his father, and to go whither he knew not. He was led by the spirit from the world and the flesh, and of course there was opposition in the flesh to it; it was a struggle against contrary winds, darkness, and the tempest and storm of human reason and natural passions. Human reason—the most naturally enlightened human reason is but a straw upon the seething and roaring billows of the midnight sea when Jesus is away. The man

of the multitude at home upon his bed could say with unconcern, "Have faith," but it was because he needed no faith; he felt no peril; he had no spiritual need; he was in the ease of death. Thus Christ's people are constrained. Ruth was constrained by the same power to give up Moab and go with Naomi to a people unknown to her. David was constrained by the same power to go against Goliath. The four leprous men at the gate of Samaria were constrained by the same power to fall to the Syrian host (2 Kings vii). And there were four leprous men at the entering of the gate, and they said one to another, "Why sit we here until we die? if we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here we die also; now, therefore, come and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us we shall but die; and they arose in the twilight to go," &c. In the same spirit Esther was constrained to change her raiment and go in unto the king, saying, "If I perish, I perish!" The children of God are constrained even in this day to give the world up, and like Moses, to suffer affliction with the people of God. Moses gave up the probable throne of Egypt for the tossings, contrary winds, and tribulations of the poor and despised people of God; and was made to esteem the reproaches of Christ as greater than all the honors and riches of Egypt, and to die in the wilderness solitary and alone, apart from all human kind and sympathy, as our blessed Redeemer died. So was Paul constrained, and in short, all Christians are thus separated from the world. We may be constrained to obedience by the admonitions, exhortations, and reproofs of others, if they are constrained by the Spirit to speak them. A minister may be constrained by the Spirit to serve a church which has called him by the Spirit. Thus Christ may make known to him his will. Thus ministers are constrained to preach, being made to know that "Woe is me if I preach not;" and thus they are made willing to suffer the afflictions of the gospel; not merely worldly afflictions, but spiritual afflictions, such as no mere worldly minister

would suffer. If all would wait until they are constrained by Christ to find fault, there would be less contention and more peace and unity. Because, when they are constrained by Christ, it is a necessity, and not fleshly.

Jesus went up into a mountain apart to pray. His necessities, which were the necessities of the church, separated him for a time from them; and when evening or night came, he was there alone. But the ship, or the disciples, was now in the midst of the sea, tossed with waves. Night had come up the stormy deep of their souls. The sun had gone down, for Jesus was away. The sun knoweth his going down; thou makest darkness and it is night wherein all the beasts of the forest creep forth (Ps. civ). The spiritual night had come; they were tossed and tossed; the wind was against them; everything was against them, and it was dark. Their hearts were hard. They didn't know where they were; they had lost their reckoning, knowing neither their latitude nor longitude, only that they were where they couldn't help themselves, and in the midst of the sea, and too far from land to get back even if they knew the way in the darkness and could survive the billows. O, why did we leave the shore! It was a mistake; Jesus did not send us forth; and Jesus, where is he? or is he anything more than a mere man after all! so the tempest raged. But the multitudes at home were at ease; they were not troubled, they had no spiritual needs. They had natural hunger and thirst and natural affliction, but none of this sort. But the long night was slowly passing away; the sun would rise after a while and it would be dark until it did arise. Thus Christ is teaching his disciples, and they are taught in this way of the Lord; taught their own helplessness, and the doctrine of his power, love and immutability. But Christ's eye was upon them, and they would realize it after awhile; he could and would go to them in due time and deliver them. They couldn't see him, for they were in darkness, but he could see them, and the tempest could not and would not hinder his coming to them; he had a path in the sea; could bind the wind in his fist and walk upon the roar-

ing billows in the darkness. We will not say he could not have gone to them before the time he did go, for he had all power; but we will say he could not have gone to them any sooner than he did, and for them to be able to say as they did say when he came, "Of a truth thou art the Son of God," and worship him as God. Nor was he an unconcerned spectator of their trouble; "in all their affliction he was afflicted;" he was praying for them; his heart yearned over them as the heart of Joseph yearned over his brethren, and like Joseph, who could not, when his brethren were humbled, refrain himself, but wept aloud in his joy, so Christ reveals himself to his people as having loved them all the time and before time was. Such is the oneness of Christ and his people, that their rest is his rest, and their salvation his salvation, and his inheritance their inheritance. O, wondrous grace! So the long night drew to its close; Christ came and the shadows were gone and the sea was calm, and they worshiped, saying, "Of a truth thou art the Son of God!" Thus their spiritual needs were supplied. They had that night experienced Christ. But the world, or multitudes, had no such experience, and consequently no such faith and worship. Christ came to them as God comes; came triumphing over the tempest and darkness of unbelief and depravity; and came in a way and at a time unexpected to them. And so he has and will come to his church and people to the end of the world, and will save them. Schisms and strife shall not hinder him; the gates of hell shall not prevail against his church. Though vain and ambitious preachers rise up and lead off disciples after them, Christ is watching and will watch, and will at length confound them and save his people. But we shall feel the need of him in the stormy trials, and shall cry to him from our souls, realizing that He alone can deliver his people. We may become impatient like Sarah, and bring the unregenerate into the church, but God will not let them inherit with Isaac. Thus, little child of God, you are led; and the very trials you have that seem so often to be to you as evidences that you are not a Christian, are, when the darkness

is gone, evidences that you are. They keep you separate from the world's religion. And, Christian, be true to your experience—that is, do not resort to any means to save others, not even your own children, that would not have saved you. Do not be led from Christ, but abide with him as he has taught you, steadfast and immovable. And, above all things, have fervent charity one to another. Let none think more highly of himself than he ought to think; to think that upon his shoulders devolves the responsibility of keeping the church straight, and leading her out of the wilderness. Let Christ lead, and when he leads the flesh is abased. He constrains his disciples.—R.

SINNING WILLFULLY.—HEB. X, 26.

In the GOSPEL MESSENGER for September, 1885, we commented to considerable length on the above text and its connection, knowing at the time that we fell far short of saying all that could be said, or of presenting every feature of the subject. But if our comment has had no other effect than to stir up Elder Jas. J. Gilbert, of Kentucky, to write, we feel assured that our labor has not been entirely in vain.

Whatever may be the conclusions of others with regard to the harmony or conflict of views, as presented in our editorial, with that presented in the letter of Elder Gilbert in the MESSENGER of November, 1885, we have no hesitancy in saying we do most heartily endorse his comment on the text as far as he has expressed his views in that number of the MESSENGER. Our comment was mainly directed to the all-sufficiency of the one sacrifice for sin, and the utter impossibility of there being any other hope of forgiveness of sin, whether past, present or to come, than that which is embraced in and flows from this one perfect sacrifice of Christ, when he, through the Eternal Spirit, offered himself, without spot, to God, that he might purge our conscience from dead works to serve the living God. And having dwelt so lengthily upon

this and a few other points in the text, we had no space left for remarks upon that feature of the text mostly dwelt upon by Elder Gilbert.

We are aware that even Christians, as members of the visible church of Christ, may sin a sin unto death, for the forgiveness of which even those who are spiritual are forbid to pray. 1 John, v, 16. We regard this in a disciplinary light. A sin unto death in the church—death to all the rights, privileges, fellowship, joys, peace and comfort of membership, and death to the savory influence of the transgressor. To live and walk after the flesh in his practical life the child of God will die this sore death. It is a willful, deliberate and presumptuous sin against Christ and his people. Some have supposed that this sin unto death was some very heinous crime or scandalous sin, such as rape, murder, adultery, burglary or theft. This it may be, but even smaller offences are liable to become sins unto death in the church in the sense of the text in 1 John v, 16. When the discipline of the gospel has been exhausted to save a brother from his error, and he bids defiance to the faithful labors of his brethren and tramples the law of Christ under foot, he then sins a sin unto death, and nothing is left to be done but to exclude him.

M.

SALVATION OF SINNERS.

As to the system of salvation we know both by the Scriptures and our own experience, that "salvation is of the Lord." That "by grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast."—Eph. ii. We know too that this grace of salvation embraces the sovereignty of God, his unchangeable character and unalterable decrees, purposes and promises, and that nothing ever has, ever will or ever can, occur in earth, heaven or hell, among men, holy angels, or incarnate devils, that will be new to God, or that can defeat his decrees, pur-

poses or promises of salvation of sinners through the atoning blood of our Lord Jesus Christ. But while this is true, we are nowhere taught in the Scriptures, or by Christian experience, that the sins of men or devils are acceptable to God, or that man's accountability to God is in any way impaired or destroyed by the unchangeable character, decrees or purposes of God. The law of God forbidding sin, as given to man in a state of perfect innocence, expresses the will of God concerning man's obedience. That law is as unchangeable as the throne of heaven. It has never been repealed, restricted, abolished or enlarged, but like Him, from whom it emanated, it is the "same yesterday, to-day and forever." It condemns sin wherever found. While we insist therefore upon the decrees and unalterable purposes of God, as clearly set forth in the Scriptures, we also understand this infallible standard to condemn the conclusions of men who think they are justified by the sovereign decrees of God to do evil that good may come.

M.

TROY, ALA., December 9th, 1885.

Editors Gospel Messenger—Beloved Brethren in Christ:— It has been several months since I wrote anything for the public eye. Since my connection with *The Primitive Pathway* ceased I have been trying to rest as much as possible from mental labor. But on learning of the recent change which has taken place with *The Pathway*, I felt, and still feel, to give you some expression, if I could, of my approbation, and also of my gratitude to God for his providence in this important transaction. I have desired and labored, as you know, for the consolidation of the two periodicals, knowing that the patronage, divided, was not sufficient to sustain both at the very low price of subscription. I now hope, and have reason to believe, that the late transaction will prove a very favorable epoch in the history of THE GOSPEL MESSENGER and PRIMITIVE PATHWAY.

I wish you abundant success, and feel willing to render

such service as I can to promote the interest and usefulness of this important and profitable enterprise. I would therefore most earnestly entreat those who are indebted, either to THE GOSPEL MESSENGER or THE PATHWAY, on subscription, to pay up without delay, and thus sustain our dear brethren, Elders Mitchell and Respass, in building up one good, solid, sound and useful paper, that we and our posterity may have something to read in contrast with trashy religious literature with which our country is now flooded. I do wish, with all my heart, that the Primitive Baptists could at once see the necessity of prompt and faithful co-operation in this matter. Our children and our neighbors will read something, and our adversaries are not slow to place their dogmas before them; and can it be wrong for us to endeavor to counteract the influence of error by circulating the true doctrine of our salvation everywhere? Nay, let it, and help it, to find its way into every nook and corner of the earth, and to every house and fireside where it might possibly meet the eye and reach the heart of one of God's dear children.

Brethren, I feel that the Lord will bless you in your "work of faith, and labor of love," and therefore have felt to offer you this feeble token of my desire for your success in your arduous undertaking.

Your most humble brother in hope,

J. E. W. HENDERSON.

BRIEFS.

George W. Dodson, of Fayette county, Fla., writes under date of August, 1885, like one in distress, saying that he was received into the fellowship of Hopewell Church in 1860, baptized by Elder A. M. Reynolds, and greatly enjoyed the privilege of church fellowship up to July, 1877, then he was excluded, but he exhorts all to be faithful and look well to church discipline, without preference or partiality, admonishing those who transgress to obey their church rules and not suffer

themselves excluded on account of stubbornness. But in his case he thinks, like many others often do, that true gospel discipline was wanting, and in consequence of which he has now been drifting for eight years without church privileges, and still feels that he cannot make the acknowledgment required of him. We know nothing of the offence for which he was excluded, but trust, if the Lord will, that he and the church may yet see eye to eye and speak the same things in love, unity and fellowship.

Brother D. Richardson, of Texas, writes, April, 1885, desiring our views of 2 Peter, iii, 7, in connection with the entire chapter, and wants to know that if all this of the "heavens being on fire and the elements melting with fervent heat," was fulfilled in the destruction of Jerusalem; and if so, was not the "revelation of Jesus Christ from heaven with his mighty angels," also fulfilled? Was it in the destruction of Jerusalem that the Lord Jesus was revealed in "flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ?" But as our mind has not been specially exercised with any fruitfulness upon these texts, we forbear, at present, to say more than request to hear from Elder Chick, or any other who may feel inclined to offer a comment upon those questions.

Brother M. W. Rowell, of Florida, August, 1885, asks views on 1 Cor. vii, 14.—"The unbelieving wife is sanctified by the husband, and the unbelieving husband is sanctified by the wife, else were your children unclean, but now are they holy." Our brief comment on the above text may be found in 4th volume of MESSENGER, October number, 1882, and on page 364. Perhaps Brother Rowel can have access to that number and see his request answered. M.

It is far better to part with a thousand worlds for one Christ, than with one Christ for a thousand worlds. How dreadful is their darkness who live in the absence of such a sun!

THE PRIMITIVE PATHWAY.

We have consolidated the *Primitive Pathway* with the GOSPEL MESSENGER. We believe this will be, by God's blessing, for the good of the cause of Christ. Because, though we have but few papers published amongst us, there are perhaps too many to be well sustained. We think that if the subscribers now on our list, about 7,000, will pay us promptly, that we can make the MESSENGER more useful and interesting to them than it has ever been before. But we can't do it without prompt payment. And we beg subscribers to both the MESSENGER and *Pathway* to remit to us at once, and let us know whether they wish to continue taking it or not. We know the times are hard, but the MESSENGER is cheap enough for almost anybody to pay for it, even in the very hardest times.

EXTRACTS FROM LETTERS.

Elder Thomas W. Roscoe, of Blooming Grove, Texas, writes us, 25th November, 1885: "I have read the GOSPEL MESSENGER for about three years, and can say in truth that I have been comforted with the communications of the writers from different parts of the world. My special attention was drawn to the communications of Elders Durand and Rowe on predestination, and after reading them over and over, and time after time, with an eye to the spirit that moved their pens, I must say that I cannot see difference enough for brethren to fall out about. And I do trust that brethren who differ on that point will not make it a bar of fellowship, as some have done in Texas. I am intimately acquainted with two churches that have withdrawn their fellowship from the doctrine of the absolute predestination of all things; and one of them on rescinding the act, has divided, causing great distress. The party opposed to making it a bar of fellowship had one majority, and the pastor of the church bade them farewell, moving his meeting to another place, telling them he would not preach for them again. The party not willing to make it a bar of fellowship has called me to attend them, and will I do right or wrong to attend them? They are sound in the faith of the gospel. I have been in the Primitive Baptist Church sixty years, and have never heard of any distress about that doctrine before. O that brethren would cease to strive about words and do away with technicalities, and strive together for the unity of the Spirit and the bond of peace."

REMARKS.—This is the first time we have ever heard of this question being made a test of church fellowship, and we are sorry to hear it, because we believe it to be more a difference about words than in Spirit. It has been believed by many eminent saints amongst the Baptists for probably centuries—we know it has ever since our remembrance. We have never ourself professed to understand it; we couldn't understand it. We have always believed about it as Elder Rowe does, but it has never affected our love and esteem for those precious brethren who do believe it. Because we are unable to say they are wrong about it. It is a mystery that none can explain. There is one thing we all know, and that is, that nothing has happened or can happen by chance, and that smacks so much of decree, that it shuts our mouth. This single Scripture is of itself sufficient to make brethren forbear with each other about it, "For of a truth against thy holy child Jesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together to do whatsoever thy hand and thy counsel determined (decreed) before to be done."—Acts iv. But it is a dangerous question if unskilfully handled; dangerous on both sides. On the one side is the Scylla of presumptuous sins, and on the other the Charybdis of Arminianism and infidelity. For example, an ignorant colored man in Georgia a few years ago murdered a white man, a Primitive Baptist, and plead in excuse that it was decreed by God from the foundation of the world that he should do it, and that therefore it was no sin in him to do it; that God irresistibly impressed him to do it, and that he could not avoid it; that he tried to keep from it, but that a sense of duty to God impelled him to murder him. Now, although we know that all that had to be, yet none of us believe, neither Elders Durand or Rowe, that the Holy Spirit prompted that colored man to murder that brother; but we do know that it was a sin and a violation of God's holy law, and prompted by an evil spirit. We know also that God, the Spirit, never has or can prompt a man to violate the word and law of God; because it would destroy the unity of God. The law of God the Father is so holy that it could not remit the sentence of death upon God the Son; nor without his death could God the Spirit bring the heirs of his death and resurrection justified to heaven. There is perfect unity in the Godhead, and ever has been from all eternity—what one approves the three approve and the three are one. This is itself a mystery, but one to be believed and not to be understood in this mode of existence. These two sharp jutting rocks, the Scylla and Charybdis, overhanging the narrow channel of truth, against either of which if the boat be dashed it goes to pieces in presumptuous sin or Arminianism and infidelity, should warn us to forbear with each other as poor creatures of a day, who know nothing. Forbearance! the noble Christian virtue of forbearance is, and always has been, necessary to the unity and prosperity of the church. Because if things, if anything has happened by chance, then our salvation depends upon chance, and Arminianism is true and the world is lost, church and

all. But a sparrow even does not fall to the ground by chance, even though shot by a wicked boy in mere sport. The universe, with all its worlds, the sun, moon and stars, in illimitable space, move on regularly in the orbits in which God has placed them; hence the sun rises and hastens to his place where he arose; man dies and goes to his long home, whether by the hand of an assassin or upon his bed, and the mourners go about the streets. So God works in the material universe, and so he works in the spiritual world; because his work is perfect, both in nature and in grace. There are no uncertainties with him, and no unrighteousness with him. The Arminian says he is unjust if he saves one and damns another; that he made them all and knew they would sin; that they are here without any agency of theirs, and sinners in spite of themselves, and are damned in spite of themselves; that they could not help themselves and are damned because they are helpless; therefore they say he is unjust. And now to reason with the carnal mind, it does look so to a mere natural man. But we say that God, apart from the atonement of Christ, would be just if he damned the whole world; that however it may seem to us, that God cannot be unjust. But who can explain it? We commend Elder Matthews remarks in reference to the London Confession of Faith in regard to the deep doctrine so little understood and so impossible to explain. Oh how careful we should be not to confuse and divide the family of God! The true mother in Solomon's day preferred the false mother to have her child than for it to be divided by the sword. Are we sound in experience, giving all the glory of our salvation to Christ, and in church order? then why make such a question a test of church fellowship? How few, how very few, of the little ones of Christ know what they are torn up about! Alas, how few! One may be wiser than another, but his wisdom should be used for edification; and it is lawful for some to know more than others. Some of the tribes of Israel did not go as far as others; some went over into the Promised Land, whilst others remained on the other side of Jordan; but there was no falling out about it; they were all Israelites and brethren.

Now it may seem to some that we are two-sided about this question; but though it may seem so, we can say in truth that we are not prompted by self-interest, only so far as the interest of the church is a self-interest. It is the aspiration of our soul to know Christ and him crucified, and him only, and to be neither for Paul, Cephas nor Apollas, only so far as they minister Christ to the church. The God of peace be with us all. R.

Elder J. G. Woods, a prominent minister of Fayetteville, Tenn., writes us, saying, "Since our Association at Buckeye, embracing second Sunday in September, 1885, at which meeting there was such a manifestation of God's presence that it was continued five days and nights at the church house, with twenty-five additions, including three that joined at the Association. On Thursday before first Sunday in October, we met again at

Buckeye and continued fifteen days, when there were fifty-three more additions. At Mt. Moriah we continued twelve days and thirty-nine joined. On Friday before first Sunday in November, we had a four days meeting again at Buckeye, with eight more additions, making in all at Buckeye eighty-six, and forty at Mount Moriah. Besides these there have been a number of additions at other churches of this and adjoining Associations, and I am satisfied the work will continue. The meetings were carried on upon the principle that when the Lord leads we can afford to follow. The following ministers were with us at the meetings: Elders Walker, Frost, Holman, Short, Johnson and Lasater. The Lord be praised; and may he visit all the churches, for short of divine aid we shall not get out of the cold condition in which we have so long lingered."

This is certainly a most remarkable visitation for Primitive Baptists, the like of which we have never heard before amongst them. And certainly with such able ministers present there could have nothing unclean been offered to the Lord. The constraining power of the Lord is wonderful indeed!

Elder J. H. Miller, of McGregor, Texas, writes, November 17, 1885: "That since July last, twenty have been added by baptism to Salem Church, whereby I live; and all the adjoining churches I learn have had many additions. Northwest Texas has been wonderfully blessed during the past year with preaching brethren from the East; Elders Rowe, Lancaster, Dalton, Thompson and Little. Elder Little is now in Bell county. There is a great deal of interest manifested in Old School Baptist preaching in northwest Texas. I have been here thirty-one years, and from where I now write, fifteen years ago, the Red Man roamed at will. Our pretty little town of McGregor, of about 2,000 inhabitants, was three years ago a vast prairie, and most of the entire country is settled up for 200 miles. The Old School Baptists are moving with the tide of emmigration to the far West. Elder J. M. Morgan, with other brethren, are speaking of moving to New Mexico, to a town named Seven Rivers. Elder Morgan is an able minister, and I believe the Lord is moving him in that direction. I want to say to my brethren in the East to move West, for our country now abounds with plenty; and there are homes for the homeless. Our society is good. My health is poor, but I am trying to preach every Lord's day in the community. Since the loss of my wife, with my poor health, the world has no charms for me."

Elder J. W. Loard, of Graham, Ga., writes us an interesting letter, from which we have only space at this time to cull a few extracts. It is mainly devoted to a visit of Elder D. S. Lamb, of Emanuel county, Ga., to Elder Loard's church and the Alapaha Association. His visit to the church was to preach the funeral of the late Elder Cornelius Buie, in accordance with Elder Buie's request before death. "The sermon was preached in dem-

onstration of the Spirit on 4th Sunday in October, to a good congregation and much to our comfort. On Monday we left for the Alapaha Association and to fill some appointments on the route, at Salem Church, Rehoboth, Ware county, Ga.; Rome, Benjamin's Church, at which places we met a goodly number of brethren, who kindly entertained us. Elder Lamb's preaching was able and comforting. We took the cars on Friday, at Waycross, Ga., reaching Spanish Creek 8 p. m., where we were met and kindly entertained by sons of old Brother James Wainright. The Introductory was preached by Elder Anderson, of the Upper Canoochee, and the business transacted in peace and harmony. Two churches were dismissed by letter, to join with some other churches to form a new Association some time during the next year. The order of preaching was as follows; Saturday, p. m., by Elders Mathew Donaldson and Daniel Wilkerson; Sunday morning, by Elders Outlaw and Lamb; p. m., by Elders Moody and Thornton; Monday, a. m., by the writer, Elders Loard and Anderson. The preaching was all harmonious. Thus closed the forty-third session of the Alapaha Association, and we felt it was good to be there. The kindness of these dear brethren and friends in Charlton county, around Antioch Church, will be long remembered."

Elder W. L. Biggs, of Washington Territory, writes us a word of encouragement from that far off land: "I am well pleased with the MESSENGER, and I shall do all I can for more subscribers, for it is worthy of more. I am especially pleased with the spirit in which the dear brethren and sisters write. They write in a Christ-like spirit, and my soul feeds on the good things. May God prosper the MESSENGER, and make it a welcome visitor to every household of the way-worn pilgrims who have no abiding city here."

Brother John B. Candy, of Burlington, Iowa, writes a short note that speaks volumes. *Dear Brethren in Christ*:—On reading the December MESSENGER, I see an account of an afflicted sister, named Hester A. Brazelton, who seems to be unable to pay her dues promptly to the MESSENGER, and I enclose you a dollar to pay it for her, and if she has sent it on, then let this go for another year's subscription for her. The Lord be with you all in the best things. In Christian love.

Elder Aldridge Brown, of Tullahoma, Tenn., writes us from Garland, Tenn., that he is in "Tipton county, West Tennessee, and in good health for my age. My last appointment I filled at El Bethel, in Shelby county, in the ordination of a minister by request, and am now waiting to hear from three weeks' appointments in Crockett and adjoining counties. Since Thursday before the third Sunday in August, I have visited Sequatchie Valley Association on Friday, the Collins River the next Saturday and Sunday, the Fountain Creek the next Saturday and Sunday

(the first Sunday in September), and the Elk River the next Saturday and Sunday, being in all four, besides appointments in the week. On Friday before the fourth Sunday in September, I took the train for Covington, and was with Shiloh Church, an arm of Indian Church. The next Thursday, I started to the Mississippi River Association with Salem Church, in Shelby county, and thence to the regular Baptist Association in McNairy county. In these six associations I found all in peace, and all the ministers speaking the same language. Surely they have all been taught of the Lord. I thence returned through Fayette, Hardeman, Haywood and Madison counties, visiting Brown's Creek Church and Antioch Church. At Antioch we had a large congregation and a pleasant meeting, two sisters being baptized. Brown's Creek I found in confusion about fencing in and clearing off the grave yard, by two-brethren, and two parties were formed, and all of the flesh, and will probably go on until they divide the church. I staid in their midst about two weeks, and about lost all hope of reconciliation. I returned to my son's in Tipton, and staid with him a week, and have been to El Bethel and Indian Creek Churches since my return, and am to go to Shiloh. I will add in conclusion, I have been blessed in health, and have been cordially received and well cared for, and in common have had good liberty in preaching, all of which consoles me. When I am not cared for I will be assured that I am not called of God to preach, for he has said, 'Lo, I am with you,' &c., for he that has promised is faithful."

SEWARD, NEBRASKA, October 28, 1885.—*Dear Brother Respass*:—It was my good fortune to meet with Elder McCay and wife, of Illinois, last Saturday and Sunday, and Elder A. E. McKnight and wife, of this State; also, Brother Samuel Cate and wife, of Moravia, Iowa; (Brother Cate is a licentiate); also, Brother J. E. Miller and wife, of Nebraska, together with quite a number of friends to the cause of our Redeemer. Brother Thomas S. Stephens and wife, members of our little church, had arranged for preaching for Elder Jones, of Iowa, on that date, but he failed to get there. But to our very agreeable surprise, we met the other preaching brethren and friends above named, and for near three days and nights had one of the most pleasant meetings it has been our privilege to enjoy for some time. In all, I believe there was about five discourses delivered, and if there was a discordant sentiment in the preaching, I failed to discover it. Sunday, during the preaching, it did seem that the promise given by our blessed Saviour to his disciples to be with them when gathered together in his name was verified; for surely some, at least, seemed to feel that it was none other than the house of God, and the very gate of heaven. Sunday night, after preaching at Waco, the friends (many of them) went to the house of Brother and Sister Stephens, two miles in the country, where the night was passed until near 2 o'clock in the morning, singing the songs of Zion, and in prayer to God by Elder McCay, and

then of each and every one in the house telling what great things the Lord had done for them. Monday morning came the parting, which seemed sad, yet sweet, for as we took the parting hand, all seemed to feel it was only for a short period, and that, when done meeting here the meeting in their Father's house awaited them.

I reached my own humble home that evening, finding my companion in about usual health (which has been poor for many years), and I felt, I hope, thankful to God that he had allowed me one more visit among the brethren whom I hope I love for the truth's sake.

As ever, I remain your servant and fellow-laborer in the faith of God our Saviour.

JAMES M. TRUE.

ONEAL'S MILLS, GA., October 26, 1885.—*Dear Brethren*:—Without your permission, I pen you a few lines to-night for the first time. The family has retired, and I do not feel that I am ready to retire. I can't get rid of a desire which I have had for some time to write to the GOSPEL MESSENGER. I have wondered for days why it is that I wish to write, and to-night, hoping to be guided aright, I undertake the task. I have been a member of the Primitive Baptist Church, at Flat Shoals, seven years, and although I have always felt unworthy a place there, it was my chief delight to go there. When the day for preaching rolled around, I laid aside all business and went. The very day that I had been a member seven years, I was excluded. I will not enter into the details of the case, but suffice it to say, I, with six others, were excluded. Old Father Satterwhite, whose obituary I have just read, was one of the number. I feel like I want to express some of my feelings in regard to him. I was raised near Flat Shoals Church, where his membership was. I regarded him an example of piety when I was a child, and as I grew older my opinion was not changed; and when I joined the church, I felt I had an adviser and a friend, which he proved true as long as he lived. He lived near us, and visited us as long as he was able to travel, and even when he could not sit up all day, he would come and spend the day with us. Few on this earth ever left sweeter or more lasting memories than he. The circle he moved in was brightened by his presence; the closing of his life was as the falling of a curtain, shutting out the light, but so softly folding in its shadows his fading form; and when his pale tenement grew cold, our hearts warmed with the glow of hope, which cheered our sadness in the consciousness that his pure spirit was walking in the companionship of angels, while the goodness of his life has left a trailing light of memory, sweet as the odor of violets, behind it.

I attended the Primitive Western Baptist Association, at Emmaus; was there when it adjourned. It was sad, indeed, to me, to see such division and strife, but still I enjoyed the preaching very much. I enjoyed the sermon preached by Bro. Respass, and felt to sympathize with him deeply in the loss of his dear wife. When I read the account of her

death, I wondered why I could not be such a woman as she was. If I know myself I would be good at all times, but when I would do good, evil is present with me.

When I read Bro. Thrash's letter, in which he said, while he was on the preaching tour, he felt such a composure and strange disinterestedness about home and home affairs, it brought to my mind scenes I had passed through in regard to composure. It has been my experience, when I pass through one of these "treacherous" calms, I may look out for a storm, and it is sure to come. He has my heartfelt sympathy. We all have the same source to look for comfort. He has promised to be with us in every condition—in sickness and health, in deep waters—and I feel to have passed through them; also fiery trials—I think I have witnessed them; but His grace has been sufficient, and what more can we ask? Does not the strong camel groan with his load as much as the little ant does with his? If we have strength sufficient, we should not grieve at the burden. Though at times it seems like the waves will certainly overflow us, He has said it should not be so, but says His grace, all sufficient, shall be our supply. There is a song, when all else fails, to give comfort. I can find something in that to take hold on: "How firm a foundation," &c. That includes every condition and circumstance. Then winds up by saying, "Though all hell should endeavor to shake, I'll never, no never, forsake."

"Enough, my gracious Lord;
Let faith triumphant fly;
My soul can on this promise live,
And on this promise die."

Please excuse imperfections.

NANNIE WHITE.

OBITUARIES.

G. B. HALL.

Brother HALL was born in Dooly county, Ga., December 27th, 1861. His father died when he was small, and he was raised in Taylor county, Ga., by his grand-father, the late Deacon James Johnson. He was married to Sister E. P. Childs, November 11th, 1880, in his nineteenth year. In the year 1881 he obtained a good hope, through grace, and was baptized into the fellowship of the church at Bethel, Taylor county, on the first Sabbath in August, of the same date, by the writer. As a boy, a youth, a student, a young man, husband, father, and especially as a Christian and member of the church, he was favorably known. Almost from the time that he became a member, most of the brethren and sisters who knew him, looked forward with fond anticipation of his usefulness in the future. But alas! his career was soon ended upon earth, and his Master, whom he loved and served upon earth, has called him, as we believe, to his eternal inheritance beyond the

skies. He was a prompt and dutiful member during his short opportunity. I feel that I cannot pass this point without referring to one particular and peculiar instance in his life; once, when I, as pastor, was a little blamed by himself and other members, for what I could not possibly avoid, *i. e.* promptness at the hour of service. He afterwards came to me, and in great humility, said that I was right and he was wrong; that I had discharged my duty faithfully, and that he and the church were remiss in theirs. He then gave me all the money he had, which was but little, for he was very poor. I asked him to keep it, as he would probably be in need, but he firmly refused, saying that he could not, that it was not his, but mine. Survivors, I believe he was greatly blessed in giving, and I assure you I was greatly humbled in receiving, and felt to fall at his feet in lowliness of mind, for I felt that he did it in love. Oh, how I felt rebuked when on his dying bed he said to me, so earnestly, "I thought you would come to see me as soon as you heard I was sick." He was much fatigued that day, having just been moved about three miles to his father's-in-law, where he died of typhoid fever, September 11th, 1885. He was in the 26th year of his age. He is greatly missed at Bethel, and in the community, but by none so much as by his heart-stricken widow and little babes; but for her we have this hope and word of comfort, and to his mother and Christian sister, and relatives, that they will again be reunited in that eternal world, where parting will be known no more and sorrows will all cease. The stroke is indeed heavy, but it is the work of Him who doeth all things well. At his burial I spoke from Job ii, 17, by request.

JOHN G. MURRAY.

JOHN HUNTER.

After long delay we note the death of Brother JOHN HUNTER, of Tallapoosa county, Ala., who died February 15th, 1885, in the 70th year of his age. For thirty-nine years our dear Brother Hunter had been a faithful member of the church, and for the last eight years previous to his death, he served the church as a faithful deacon. In 1846 he married Miss Martha I. Thomas, and during the same year united with the Baptists in Benton county, Ala., and was baptized by Elder R. Chandler. Subsequently he moved to Tallapoosa county and became connected with the church at New Fellowship—then Sharon—and in 1877 he was received by letter at Shiloh. But our precious brother is now "asleep in Jesus."

J. N. MIDDLEBROOKS.

JOHN BLACKSHEAR

Was born in Warren county, Ga., April the 22d, 1792, and departed this life August the 6th, 1885, aged ninety-three years, three months and fourteen days.

He passed through many hard trials while on earth. He was a soldier in the British war of 1812, also in the Indian war of 1836. It is said he was a faithful soldier in both wars. He made a public profession in Christ and united with the Primitive Baptist Church, if I recollect aright, in the year 1832, and was soon thereafter elected deacon. In a few years after that the Missionary split took place, and the old brother was ever found at his post,

earnestly contending for the faith once delivered to the saints. Only a few years since we had to contend with the Two Seed doctrine, and the old brother was again ready to march to the field against that rotten doctrine. He at all times proved his faith by his works. The last eight years of his life he was blind, as to natural things, but his Spiritual eye seemed to be single, for his whole body appeared to be full of light. The strength of his mind was better than common to the last. After he was dying he appeared to rejoice at the brethren being around his bed. He died at the residence of the writer, and was interred at Bethel Church, Brooks county, Ga., by the side of his third wife.

JOHN EVERITT.

Colquitt County, Ga.

MRS. WILLIAMS.

Elder J. R. Respass, Beloved Brother in the Lord:—I have recently received a letter from Elder J. M. Williams, of Kirby, Pike county, Ark., formerly of Meriwether county, Ga., requesting me to write a short obituary notice of the death of his wife. Brother Williams in writing to me failed to give the given name of his beloved wife, consequently I will have to leave that blank.

Sister WILLIAMS was born June 27, 1837, in Meriwether county, Ga. Her maiden name was Ward. She died of congestion, August 24, 1885, aged forty-eight years, one month and twenty-eight days. She was married to Elder J. M. Williams, December 23, 1854, by whom she became the mother of eight children; six of them still living. It was the pleasure of the Lord to call her from darkness to light some time during the year 1856, giving her a good hope, through grace, of a better resurrection, and also an obedient heart to do the bidding of her blessed Master. Such was her love for Christ and his church, that she was constrained to make a public profession by uniting with the church at Enon, Meriwether county, Ga., soon after her conversion to the Christian faith, and I think I can truthfully say that she honored her profession until death put an end to her earthly pilgrimage. A short time before she died she told her dear husband and children that she was ready and willing to go, and prayed earnestly for the salvation of her children. May God grant her humble petition in behalf of her loved ones, making them in faith and hope such as she was, is my desire, for Christ's sake. Before I close I wish to say to Brother Williams and children, that they have many sympathizing friends back in Meriwether county, who mourn the death of Sister Williams, but not as those who have no hope, for all believe from the long devoted life of Sister W., that she is at rest, and that God will raise her mortal body up and fashion it like unto the glorious body of the Son of God at the last day, and not her only, but all the sainted dead, will be resurrected from mortality to immortality. Their bodies will then be Spiritual, and DEATH and HELL will be under their feet.

Yours in hope of an everlasting immortality,

Hogansville, Ga., Sept. 16, 1885.

A. B. WHATLEY.

W. C. GERMANY.

My dear father, W. C. GERMANY, departed this life August 27th, 1885, aged seventy-seven years, eleven months and eleven days. Father has been married twice. The first to Miss Sarah F. Harris, by whom he had ten children, all dead but five; his second wife was Miss Mary A. Tucker, by whom he has one living child. He was born and raised in Georgia until he was first married, then he moved to Chambers county, Ala. After the death of my dear mother he married again, as above stated, and after the war he moved to Bedford county, Tenn., where he lived until his death. He never joined the church, but I am satisfied that he is a member of the church triumphant. I have often heard him say that the church did not save any one eternally, that it took the grace of God to save, and when asked why he did not join the church, said he saw too many imperfections in himself, and that the church was too pure for such a poor sinner as he was; that he hoped the Lord had been gracious to him, but was waiting for a brighter manifestation of God's love to him. He was a strong believer in the Primitive Baptists, always willing to help sustain the cause by giving to the churches, also to help build their houses of worship. He was strictly a moral man, never using any bad language, not even allowing his negroes to use bad language before the war. Father was very kind and good to the poor, always would help them when in distress. He was a kind husband and affectionate father, always giving his children good advice; but that tongue is now silent in death. Dear sisters, let us try to take the advice that our dear father has so often given us. It was said when death came he passed off calm and serene, without a word. I did not get there in time to see him before he died, (although I was sent for,) but saw him buried, near his residence, in Bedford county, Tenn. A large concourse of people followed to the grave; it was remarked at his grave that a good man had died. I can say to you, dear step-mother and sisters, let us not grieve for him, for I believe he is at rest. We hope to meet him in heaven.

R. C. GERMANY.

LaFayette, Ala., Nov. 2, 1885.

R. D. HARDY.

My father was born in Lenoir county, N. C., June 5th, 1814, and lived there until March, 1837, at which time he moved to Lowndes county, Miss., and after living there a few years, he moved to Oktibbeha, now Clay county, where he was married on the 29th of December, 1842. On Saturday before the first Sunday in September, 1852, he joined the Primitive Baptist Church, and was elected deacon of the church the first Saturday in September, 1854. He lived a Christian life and was always wide awake to the duties of a Christian. He was a true husband and an affectionate father. He said a short time before he died that he did not feel afraid to die. He talked but little during his sickness, but was conscious to the last.

My father has gone to rest,
To reign with God, forever blest!
His precious tongue will always praise
A Saviour's love and redeeming grace.

Yours truly,

B. S. HARDY.

Webster County, Miss.

ELDER E. J. TRICE.

On January 19th, just as the last rays of the setting sun went down behind the western horizon, the gentle spirit of my dear father was called home, to receive the crown laid up for those who have "fought the good fight." And while our hearts are still bowed down, we do not feel able to write an extended obituary; but knowing the anxiety of his many friends and brethren to know the particulars attending his last hours, we will—God giving us strength—attempt the painful duty.

Our father, Elder E. J. Trice, was born in North Carolina, August 7th, 1817; he grew up to manhood and moved to Tennessee, where he had lived until his death. He was a devoted member of the Primitive Baptist Church. He always attended his churches regularly, through heat or cold, and had exposed himself a great deal previous to his death, little dreaming that the "grim monster," death, would so soon lay its icy hands upon that dear form—but, when his summons came he was prepared to go, and said that he had "fought the good fight," and there was a crown of glory laid up for him in heaven.

His disease being pneumonia, was brief but intense, and he had said that he hoped to live awhile longer with his family, but seemed perfectly resigned to the Lord's will, remarking at one time that if he were to recover it would only be to pass through the same terrible ordeal of suffering at some future time, and his preference was, if it was the Lord's will, to pass then from these scenes of earthly sorrow and suffering to the mansions of eternal light.

"Servant of God, well done!"
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

His funeral was preached by Elder E. A. Meaders to a large and appreciative audience. He leaves a wife and five children—three sons and two daughters. Yes! ours is a broken family circle, and now we feel doubly alone, bereft of father and helmsman, and feel the need of the prayers of all, that we may be guided by Him who for so many years has sustained, directed, and been the support of our dear father.

Norwood, Tenn.

LULA TRICE.

VIRA D. M'BRAYER.

It has become my painful duty to write of the death of my beloved wife, VIRA D., who departed this life August 19th, 1885. She was a patient sufferer with that dread disease, consumption, twelve months and fourteen days. She was the daughter of Fethias and Margaret Woolsey. She was born January 26th, 1862, in Meigs county, Tenn. Her parents were Primitive Baptists. She professed a hope in Christ, I think, in August, 1876, and joined the church at Fellowship the first Saturday in September following, was baptized by Elder J. K. Chasteau, and ever lived a consistent Christian until it pleased the good Lord to take her to himself. She was a dutiful step-mother and a loving wife. She would often say during her sickness, for us not to grieve for her, for she was going home to be forever with the Lord,

where she would be free from suffering and sorrow, and where she would be with her dear mother and sister that were gone home to heaven before her. She was conscious to the last moment. She spoke to us all a short time before she died, saying she would soon be at home, and she wanted us all to meet her in heaven, where we would never be separated

While sorrows encompass me round,
And endless distresses I see,
Astonished, I cry, Can a mortal be found
Surrounded with troubles like me?

Lorena, Texas.

J. H. McBRAYER.

MRS. MARTHA A. MIRACLE.

My beloved companion, MARTHA A. MIRACLE, departed this life the 31st day of October, 1883, aged twenty-two years and twenty-two days. She was the mother of three little girls; the younger two having passed on before. The oldest one, (a beautiful and lovely child of six years,) is still spared to comfort me with its sweet prattle. She never made any outward profession of religion, but all who witnessed her resignation to the will of her Redeemer in her illness, and for some time before, have strong evidence that she was an humble child of Jesus. At the time we consigned her last dear babe to the solemn tomb, she knelt at its side and poured out her soul in prayer to God to prepare her to meet her babies in heaven. In about two weeks she was severely taken with typho-malarial fever and only survived thirty-one days, during a greater part of which time she was conversing with her departed infants and shouting praises to the God of her salvation. One evening, about a week before she fell asleep, she looked up to me, with a supernatural expression, and requested me to listen to the beautiful music, and after suffering and rejoicing thirty-one days, she sweetly, as in a dreamy slumber, fell asleep in Jesus. She was a firm believer in the doctrine of salvation by grace. It is a great consolation to me to think that the second death hath no power over her. I feel that the Spirit is willing, but the flesh is weak, therefore I ask the prayers of God's people in my sad bereavement.

I remain a sinner in hope,

M. W. MIRACLE.

Melton, Ark., Oct. 4th, 1885.

MRS. HELEN M'COLLUM,

Our dear sister, HELEN MCCOLLUM, fell asleep in her dear Saviour, 1:30 A. M., October 12th, 1885, at her residence in Waverly, Tenn. She was the wife of our dear friend, B. F. McCollum, a good citizen of our county and a friend to the Baptist cause. Sister Helen was a member of the Primitive Baptist Church at Bethabara meeting-house, eight miles south of Waverly, and she was a faithful member of the body of Christ, and loved to speak of his name. She visited Richland church on the third Sunday in July last, where she was taken very sick, and was cared for at Brother Morgan's for several days, after which she returned home, but did not recover. I visited her bedside a few days before she fell asleep. She was so low that all her words could not be understood, though she spoke many precious words, and words that will not be forgotten soon. She said that her soul was happy and

she would soon be clear of trouble. She said that the Lord loved all his people, and she asked the Lord to bless all, and embracing her husband she prayed to God to bless him; her countenance was radiant; it seemed that the image of Jesus was there—but she has gone to her sweet home that she spake so much about. She leaves many brethren, sisters and friends, to mourn her departure; with a husband who dearly loved her. His loss is great. He is like the lonesome dove; he goes alone, he sighs and moans his dear and absent love. May we all have the spirit of reconciliation to the will of our God, and may he enable us to say “not our will but thine be done.” But a little while until our dear Saviour will call all his children home from their troubles to join in with the general assembly, the church of the first born written in heaven, there to sing redeeming love to all eternity. Sister Helen is gone, yet she speaks; her precious words and her kindness to her dear kindred in Christ will not be forgotten soon.

Yours in love,

J. R. HATCHER.

Waverly, Tenn.

ROBERT SCOTT.

Died, of cholera infantum, November 28, six o'clock A. M., ROBERT, infant son of Brother and Sister RILEY SCOTT, aged sixteen months.

So fades the lovely, blooming flower,
Frail, smiling solace of an hour,
So soon our transient comforts fly,
And pleasure only blooms to die.

Let gentle patience smile on pain,
Till dying hope revives again,
Hope wipes the tear from sorrow's eye,
And faith points upward to the sky.

A. V. ATKINS.

JUDGE ROBERT KELLUM.

Judge ROBERT KELLUM died at his home in Opelika, Lee county, Ala., September 8th, aged about eighty. He united with the Baptists in Jones county, Ga., before the division, in which he went with the Missionaries, and remained a devoted member till his death. For many years before his death he lived in Alabama, and was known as a good farmer and intelligent citizen, and being quite social in his nature he generally had a pleasant word for all classes and professions. Five grown daughters and one son had gone before him to the grave, and also his first wife. Two sons, Frank and Charley, still living somewhere West, and one daughter by second marriage, and her mother, an excellent Christian woman, though now a lonely, disconsolate widow. Burial services conducted by the writer—text Rom. xiv, 8, “Whether we live, therefore, or die we are the Lord’s.” M.

DR. J. C. PHELPS.

Dr. J. C. PHELPS, of Opelika, Ala., died Sept. 9th, 1885. He had been in declining health for some time. M.

J. E. LLOYD.

Deacon J. E. LLOYD died in Duffau, Erath county, Texas, November 23d, 1885, of chronic sore throat, aged seventy-four years, five months and seventeen days. He was born in Talbot county, Ga., in 1811, and was married there to Miss E. J. Sherrard, and moved to Alabama and taught school two years, when he returned to Georgia. In 1850 he moved to Vernon, Jackson Parish, La., from whence, in 1864, he moved to eastern Texas, and thence to Duffau Mineral Wells, in Erath county, where he fell asleep in Jesus. He was a brother of the late Elder Benjamin Lloyd, publisher of the *Primitive Hymn Book*. Brother Lloyd was an exemplary Primitive Baptist for many years, unwavering in faith and practice, and was loved by all who knew him. He was rational to the last, and feeling assured his departure was at hand, he expressed a desire to see the unworthy writer, (being a member of Hopewell Church, one of the churches of my charge, sixteen miles from my home.) I reached his bedside on the morning of the 17th, and his joy seemed to be inexpressible. Silently the tears rolled down his furrowed cheeks, and speaking more than we had ever heard before in a tear. God be praised for this expression of love and fellowship! Soon his tears were wiped away and he began to tell of God's goodness to him in the days of his youth and all along life's journey. His faith was strong, his comfort great, to the last, and with patience he bore his sufferings, saying he was ready to go, if it was his Lord's will. His special request was for the poor, unworthy writer, to officiate at his funeral. His remains were placed in Bosque Church-house, where we felt some liberty in speaking to an attentive congregation, from the words, "Thanks be to God, which giveth us the victory *through our Lord Jesus Christ*."—1 Cor. xv, 57. His body was then interred in the Bosque Church cemetery, there to rest till God shall bid it rise.

A. V. ATKINS.

MRS. S. J. CARDWELL.

My beloved wife—the wife of my youth—whom I had of the Lord—departed this life on the morning of August 14th, 1883. Her maiden name was S. J. Herrell. She was born October, 9th, 1851. We were married November 14th, 1871, having lived together in perfect love eleven years and nine months. She was the mother of seven children, six of whom are with me yet; the seventh one, born June 19th, followed her mother to the grave, September 8th, 1883. She bore her affliction with great patience, being sick forty-one days with slow fever. She professed a hope in Christ in August, 1873. Her hope was so small she kept it to herself until June, 1875. She told me of her travails. She was troubled about the true church. In July she dreamed of being baptized in full fellowship with the Primitive Baptists, and awoke rejoicing, and we were both received in full connection with the Primitives at Siloam Church, in Arkansas. August, 1875, and were baptized in November, 1875. She lived a consistent Christian up to her death. Brethren pray for me and the children.

Yours in love,

A. P. CARDWELL.

Rice, Texas.

JAMES HENRY SHUMATE.

My dear brother, JAMES HENRY SHUMATE, was born November 9th, 1852, and departed this life September 18th, 1885, of consumption and dyspepsia. He never made any public profession of religion, but gave good evidence that he is gone to inherit that peaceful rest that remaineth for the people of God. He seemed calm and reconciled to the will of God, in his last sickness. He leaves a wife and four small children, a father and mother, and two sisters, and other relatives, and many friends, to mourn our loss, but we believe our loss is his gain. He was a kind husband and father in every respect. Asleep in Jesus! far from thee thy friends and their graves may be; but thine is still a blessed sleep, from which none ever wake to weep.

Clarkston, Ga.

LAURA C. SHUMATE.

MRS. NANCY ELISABETH MAPLES.

Our dear daughter, NANCY ELISABETH MAPLES, was born December 25th, 1866, and was married to Daniel Maples in 1880, by whom she had two children, whom she has left behind her. Her sickness was supposed to be dropsy and consumption, from which she suffered very much. She had never united with the church, which she seemed to regret, as she told her mother a few days before her decease, when crossing a beautiful stream of water, "O! ma," she says, "if I ever get well I want to be baptized in a place just like that," pointing down to the beautiful clear water and a white, sandy bottom; but it was not the Lord's will. This was on Tuesday, and she began to get worse until she died on November 8th, 1885. She bore her affliction with great fortitude; it seemed that heaven was before her, and her mind was taken entirely away from transitory things. On Friday evening, before she died on Sunday, she called her mother and said, "I want you to pray for me;" to which her mother replied, "Pray for yourself, dear child; I am all the time praying for you," and not being able to bear up, she went into another room. Grace was poured into the sick one's soul, and she sung and prayed for herself, for father, mother, brothers and sisters, husband and her two children, and after this it seemed she was in heaven. Saturday evening she called her mother again to come to her, when she told her, "O! ma, I'm so happy!" saying, "help me sing my sweet hymn,"

Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost, but now am found,
Was blind, but now I see.

But none could sing, being filled with her precious words, but herself, and she was not able to call the words, but hummed the tune, patting her foot at the same time on the floor. On Sunday evening, being conscious to the last of her death, the doctor came in and she asked him if she was going to die with a fit, to which the doctor replied, "No, she would not die with a fit." She seemed then to be satisfied, and about seven o'clock she fell asleep, from which she never woke in this world.

We remain your brother and sister in the Lord,

R. AND M. E. DYKES.

MRS. JANE DOLLISON.

Mrs. JANE DOLLISON, wife of Dr. G. W. Dollison, died at her residence in Logan, Hocking county, Ohio, Tuesday evening, October 16th, 1877, from an injury of the right lung, which accidentally occurred while at her work. Her funeral services were held at the Baptist Church in Perry county, Ohio, Thursday at one o'clock, P. M. The particulars of which will be seen in the following tribute of thanks. Mrs. Jane Dollison was born December 16th, 1831, in Perry county, Ohio. She was a sister of Elder D. G. Barker, of the Primitive Baptists, and daughter of John and Nancy Barker, of the same faith and order, who still live at their home in Perry county. She was married to our fellow-citizen, Dr. G. W. Dollison, October 5th, 1852. She was baptized and received in full fellowship in the Primitive Baptist Church at Scott's Creek, by Elder John Parker, August 13th, 1859. The writer of this obituary became acquainted with Mrs. Dollison in 1870, and knew her intimately until her death. No one knew her but to admire and love her for her many good qualities. She was a devoted and happy wife, and a watchful, careful and affectionate mother. She did all she could to make home a happy place to those of her much loved household. Her life was the practice of those things she knew to be right, being very much devoted to the church and God's people. She truly "showed her faith by her works," and we have no doubt that she will hear that blessed expression of her Master: "Well done thou good and faithful servant." She leaves four young daughters, two of which are past eighteen years, and two younger sons, and her husband, to mourn, by reason of the loss of their loved one, whom we hope will strive, through life, to imitate the virtues of their departed mother, and at the end of their lives may join her in that land where there is no more pain, or suffering, or tears. One little boy—Francis Marion—preceded her in death. May God bless them.

DR. D. LITTLE.

TRIBUTE OF THANKS.

Never, perhaps, has any lady died in this city, (Logan,) who had more real heartfelt attention, through her sickness and to the time of her interment, than Mrs. JANE DOLLISON. Her sickness was of a dangerous character from the first, lasting only *one week*, during which time many of our kind citizens visited her and my family, all anxious to contribute to her wants in every way they could, in that friendly manner, not usually displayed in any city. After watching over her till she breathed her last, she was then taken care of by her lady friends, in the best manner, and kept in state, by many of our best citizens until 12 o'clock, Wednesday night, when we started with her remains, in company with a number of friends, to her parents in Perry county. We arrived at her father's at eight o'clock, Thursday morning, where we met many friends and relatives, who held themselves in readiness for our reception, that they might contribute to us all that was needful for our consolation and comfort. The remains of my departed wife were then taken into her father's house, for the last time, to remain but for a few hours, till her many friends—the friends of youth, the friends of her school days, the friends of her womanhood and of her age, could meet to accompany

us to the Hopewell cemetery, near Somerset, Ohio, there to meet many more friends, who loved and respected her from her youth. Her remains were then borne to the church, where an able discourse was preached by Elder John J. Vanhorn, of Zanesville, from Romans v, 21. The comfort and consolation given to us by this minister, will long be remembered and felt by us all. After preaching we all repaired to the grave, and laid away our dearest friend forever, and returned to our lonesome home, where we yet meet friends to console us. We therefore feel it our duty, as a family, to tender our sincere thanks to all our friends who took so much pains to visit and comfort us from the time our loved one took sick, till she was laid in her grave. We feel that all was done for our comfort that could be done, and better than we who live deserved, but not better than SHE deserved, and we sincerely hope that when it pleases God to bring any of you to see this same affliction, you may all meet with the same comfort that was so liberally extended to us and our dear departed one.

G. W. DOLLISON, M. D.

LOUISA ELLEN BROWN.

Mrs. LOUISA E. BROWN, wife of Mr. Uriah Brown, and daughter of Dr. G. W. and Jane Dollison, died at her home in Logan, Hocking county, Ohio, October 21st, 1885, at 8 o'clock, A. M. She was married to Mr. Uriah Brown, of Logan, May 7th, 1879. Their union was blessed with three children, two of whom precede her to the Spirit world, and one—little Walter—a babe of two summers, is left to the love and care of the bereaved husband. Mrs. Brown was not a member of the church, but her heart has long been with God's people, and what she most regretted during her long, severe illness, was that she did not identify herself with the Primitive Baptists, whom she so much loved and believed to be the people of God. She often spoke of the dear old *Scott's Creek Church*, where her mother had been a member many years to the time of her death; but feeling so unworthy to be a member of the church, while in her health, she felt she had lost many hours of pleasure, which she might have enjoyed, with those whom she believed to be the followers of Jesus Christ. Her trust was in the Lord, and she longed to be with him in Paradise; and would often say to those whom she loved best, when they were trying to relieve her suffering, "I don't want you to shed tears when you look on me in death; but console yourselves that I am free from pain and sorrow, and am at rest." When the king of terrors—DEATH—came, he was a welcome guest, and with shouts of praise and love to Him who does all things well, she entered the beautiful gates of glory, where sin, sorrow, pain or death, can hurt or harm no more. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law, but thanks be to God, who gave HER the victory through the Lord Jesus Christ." She made choice of Elder George Tusing, a Primitive Baptist, whom she conversed with but a few days before her death, to preach the funeral discourse. She was then taken to the Logan cemetery and numbered with the dead.

DR. G. W. DOLLISON.

MRS. EMELINE FUTRAL.

Elder J. R. Respass.:—By request of dear old Brother E. Futral, I attempt to write, and send to you for publication in the MESSENGER, a short sketch of the life and death of his dear wife and companion in tribulation, and a dear sister in Christ, to many of us that knew her.

The subject of this notice, EMELINE FUTRAL, was born October 22d, 1814, and departed this life on the 28th of June, 1884, lacking a few months of being seventy years old. In early life she became concerned about her soul's salvation, and in the year 1831 she found peace in believing in Jesus Christ as a sufficient Saviour, and in the year 1836 joined the church at Bulah, a church of the Baptist order. At the division of the Baptists she chose to stand with those that chose rather to suffer affliction, than to dwell in the tents of wickedness. She remained firm in the faith and practice of the Old Baptists, even unto death, which was a peaceful falling asleep in Jesus, to await his summons to arise in the resurrection. She remained a member of Bulah Church until the fall of 1870, when she, with her husband, got letters and were in the constitution of Mt. Pleasant Church, where she was faithful to her vows; never failing to attend her meetings, unless prevented by sickness, and her presence was always a comfort to the writer when trying to preach; she showed in her manner so much love for the truth, and when in obedience to the command of her Master she would engage in the ordinance of communion and feet-washing, she would frequently burst forth in shouting the praises of Him in whom her hope was anchored. She was always a loving and dutiful wife and devoted mother; her care seemed to be for her husband and children; kind and entertaining to her friends, and especially to the brethren and sisters. Though never of a very strong constitution, she was most always cheerful, and as such was a great stay to her dear husband. She left many relatives and friends to mourn their loss, but it is her eternal gain. She said a short time before her death, that "she believed Jesus loved her." I tried to preach at her funeral, to a large congregation of relatives and friends, from these words: "Precious in the sight of the Lord is the death of his saints." I would say to the father and children that are still waiting for the summons to depart and go hence, not to grieve as those that have no hope. We may go to her, but she cannot come to us. May the Lord prepare us to meet in that better land; on the shining shore of eternal deliverance, where we will ever be with the Lord. Children, try to imitate the example of mother; and to those that have a hope in Christ discharge your duty, by walking in all his commandments; take your cross and follow the Son of God.

Your friend and pastor, T. J. HEAD.

ELDER A. R. MILLS.

Elder ALLEN R. MILLS died at his residence, in Montgomery, Texas, on the 5th day of December, 1885, aged sixty-five years, one month and nineteen days. Brother Mills was born in Tennessee, 16th September, 1820. His parents moved to Alabama while he was a child, and in 1843 removed to Mississippi, where he grew up a strictly moral young man, avoiding at all times vicious and immoral companions, holding himself aloof from the whirlpools of vice.

He was married to Miss Lucy King on the 19th day of November, 1855, and was a devoted husband and affectionate father. He embraced religion in April, 1855, and united with the Primitive Baptist Church, and was licensed to preach the gospel in 1858, and was ordained August the 19th, 1865, Elders Alfred Ellis, R. B. Gun, John Oden and Rufus Daniels, being the Presbytery. He faithfully discharged the functions of his office until his health became so much impaired that he was forced to desist, to some extent. This writer visited him during his illness and he was perfectly resigned to the will of his heavenly Father. He bore his afflictions with great Christian fortitude. Three days before he died he said to his grief-stricken companion, "I have been with the Lord all the morning and have had the happiest moments of my life. Oh! that I had a congregation that I might tell them of the goodness of God and the unsearchable riches of his grace!" On Friday, December the 4th, I visited him and found him sinking very fast; the power of articulation almost gone, and he motioned me to come nearer, and then commenced to talk in a very feeble voice, telling me he had endeavored to discharge his duty as a servant of God, and was now awaiting his release. I then asked him if all was bright beyond, and he exclaimed, "Oh, yes! I have a brighter and better home up yonder," stretching his hands heavenward, "and after I am gone write my obituary and send it to the GOSPEL MESSENGER, and also to *Zion's Landmark*, for publication, in order that the world may know how I have lived and how I have ended my career in the world." He left a wife and five children to mourn his death, but while loved ones mourn him here; glorious thought! his disembodied spirit is rejoicing in the presence of God! Our loss is his gain. Truly a good man has passed away and his works do follow him.

J. J. SANDERS.

Written by his request.

MRS. N. M. LIGGNET

Departed this life 13th October, 1885, at her home, after having been confined to her bed about eight months. It was the will of God that she should go, though friends, physicians and relatives did all they could for her recovery. She went off like one going to sleep. She joined the Primitive Baptist Church at Zion, and lived there until she married Monroe Liggnet, when she joined with him at Liggnet's Chapel. When her husband died she became so afflicted that she joined the Missionary Baptists at Bethel. She was the daughter of C. C. and M. S. Word. She was thirty-seven years, seven months and thirteen days old, when she died. She leaves a little daughter, five years old, father and mother, six sisters and three brothers, and many relatives and friends to mourn her death; but we feel that our loss is her gain, for she said she was ready to die at any time the Lord willed it. She told her mother not to weep for her, but to weep, if she could, for her brothers and sisters who were unprepared for death; and said she was going to meet her husband and brother who had gone on before her, and my prayer is that the Lord may bless her child, parents, brothers, sisters and relatives. She was, I believe, a true child of God, and now rests from all her labors, and is free from all her suffering. I do believe that to her death had no sting and the

grave no victory, God giving her the victory through our Lord Jesus Christ. Dear brethren and sisters, may we all meet where parting shall be no more.

Mixtures of joy and sorrow I daily do pass through,
Sometimes I am in a valley, sinking down with woe,
Sometimes I am exalted on eagle's wings and hope to reach the skies.

Bedford, Tenn.

M. S. WORD.

THOS. FRANKLIN ROWE AND ELLIS A. ROWE.

THOMAS FRANKLIN ROWE was born August the 13th, 1876, and died September the 13th, 1885, aged nine years and one month. His health, from infancy, was very delicate, which caused me a great deal of uneasiness. But notwithstanding his delicate health, his mind was seldom equaled, so he was as well advanced in books as any child of his age, and as well versed in the Bible, having read the Bible a great deal. As he was approaching the end of his ninth year I hoped he would get over his weakness, but on the night of the 16th of August he was taken sick, with what we thought, sore eyes, as some of the other children had it, but the family physician pronounced the disease diphtheria, and gradually grew worse until Thursday, the third day of September, he seemed to have an appetite and begged for peaches, but we gave him some baked quice, which soured on his stomach, and from that time medical skill amounted to nothing. He never had much to say to any one during his sickness, and he passed away at one o'clock on the 13th of September. We had three other children to have diphtheria about the same time, but they got well.

ELLIS A. ROWE was born February 13th, 1879; was taken sick with diphtheria on the 11th day of October, but not seriously, until the 13th. The night of the 13th he was suffering very much, and in his sleep said he wanted somebody to go and bring Buddy, (as we called Frank.) home; from that moment my hope of his recovery was gone. He gradually grew worse, but no sudden change at all, until the 24th day of October, he said in a faint voice that he wanted to get by the fire, but we knew it would do him no good. Only a few moments and death made its appearance, and when he saw his mother weeping he said, "Mamma, don't cry;" then he turned to Uncle Joe Caldwell and said, "dig my grave!" he said no more, but breathed his last forty minutes after ten o'clock. These two children were the opposite to each other—Frank was pale and quiet, Ellis was hearty and robust. But they are gone where sickness and sorrow are no more. "O death, what a monster! Whilst they in whom I took delight have fallen as victims to the cold and icy hand, yet may I hope that they are yet nourished by that kind hand that never gets tired. O, how hard I have striven to bear up and prayed to God for help to be reconciled thereto! O such grief! when will I see them in their glorious home, and be able to sing that song of praise that my soul has hungered for so long? Brother Respass, can you give me any word of comfort? Yours as ever, GEORGE W. ROWE.

Warm Springs, Ga.

It is well with them; you'll be glad they are gone after awhile.—R.

MRS. ABIGAIL STEPHENS.

Mrs. ABIGAIL STEPHENS was the daughter of Absalom and Abigail Jackson. She was born in Jones county, Ga., September 19th, 1820; married to W. C. Stephens, February 27th, 1842; baptized in fellowship with the Primitive Baptists by Elder Edmund Jackson, at Union Church, Chambers county, Ala., in the year 1849; and died May 27th, 1885. She was sixty-four years, seven months and eight days old. The truth of the religion of Jesus Christ was testified of in her life and death. For thirty-six years she lived a devoted member of the church, and strove to glorify her Maker in her body and spirit which was his. She died as she had lived, trusting in Jesus. All through her life she had been what we call a sweet singer, and in her last hour she said, "I want to sing." But though the soul was full of music, the tongue and lungs were now so far paralyzed in death that she could not sing. But her grand-children, who had been taught to sing by our beloved Brother W. C. Stephens, who is a master of vocal music, she called to her bedside, and by her request, sang, "I am a long time traveling a mighty rugged route," &c. ; and while the juvenile voices were ringing in song, she blessed the Lord, and told them that she was willing to go, and asked them to think and pray, and meet her in heaven. Thus has passed away a noble Christian woman. That voice which used to sing the praise of God, and gave words of comfort to the distressed, is now forever hushed in death. That hand which was ever stretched forth to relieve the distressed, and feed the hungry, is now cold and still. The husband has lost a devoted wife; the children, a kind and loving mother; society, an ornament; and the Church, a devoted member. The writer of this has lost a sister and mother in Israel, who has for years prayed for the mercies of God upon him. Sleep in peace, dear sister, till we meet where parting is no more.

H. R. McCOY.

—*Pathway.*

 ABOUT PREDESTINATION.

Having left more space for obituaries than we had time to prepare to fill out, we insert these words about predestination, as brethren seem much concerned now on that subject.

A brother and an Elder writes us, "We all agree that salvation is unconditional, being the certain result of eternal election and predestination. And I presume all will agree that God predestinated the damnation of the wicked, if it be explained, that is for their sins. But if it be affirmed that God also absolutely predestinated their sins; that he predestinated not only their evil *acts*, but also the *principle* of evil

in them, so that damnation as well as salvation is unconditional, it might be expected that confusion would result. A brother told me that he 'believed God made the devil just as he is, because he had a use for him; and that he made Adam to do just what he did, to sin; and that he was just as full of corruption before the fall as he was afterwards; that it only developed what was in him.' I told him I did not believe it; do you?"

Such trouble may come from the words, "Predestination of all things," and we wish other words were used; words that could not be made to mean something not meant. What one predestinates, he of course devises means to accomplish; if we predestinate to build a house, we count up the cost; we gather together the material and we build it; it is the result of our predestination. See, whom God predestinated, them he called; that is, he worked out his predestination in them. So if we say that God predestinated sin, we are understood to say, that he prompted man to sin. But we know that he did not prompt man to sin; that he could not prompt man to sin; that no man, nor even the devil himself, could sin prompted by the Holy Spirit. God prompts to righteousness, and *never* to sin. No Primitive Baptist believes that God worked sin in man; it never has, in any age, been believed by the church, that God in his word forbade a thing, and that God in his Spirit prompted disobedience to his word. That would destroy his unity. But it is sin to violate God's word, and hence repentance is required. God the Spirit convicts the sinner for violating the word of God; shows him his guilt. But if done by God's prompting there would not nor could there be any sense of guilt for it; for it would be no sin. But as the Jews said when they saw Jesus weeping at the grave of Lazarus, "Could not this man that opened the eyes of the blind have caused that this man (Lazarus) should not have died?" And of course his death could have been prevented; but because it was not prevented, we are not therefore authorized to say that Jesus caused it; nor are we authorized to say that because God did not prevent Adam's

sin and overruled it to the good of the elect and the glory of God, that therefore he caused it. Nor do we understand those dear brethren as believing any such thing; far from it. The church has in no age believed that kind of doctrine, whilst some have in all ages held to the predestination of all things, and it has been frequently discussed, it has never been an article of faith, and especially in this country. See Elder Mathews' remarks about the advice given in the London Baptist Confession of Faith in the 17th century. Zanchius, ages ago, expressed the faith of the church in teaching, "God is the creator of the wicked, but not of their wickedness; he is the author of their being, but not the infuser of their sins. It is most certainly his will (for adorable and unsearchable reasons) to permit sin, but with all possible reverence be it spoken, it should seem that he cannot, consistently with the purity of his nature, the glory of his attributes and the truth of his declarations, be himself the author of it. Sin, says the apostle, entered into the world by one man, meaning Adam. Consequently it was not introduced by the Deity himself, though without the permission of his will and the concurrence of his providence, its introduction would have been impossible. Yet he is not thereby the author of sin so introduced. It is a known and just axiom of the school, "An effect follows from and is to be ascribed to the last immediate cause that produced it." Thus, for instance, if I hold a book in my hand, my holding it is the immediate cause of its not falling, but if I let it go, my letting it go is not the immediate cause of its falling; it is carried down by its own gravity, which is therefore the proper and immediate cause of its descent or fall. It is true, if I had kept my hold of it, it would not have fallen, yet still the immediate cause of its fall is its own weight, not my quitting hold. Without God there could have been no creation; without creation, no creatures; without creatures, no sin; yet sin is not chargeable to God.

ELDER I. J. TAYLOR, of North Carolina,

Will preach, if the Lord's will, as follows: 16th and 17th of January, 1886, at Washington Church, Washington county, Fla.; 18th at High Hill, same county; 19th, Double Ponds; 20th, travel; 21st, Thyatira; 22d, Shiloh; 23d and 24th, Chipola; 25th, Star of Bethlehem; 26th, Mt. Paran; 27th, Pilgrim's Rest, Jackson county, Fla.; 28th, travel; 29th, Olive Grove, Decatur county, Ga.; 30th and 31st, Union, Miller county; Feb. 1st, Pilgrim's Rest, Miller county; 2d, travel; 3d, Pisgah, Decatur county; 4th, Piedmont; 5th, Poplar Springs, Thomas county; 6th, Tired Creek, Decatur county; 7th, Prosperity; 8th, Union, Mitchell county; 9th, Mizpeh, Decatur county; 10th, travel; 21st, Providence, Thomas county; 22d, Mt. Nebo, Thomas county; 23d, travel; 24th, Harmony, Brooks county; 25th, Bethel, Brooks county; 26th, Salem, Berrien county; 27th, Pleasant; 28th, Empire; March 1st, Union, Lowndes county; 2d, Unity, Lowndes county; 3d, Wayfare, Echols county.

J. V. TIPTON.

PRIMITIVE MONITOR,

A thirty-two page semi-monthly journal. published in the interest of the Primitive Baptists.

PRIMITIVE MONITOR will be issued the 1st and 15th of each month, beginning with January, 1886. It will be the aim of its publishers to guard its columns with a vigilant care against the admission of anything of a controversial character which might tend to alienate or wound the feelings of any dear saint, admitting such communications as will be for the good of Zion. We earnestly solicit the aid and encouragement of Primitive Baptists everywhere, that we may be enabled to make the Monitor a welcome visitor to all lovers of truth as it is in Christ Jesus. And this, by Divine help, we hope to do to the edification and spiritual comfort of the Lord's dear children. The paper will be issued in pamphlet form, a 7-by-10 inch page, and on No-1 book paper, in large type.

Terms.—Single subscription, \$1.50 per year; in clubs of six or more \$1.25 each. We solicit the subscription of all who are friendly to the Baptist cause. Send by registered letter, postal note or draft, at our risk. Trusting we shall receive your patronage, we are,

Yours in Christian love, D. H. GOBLE, Publisher,
R. W. THOMPSON, Editor.

Greenfield, Indiana, Nov. 9. 1885.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.

M.

Subscribers, please do not forget—That we change dates on slips (your printed address) on the MESSENGER but once in three months. And we always send receipt to you when money is sent. And if, after money is sent, you do not get a receipt in a reasonable time, let us know; or, if in three months afterward, the date on the printed slip is not changed, please let us save expense, as it costs about Fifteen Dollars to make the change.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

GOLD WATCHES

GIVEN AWAY.

L. & B. S. M. H.,

SAVANNAH, GA.,

The Great Music House of the South, has removed to a Magnificent New Store (the Largest Music Temple in U. S.), and as a souvenir of this important era in their business, and also as an advertisement which will tell from the Potomac to the Rio Grande, they are actually giving away valuable Gold Watches.

Doubt not this statement. It is a fact. It's a Wholesale House, and they do things in a wholesale way: Read this startling

Souvenir Offer to Piano Buyers.

To every Cash Purchaser of a Piano between November 1st and December 1st, 1885, from us direct, or through any of our Ten Branch Houses or 200 Agencies, we will present as a Complimentary Souvenir an elegant

GOLD WATCH.

Guaranteed Solid Gold Case, and fine movement. Sold by jewelers at \$40 to \$50.

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Altmayer's New Block, SAVANNAH, GA.

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Ludden & Bates' Southern Music House, of Savannah, Ga., are actually giving away handsome Gold Watches as a souvenir of their removal to their Magnificent New Temple of Music, which is the largest now occupied by any Music House in the United States. Read their startling advertisement in this issue, and send your name and address for further information. This House is noted for its square dealing, and can be depended on to fulfill to the letter any offer they make. You can trust them every day in the week.

Vol. 8.

No. 2

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

FEBRUARY, 1886.

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All Letters, Remittances and Communications, should be addressed to J. R. RESPESS, Butler, Ga.

*Money should be sent by Money Order or Registered Letter.**Be certain to write names and post-offices plainly.**Subscribers not receiving the Messenger should notify us.**Any one sending us Five Dollars for five new subscribers, shall have one copy of the Messenger for one year free.*

AGAIN! AGAIN!! AGAIN!!!

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[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., JUNE 14, 1884.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN.		
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
1:00 p.m. Lv.....	Columbus	Lv.....	10:00 a.m. Lv.....	Savannah	Lv. 8:45 p.m.
3:30 p.m. Lv.....	Butler.....	Lv.....	4:30 p.m. Ar.....	Augusta.....	Ar. 5:45 a.m.
4:25 p.m. Lv.....	Fort Valley.....	Lv.....	6:20 p.m. Ar.....	Macon.....	Ar. 3:50 a.m.
5:42 p.m. Ar.....	Macon.....	Ar.....	.....Ar.....	Fort Valley.....	Ar. 9:31 a.m.
11:20 p.m. Ar.....	Atlanta.....	Ar.....	.....Ar.....	Butler.....	Ar. 10:23 a.m.
.....Ar.....	Eufaula.....	Ar.....	.....Ar.....	Columbus.....	Ar. 12:32 p.m.
11:30 p.m. Ar.....	Albany.....	Ar.....	11:20 p.m. Ar.....	Atlanta.....	Ar. 7:50 a.m.
.....Ar.....	Milledgeville ..	Ar.....	.....Ar.....	Eufaula.....	Ar. 4:09 p.m.
.....Ar.....	Eatonton.....	Ar.....	11:30 p.m. Ar.....	Albany.....	Ar. 4:05 p.m.
.....Ar.....	Augusta.....	Ar.....	.....Ar.....	Milledgeville ..	Ar. 10:29 a.m.
7:40 a.m. Ar.....	Savannah	Ar.....	.....Ar.....	Eatonton.....	Ar. 12:30 p.m.

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

J. C. SHAW, Gen. Trav. Agt.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

THE GOSPEL MESSENGER.

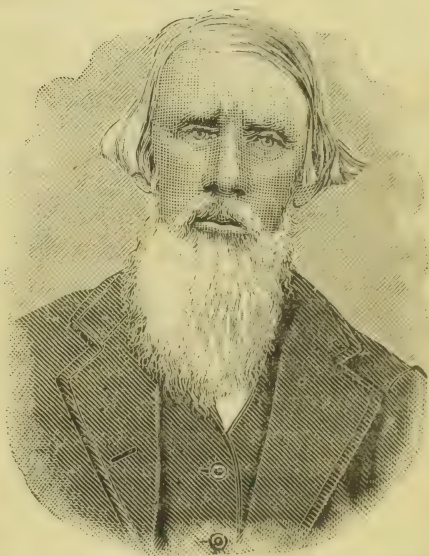
Devoted to the Primitive Baptist Cause.

No. 2. BUTLER, GA., FEBRUARY, 1886. Vol. 8

BIOGRAPHICAL.

ELDER D. J. LAMB.

My father's name was Matthew Lamb, and my mother's maiden name was Mary Gartman. I was born in Emanuel county, Ga., November the 2d, 1824, and was the first born of my parents. Neither of them were members of the church. My father lost his mind to some extent when I was quite young, and my mother died when I was about six years old.



I was raised up in sin and folly, having no father and mother to teach and guide me. I took up with many gross habits of sinning, and when I would get sick it would cause me to think very seriously about death. When I was about 17 years old, one night, I thought I was going to die in a few minutes, and I became so alarmed that I promised myself that I would do better; but I would soon forget my promise. When about 21 years of age I was seriously affected at the

death of a young man, so I made a second promise to do better; but I soon forgot that one, and so continued in sin. When near 28 years of age I was again made very serious under the sound of preaching, and at the close of the meeting I was made to shed tears freely. I then set out to do better and quit my gross habits of sinning and live a more moral life.

On the 9th day of January, 1851, I was married. Then I thought I could do good, for that doctrine was taught then by many, and I believed it. But when it pleased the Lord to show me what I was, by nature and by practice, I then saw that there was nothing good that I could do. This took place about the first of May, 1851, when I was plowing in my little farm. These thoughts began to run through my mind: "This world and all the things thereof shall all be burned up, and there shall be a general judgment of all mankind; and must I be there? Yes, to give an account for all the deeds done and acted in the body." I then saw my helpless condition, and could not see how I could escape the wrath of God. My thoughts were: "Lord, have mercy on me." This was my continual cry. I would hunt some lonely place to try to pray, but my sins would come upon me so heavily that I would have to leave the place weeping. Thus I continued until the next fall, when one morning I had lain in my bed as long as I could, I arose about the dawn of day and went out to feed the stock. I had to go after fodder, which was across a little ravine, and as I went up the hill this thought came into my mind as though some one had spoken to me: "You must pray or you will surely perish!" When I reached the fodder pen I laid my arm on the end of a rail, and about that time my strength gave way and I fell prostrate on the earth; my cry was, "Lord, have mercy on me, a poor sinner!" I then beheld Jesus in the agonies of death, and then these words occurred to my mind, "I died for your offences, I arose for your justification." I arose to my feet feeling that I was full of joy and gladness. My face was toward the east, and the sky was red and it looked to me like God was glorified in it. I then turned to the right, and a neighbor's house

was in view, and the smoke was coming up from the chimney, and it seemed to me that the Lord was glorified in it. I continued to turn to the right, and the timber in the woods was next in view and it seemed to me that the Lord was glorified in the timber. My mind then turned to go to the house and tell my father-in-law what had taken place with me. But before I got to the house I thought, "If I tell him he will think I am a fool," and I did not tell him. In a few days my mind became greatly troubled, though not as it was before; my fears were, that I was deceived. And in the midst of these troubles, I hope, the Lord again appeared, and, O how good I did feel! I thought then I would doubt no more; but I have had many doubts and fears since. My mind was then impressed to Christian duties.

In September, 1852, I went to Bodford's Church, and was received and baptized on the first Sunday in the same month by Elder Wheeler. My mind was led on from duty to duty. Family prayer was impressed on my mind, and after a heavy struggle I took it up. I still felt impressed to do something more. In July, 1853, I moved my membership to Bethesda Church, and in August, when old Brother Isaac Norris had closed his sermon he handed me the hymn book, saying, "Here, Brother Lamb, close the meeting," and before I could think I was up reaching after the book, and soon closed the meeting with prayer. At the next meeting the church agreed to have prayer meeting on Sunday, and said that they wanted me to lead in the meeting, which I did, feeling that there was something for me to do, although I had never yet thought of having to preach the gospel.

In January, 1854, while clearing up a bit of land, and was chopping down the small growth, all at once these words came into my mind with force, "Did not our hearts burn within us while he talked with us by the way!" I dropped the blade of my axe on the ground, with my hands on the end of the handle, and how long I stood in that condition I do not know. My mind was led into many things that Jesus did in making himself known to his disciples. When my mind had gone

through great meditations, these words came into my mind with as much force as if some one had spoken them: "You must preach the gospel." I said, "I will never do that." Thus my troubles about preaching began. I had no learning, and I thought I would only bring a reproach upon the cause. Many more excuses I framed up, until I became miserable in my feelings. One time I fell into sin and had to go to the church and confess my sins. It was constantly ringing in my mind, "It is because you don't preach!" And after about two years trouble it occurred to my mind to go and tell the preacher, who was old Brother Isaac Norris, about my troubles. I thought he would tell me what to do; that he knew I could not preach the gospel. So I went to see him, but I became so miserable I could not tell him my troubles that time. I was so miserable that I thought I would die before the next meeting, and I tried to beg the Lord to spare me until then that I might tell him of my troubles. So at meeting I met him, and, I hope, the Lord unloosed my tongue so that I might tell him my troubles. I began by saying, "Brother Norris, I am in a great deal of trouble;" and he said, "You must preach the gospel, and to day is the time for you to begin." And said "he had been watching me for a long time." Thus I made the start.

It was on Saturday before the third Sunday in May, 1855. At the next meeting the church made arrangements for me to have appointments among the brethren at their houses. In January, 1857, the church called for a presbytery to have me set apart to the work of the ministry, which was composed of Elders Isaac Norris, William Norris and Edward Riner. This took place at Bethesda Church, Jefferson county, Ga., the February following.

These are some of my reasons for being a Baptist and a minister, if I can claim them as such, and I have served from two to five churches from then until now. Whether I be a minister or not the Lord knoweth, but this I feel to know that, under these impressions,

Through heats and colds I've often went,
And wandered in despair,
To call God's children to repent
And seek their Saviour dear.

Canoocha, Ga.

D. J. LAMB.

EXPERIENCE.

By request of some of my children and grandchildren I now attempt to give to your readers a brief sketch of my past life and experience. In my early days—days of my childhood—at the earnest request of some Methodist friends, I was induced to attach myself to that body, though having never once realized that I was a poor, lost and ruined sinner; but enjoyed myself in the thought that I was as good as any one. We were living then in Jones county, Ga. In 1827 my husband, myself and two small children moved from Jones to Scriven county. A short time after we had settled in this new country we went one day to hear a Mr. John Southwell, who was a Baptist minister. He used the text recorded in Luke x., 2. While he was preaching I saw myself corrupt. Up to this time I truly thought I “had religion.” The people told me so and I was inclined to believe it, and I had felt safe and secure. But now, with a fair view of my wretchedness, my sinfulness and pollution, my confidence was shaken and my righteousness gone, and I was miserable. I cannot describe my feeling at this time, and which followed me for eighteen months afterwards. My prayer was for pardon and mercy, and not justice, for I felt that justice would destroy my happiness, both in this life and the life to come. I felt that I had committed an unpardonable sin, for while I was with the Methodists I had partaken of the Lord’s supper. But while in this condition the Lord’s time for me to be relieved, I humbly trust, came at last one day while suffering from bodily affliction, being confined to my room. All at once there appeared in my room a bright light (it seemed so then, and does to this day), and I heard a voice as distinctly as I ever heard at any time, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell from whence it cometh nor whither it goeth. So is every one that is born of the Spirit.”

I had also a view of Jesus and his wounded side and hands, as if it had been real. With this came relief. All was quiet—

ness and peace; no care or trouble, but all was love and peace. But after some reflection I was not sure that this would do for a hope. I picked up a hymn book that was lying near by, and with an earnest prayer to my precious Lord that I might open to something that would relieve me of this uncertainty, the book fell open at these words:

“What shall I render unto my God,” etc.

This again gave me evidence of pardon, and I was assured that I had indeed been with Jesus. But this frame of mind was not to last, and soon troubles began to arise. I wanted to be baptized and live with these new people in this new country, but my unworthiness was such I felt I could not; I had so little to tell, etc. At last I was overcome, and on the second Saturday in June, 1828, I went forward and told the church at “Little Ogeechee” a part of what I have written, and was received, and my husband and I were baptized on Sunday following by Elder John Southwell. Thus I lived and enjoyed the fellowship of God’s people until the winter following (1828), when we moved to Jefferson county, Fla. There we found many good Baptists. We offered our letters to Old Mount Moriah Church and was received. I enjoyed myself much for some time; but after we had been there a little over a year I was again thrown into gloom and trouble. I began to fear that I had deceived those precious brethren and sisters at Little Ogeechee; I had not told them my whole travail; they had expressed themselves satisfied before I had told them all; I was fearful that I had deceived them, and I was troubled no little. One night, while undergoing these trials, I dreamed that the time for the destruction of this world was at hand, and I viewed in dream or vision a fire in the east, moving westward slowly, yet gradually. In front of this fire was an innumerable multitude of saints, all in a line, moving uniformly in front; with the robes with which they were dressed and the crowns on their heads, which I thought constituted the most glorious sight eyes ever beheld. That which added more to the grandeur of this happy throng they were all singing:

As for our Redeemer,
The Lord of Hosts is His name,
The Holy One of Isreal.—Isiah.

What added to my comfort, I was marching with that multitude (although so unworthy), and felt safe and secure. When I awoke I was sorry it was only a dream, I desired it to be real; and when I am called to die, if I only can feel as I felt then, I am certain I shall go satisfied, and yet feel to hope I shall live in the fellowship of this happy throng in eternity.

In the winter of 1834 we again moved to Crawford county, Ga., and joined Mount Paran Church. Elder Jonathan Neal was pastor. In 1838 we moved to Stewart county, Ga. We lived here two years, when we were broken up by a severe storm, and we moved from thence to Lowndes, now Brooks, county and joined Old Hunter (Bethany) Church, where we lived peaceably until 1873, when it pleased the Lord to call my husband home and left me disconsolate. In 1874 (as well as I remember) our pastor at Bethany, Elder John R. Battle, introduced new ideas into the church, and with his winning disposition, coupled with his great intellectual powers (for he is unusually smart) succeeded in gaining a majority of Bethany Church, and several other churches as well. I regret to say that I continued with Mr. Battle; but so I did, yet it was not because he was so acceptable to me as a preacher, for he denominated an experience of grace as "one of the freaks of nature." He never alluded to an experience in his preaching, nor would he talk about it, for I have tried him privately on this subject, but without success. Notwithstanding all this, it was here my husband had left me, and I was inclined to stay. I also had three daughters who were members here, and I was unwilling to go in search of another home. But the Lord's work is perfect. Last winter I could stand to live on "husks" no longer, and I went to Old Harmony Church and offered myself and was received joyfully. It is here I live and here the good old fashion and Bible doctrine is proclaimed by His ministers, Elder John C. Rogers and Aaron Parrish. Praise the Lord.

In conclusion I would say that my life has flooded with many trials, but I feel now to say with the apostle, "Out of them all the Lord has delivered me."

I am now nearly 82 years of age. I spend the most of my time reading my Bible, other books and the MESSENGER. I have read the New Testament through fifty-five times and and the Old sixteen in the last four years. Mostly without glasses.

After praying a blessing for the MESSENGER and congratulating its editors upon its hearty approval among the household of faith, I close. I guess I might say,

"Finally, brethren, farewell,"

Your aged sister,

MARY MCCARDLE.

Oakapilco, Ga., June 15, 1885.

"FEET WASHING."

Dear Brethren:—At the close of the old year and the dawn of a new year, I feel like sending you, and my brethren and sisters who read the MESSENGER, a greeting of love and good will. And as a sort of a new year's gift, I send to each and all some reflections upon the subject named above that to me have been, and still are, pleasant and profitable.

I wish to state, in the first place, that I have no wish at this time to discuss the question as to whether the Saviour meant this act to be continued as an ordinance in his church or not. I know that good brethren, who seem to me to be equally God-fearing and desirous of knowing and doing his will, differ in regard to this. I have for myself very decided opinions regarding it. But I do not think disputed questions are ever decided by dispute; and especially spiritual things are not to be settled in that way. And so I do not wish to dispute with regard to the question of feet washing as an ordinance.

I leave this task to others, all the more readily because in

disputing about the form of the thing, we are so apt to forget the substance, the spirit of it. And the spirit that is in the form is of infinitely more importance than the form. If in any thing we have the form, but not the spirit, we shall find it "a body of death," but if we have the spirit, though as yet we have not seen the form, we find the spirit to be life—life that has quickening power and that can make the dead live. Let us, one and all, whether we have the outward form of feet washing or not, examine ourselves to see if we have the spirit of it in our hearts and lives. I do not know of any better way than to take the narration as given in John xiii, 3-17, and present the various expressions that seem to strike me with force, as I read and meditate upon them. John is the only one of the evangelists who has given us an account of the washing of the disciples' feet. He seems to have always seen more of the *INSIDE* of what Jesus did and said than the other disciples. And so he alone records this most interesting and instructive conversation between our Lord and Peter. No one can carefully read the third verse without being struck with the contrast between it and the act which followed. I think verse third, in connection with verse fourteen, furnishes the key by which to unlock this good treasury of spiritual riches. "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God," verse 3d. "If I then, your *LORD and MASTER*, have washed your feet, ye also ought to wash one another's feet," verse 14th. He is the Lord and Master, yet he took the place of humble, loving service. He knew the full glory and dignity of his position. He knew that to him the Father had committed all power. He knew that he came from God and went to God. It was not in ignorance of his high and holy place and character, that our blessed Lord thus humbled himself. No, it was in full view of who he was, and what was his, that he performed this act. Yea more, it was because he knew from whence he came and whither he went, that it became possible for him to serve his own servants and humble himself at the feet of his disciples. He who possesses the

spirit and temper of a slave cannot really serve another. It is only the joy of freedom that can help us become really servants of one another. Jesus had not the spirit of a slave, but knew that he was Lord of all. And so he could indeed and in truth become a servant. Had there been any doubt in his mind as to who and what he was, had his view of his position been uncertain and wavering, then the Lord could not have served his servants. It is only the "Master" who can gird himself and make his servants sit down to meat and come forth and serve them. Thus these verses, the third and fourteenth, not only present a glorious contrast in outward appearance with this lowly act of the Saviour, but they show forth, when looked at closely, the blessed reason why he could wash his disciples feet. He knew that he came forth from God and went to God. He knew in other words, that he was the Son of God. What he did, he did as a son, with large and heavenly liberty. One lesson seems to me to belong to this truth for us. We ourselves, if we serve at all, must serve as sons, and not as those in bondage. "Ye have been called unto liberty—by love SERVE one another." In worship with its liberty, is the very spirit and reason of service. While we were legal we could neither serve God nor man. But when we received the spirit that enables us to cry Abba, Father, then we could really begin to serve. While legal in belief and disposition we served only ourselves. No matter what we might do to others, it was self-advantage that we thought of. But the position of a son is assured. His heritage is secure. Of himself he needs no longer to think. All that the Father has is his. That store is unlimited. It can never be exhausted. It is as true in his measure of the child of God as it is of the Father, that giving doth not impoverish him, nor withholding enrich him. And so he can serve freely, and serve truly, not self, but his brother. There is no other true service possible. I hope that what is here said may help others to see in these third and fourteenth verses what I have rejoiced to see and believe. And in this, as in all things else, Jesus, the Master, and his disciples are one.

Another thought I have seen in these two verses. Jesus exalted and glorified the idea of service one to another here. This one thing stamps the life of Jesus as being divine, if there were nothing else to do so. The spirit of the world, the fallen, lost world, has never conceived of such a thought. The glory of the world is "to be served." He who serves in its view is a menial. He who is served is Lord. But in "*the kingdom*," he who serves most is king. He who serves not is meanest there. The outward act is not the thing judged in God's sight. But the spirit of the act is all. Have we the spirit of service? He who has that spirit to largest degree, and in most vigorous exercise, is a prince, a king unto God in the royal household. We remember that once when the disciples were pitifully disputing among themselves who should be greatest, Jesus spoke to their rebuke and said, "Whosoever will be great among you let him be your servant, and whosoever will be chief among you let him be your minister, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." From the time when the lad Jesus wrought in the carpenter's shop, until the hour when he washed the disciples' feet, he, by word and by act, glorified the idea of service. And in the text just referred to he said that the road to greatness is made up of toil for others. Not service or toil for self, but for others. And this EXCLUDES the very feeling of serving IN ORDER TO BE CHIEF. He who becomes great in Jesus' kingdom is not the man who seeks for greatness, but he who seeks for service, willing service out of a loving heart.

Another truth we learn, it seems to me, from these third and fourteenth verses, viz: That this spirit of free service can come from God only, and that he who possesses it is born of God and tends toward God. Out of the flesh no such spirit can be begotten. Under the old covenant Moses served in God's house, a servant, but the Son serves in his own house. And we are this house of freedom—of worship—if we hold fast the CONFIDENCE, and the *rejoicing of the hope* firm unto the end.

All efforts of human power, or eloquence, or reason, can, at best, bring forth only Ishmaels. The spirit of worship is from God alone. Jesus came forth from God. And so he went to God. If we have such a spirit of service in us, and our desire is to serve, not self, but God and one another, then we too tend to God and go to God. Like Jesus, he who possesses the spirit of Jesus, by that spirit IS IN HEAVEN.

Another lesson taught in these two verses is that in the service of Jesus we have an example of humility. The humble can serve. The proud man never can be of use to anybody in any real sense of the word. The proud man cannot come near to the broken and contrite spirit of another. There is nothing in him that can help him comprehend the heart of the lowly when it is broken with grief. Miserable failures will all his efforts to comfort others prove. This is true of natural men in the natural relations of life. It is much more true of the spiritual things of the kingdom. Peter must be converted from his self-confidence and pride, ere he can strengthen his brethren. The widows who served the saints, washing their feet and caring for all their wants, were held in high esteem, not so much for the act, as for the spirit that appeared in their service, of humility and meekness, and love.

Brethren, does it not become us to examine our own selves to see if we have the spirit of Jesus and are following his example? I reserve for a future letter some reflections that grow out of the form of the act itself and the Saviour's conversation with Peter.

May our minds be led more and more into the spirit of service, is my prayer for Jesus sake.

As ever, your brother in hope.

F. A. CHICK.

Reisterstown, Md., January 4th, 1886.

CORRECTION.—*Dear Brother Respass*.:—I notice one very material error in my article in January GOSPEL MESSENGER. In quoting Dr. Gill it should read "God's knowledge is underrived," instead of *undivided*. Please correct.

JAMES WAGNER.

EXPERIENCE.

Dear Brother Mitchell:—The Psalmist says, "Come and hear all you that fear God and I will declare what he hath done for my soul." And Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." These scriptures, together with solicitations of brethren, bear with much force on my mind at present, and urge me to write what I claim as my experience of grace. But I feel so cold, barren and utterly destitute of spiritual life that I can in truth and sincerity adopt the language of the poet :

"When I experience call to mind,
My understanding is so blind,
All feeling sense seems to be gone,
Which makes me fear that I am wrong."

I was very early taught that there is no remission of sins except in the act of baptism. These instructions came principally from an old half-brother, a Campbellite preacher, and in whose knowledge and understanding of the Scriptures I had the utmost confidence. When I was eight years old I was boarding at his house going to school to a very excellent lady, who was herself also a Campbellite. She told us that we must read the Scriptures, and added, "That is the way to be good in this world and happy in eternity." Accordingly she gave us for a lesson a part of the second chapter of Matthew, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men," etc. The good lady's remarks made a deep impression on my mind. I thought that my salvation depended on my learning to read fluently, and to deepen this conviction I here learned that the wise men came from the east to worship. So I concluded that the wise and rich might worship acceptably, for they were rich, because they presented "gifts, gold, frankincense and myrrh." But alas for me, I had neither riches nor wisdom, and surely was left out. Though I still kept trying to read, but made a very poor stammering out, so much

so, and seeming to improve so slowly, that at times I would give way to tears and almost despair of ever learning to read. Again I would take courage and stammer on, and finally got through Matthew, Mark, and to the second chapter of Luke without taking particular notice to any other passage. There the case of the shepherds arrested my attention. With joy I learned that they were in the fields watching their flocks by night, and I imagined were very poor and poorly dressed, yet the angels of the Lord appeared to them. This was assurance to me that the Friend of sinners cared for the poor and ignorant as well as the rich and great, and I would not be cast out on that account. So I became quite easy on the subject, and soon it all passed off into a careless indifference. I quit trying to be a Christian (as I termed it). I do not remember any other check until the death of my father, which occurred when I was in my twelfth year. He had been sick for some time. I approached his bed and asked if he wanted anything. He said not, except for his children to be prepared for death. At another time he talked or exhorted a long time, and sung the hymn beginning,

“The time draws nigh, I must go home,” etc.

All this seemed to sink deep into my heart. I again resolved to be a Christian. My thoughts turned to the shepherds with a secret joy, that neither poverty nor illiteracy could hinder me; I could and would be a Christian. Thus I resolved again and again, but seemed to form resolutions only to brake them. I did not ask for pardon, for I thought that pardon came in the act of baptism. I did not have a shadow of a doubt but that I could be baptized at any time and wash all my sins away. But I feared to do it lest I would still love and want to dance, and there would be no more washing away of sins. The subject of my prayer (if prayer it was) ran on this wise: “Lord, make me good to do right, so that I will know that I will not bring reproach after I am baptized.” Thus I went on from the death of my father until 1851, sometimes trying to be a Christian and sometimes playing and dancing. But the

thought of death and judgment with all their horror came up with more force and power than ever before. To resolve that I would do better I knew would do no good, for all my resolutions had been broken, but still thought that I could be very good and holy if I could be entirely alone. I came to this conclusion on Sunday evening, and by dint of effort succeeded in being alone most of the time for four days; during which time I was much engaged in what I believed to be prayer, and near the close of the fourth day I had such a view of the awful state of the wicked that I cannot describe. Mentally I saw the devil with all his fiendish hosts in a burning furnace, and at the same time saw myself justly condemned. I thought if I had kept on trying to do good and had not faltered I would ere that time have been a Christian. This awful state of mind continued until near the next morning. Then quite weary I fell asleep and dreamed a very pleasant dream, and on waking I felt a quietude; all that horrible fear was gone, and that which surprised me was I could not get it back. I was then more determined than ever to live a Christian and keep this quietness. I was fully resolved. But soon it was all gone, and I knew not how. Although that awful fear of punishment never returned, yet I was much troubled at the conviction of being utterly incapable of living a christian life. Others might, but as for me I was naturally too rude and mischievous. So despairing of ever being what I most desired (a Christian), I resolved to spend my youthful days as suited me best, and when I got old I would be steady and could be very good indeed. To dancing again I went. But before I could get to my seat after dancing, the deep corruption and awful wickedness of my sinful heart so loomed up that it almost stunned me. Ah, thought I, the good Lord has been so kind to me to keep me out of that horrible pit, and I have been so cruelly wicked! I tried to beg the Lord to make me clean within, but the more I asked for purity of heart the more corrupt and depraved I seemed to get. Truly, in my heart I saw the fountain which made my actions so unclean. Again I tried to throw it all off, but never danced any more.

About this time the Missionary Baptists held their first protracted meeting near my mother's, and my first conclusion was not to go; it would surely make my case worse. But seeing that I could not stay at home without an explanation, I decided to go, but determined not to listen to the preaching. In this I again failed. The doctrine was new to me. It was repentance and remission of sins before baptism, and ere I was aware the preacher had my full attention. Truly, with horror, I heard him tell that the sinner must be born again or sink in endless woe. I thought that the reason of all my trouble was I had not repented, and I could not now repent. I did not even know what repentance was; I had heard all this too late. And with the horror of my soul I went to the anxious seat (as it was called), hoping to find repentance, but alas the fountain of my tears was dried up. The good Lord viewed me with angry brow; still I could not weep. I would have given worlds had they been mine for the ability to have wept over my truly awful condition, but no tears came to my relief. One of the preachers tried to get me to tell my troubles and I could not. But when he began to talk of the goodness and mercy of God, my tears began to flow. I wept much and long. O! the horror, darkness and gloom of that memorable morning I can never describe nor forget. Though thirty-four years have elapsed, tears still blind my eyes while I try to write. In the midst of all this grief and utter destitution of any strength the word of the poet came to mind:

"Drops of grief can ne'er repay the debt of love I owe," etc.

After it such a sense of peace and rejoicing followed that my pen fails to describe or record. That awful darkness and gloom were all gone—all was peace, joy and love. I could then say, "Though I was black as the tents of Kedar, He made me white as snow." While my full soul was rejoicing and giving glory with the shepherd at the rising of the glorious Star of Bethlehem in my poor benighted soul, one of the preachers said if there are any in the congregation who wish to talk to the church they now have the opportunity. I had never seen or heard any one join the church by experience,

and did not know that I was joining the church, but I knew that I wanted to talk, so I related in substance what I have written, and was much surprised and grieved, too, when they received me into the church. Not that I objected to that order, but I wanted to prove myself before I was baptized.

The foregoing has been written some time, but I cannot get my consent to send it, without some at least of my travail of mind while belonging to the Missionary Baptists. After baptism only a few moments elapsed before I was so enveloped in darkness, doubts and fears, that I seemed bewildered. I had never heard any one speak of such darkness of mind after baptism, and was sure I was alone in this; certainly all was delusion. I sometimes heard others tell of how much they had done and would still do for the Lord, in flowing language and brightened countenance, as though their souls were on fire. I did not doubt their statements. But it was not so with me. I could not do good. I sighed and grieved because I could not. I regarded all religionists genuine Christians, and like a family of obedient children, all moving on smoothly, knowing and discharging their several duties. But alas for me, I knew not what my duty was, though I could not think that any, whether male or female, was placed in the church merely to fill a vacant seat; all had a work to do. In searching the Scriptures to learn, if possible, what my duty was, I much admired and wanted to be a Tabitha, but had to learn that this was my will and not the Lord's. With astonishment I saw I was not trying to be reconciled to the will of the great God concerning myself. During this struggle of my burdened soul my mother was called by death very suddenly away, to which I was not and could not be reconciled. Here my pen fails to record what I passed through, and I can only say "Merciful Father, forgive me the rebellion of my poor wicked heart." If I ventured to speak to any one of what I daily passed through, I was scolded for exercising so little faith. When I went to preaching, I met with no comfort there, and the Bible was a sealed book to me.

Not until about three years after the death of my mother

was my faith in the good works of others shaken. With grief I heard some whom I had thought so pious, using by-words and taking the name of the Lord in vain, which I instantly remembered was forbidden by the Saviour of sinners. Also that the apostle said, "Above all things brethren, swear not at all." This was a sore grief to me. About this time I went to make my home in a Methodist neighborhood, and as they were apparently so pious I began to think that perhaps they were my people. Here I first heard the doctrine of sanctification, and I concluded that the reason why I was ever filled with doubts, was because I had not sought Christian perfection. An old and tottering preacher said, "He had not had a doubt in forty-two years, and during that time had never asked the Lord for anything that he did not receive, adding that if any present wanted to arrive to that blissful state to come, and he would pray for them." I unhesitatingly went, and to my disappointment and surprise, I grew cold and hard as an adamant, so much so, that I soon left the altar, with the language of the Saviour firmly impressed on my mind, "Have we not cast out devils in thy name, and in thy name done many wonderful works," and "Depart ye that work iniquity, I never knew you." Although this caused me to loose confidence in that preacher and many of the members, yet I tried to search the Scriptures to learn if these things were so. About this time I became very anxious indeed to know something of the perpetuity of the Gospel Church through the dark ages, but was so ignorant of church history I did not know what to inquire for. In fact I was so often laughed at because of my continued searching, that it was a great cross to me to ask any questions whatever, and so very dull was my understanding that there were very few Scriptures from which I could glean any comfort. The word "If any lack wisdom let him ask God that giveth to all liberally and upbraideth not and it shall be given," was much on my mind for a long time. Again and again I tried to ask, but darkness remained. After long searching and many prayers and tears, all hope that the Missionary Baptists had

been perpetuated from the days of the apostles was swept away. Words will not describe the condition of my mind at that trying time, my very soul sank in despair. No Gospel Church on earth! Amidst this indescribable gloom the Scripture, "Upon this rock I will build my church and the gates of hell shall not prevail against it," was often passing through my mind as if in confutation of what I thought was true. I doubted everything. I even called the correctness of the word of God in question; though from some cause I continued to read it. One day I found the prayer of the prophet Elijah, "Lord they have digged down thine altars," &c., and it was with a spark of comfort that I read that the Lord assured him that there were still seven thousand. But having been early taught that there are no promises in the Old Testament, I thought myself foolish for taking comfort here. Great was my joy indeed when I first discovered that Paul said that even in his day the Lord had reserved seven thousand, and I believed in my day also. Where they were I could not tell. I did not expect to find them as a sect or denomination, but scattered, one here, another there. After a time I found an old sister, whom I believed was of that number and a mother in Israel, indeed and in truth. I went to see her often, we held sweet communion, and for a time all was well; until she began talking of predestination, election and special atonement. These were hard sayings to me. I had heard election so explained away and mystified, until I thought it was not for me to know anything about. But not until then did I ever think of any other than a world-wide atonement; could not think it a Bible doctrine; a special atonement would leave me out. So I began to search the Scriptures to establish myself in the idea of a general atonement, which I thought I could easily do. Not finding it as soon as I expected, I grew more and more uneasy and hastened my search. Still failing to find what I wanted, a darkness and gloom so shrouded me as to pervade my being and deprive me of sleep. Such was the condition of my mind. One night the words "When thou art converted strengthen thy brethren," kept vividly passing,

and do as I would, they seemed to haunt me. I became alarmed, and greatly wondered why the cause of all this. More than half the night had passed in groans and tossings, when it was strongly suggested to me to read the first epistle of Peter, and I did to the seventh verse, and my full soul could read no more. With an eye of faith and ecstasy of joy, I saw that I had been tried and kept by the power of God, and that had my idea of a general atonement been true, the blessed Saviour would have shed his precious blood in vain. Never have I had such liberty of thought in the Scriptures as on that, to me, memorable night. Many precious truths which I had read and re read, with no understanding at all, now seemed to flow uncalled to memory as in confirmation of what my faith then grasped, namely, "The foundation of God standeth sure having this seal, the Lord knoweth them that are his;" and "As many as were ordained to eternal life believed," and many others of like import. My first impulse was to tell of my many conflicts, but I had such a perfect horror of being derided about that which to me was of such vast importance and seriousness, that I had not the courage, so I determined to write, as I did not expect to live but a few months at most. I could in this way leave my dying testimony of free and sovereign grace. But knowing my inability to write I kept putting it off. After a time I ventured to tell some of my meditations to a Missionary preacher, hoping to hear words of encouragement. Not so. He said, "You have got into the hardshell doctrine and you had as well be an Infidel at once." Although I felt this to be cold and uncharitable, yet I had reason to be very thankful that it did not erase those soul-cheering promises from my mind. The words, "As many as are led by the spirit of God they are the sons of God," was a source of sweet comfort to me. I felt indeed that I had been led. My greatest trouble, was there was no preacher to tell of salvation in the blood of Christ, without works, money or price. Finally I heard of one some distance off; as I greatly needed the aid of a skillful physician (he was one) I could have that for an excuse. I went,

and reached his house quite weary and dispirited, and to my comfort and surprise, without one question on my part, he talked long and ably on the very subject I so much desired to hear. I could and did mentally say, "Now Lord let thy servant depart in peace." I was glad to learn that there was a church of that faith, and my first impulse was to join myself to them. But in thinking over my wanderings; I had been so bewildered, had been beaten about by so many doctrines, that I feared, greatly feared, that I had "the mark of the beast or the number of his name." While pondering over these things I resolved never to tell or write them, believing it would be unpardonable folly. After my mind became easy with regard to the mark of the beast, I again thought of offering myself to the church, but as I had never known of any one quitting the Missionaries and going to the Primitives, it would only be to hear myself denied a place there, for all, both Missionaries and Primitives, would look on me as a traitor, which it seemed I could not bear. But the words, "Thou wicked and slothful servant, thou hast hid thy Lord's money in the earth," so abode with me that I was made willing to be thought a traitor, or anything else, except a wicked and slothful servant. I went to the church, intending to tell them my sorrowful story, but there was no conference that day, and this was another sore cross to me. As I left the church yard I thought that I could never do or say any more about it, for this was surely brought about to show me that I had neither part or lot in the matter. That night I stayed at the house of a faithful old deacon, who was on his death-bed. As I looked on his withered form, I thought it is by suffering that the just are made perfect, and if I were to tell him of my sorrows and rejoicing, and he in that condition receive it as the travail of a child of grace, I would not be so distressed any more. I did, trying to take much pains, that I might be perfectly understood. Although it was with joy and comfort I trust, in the Holy Ghost, that I saw the tears trickle down his withered cheek, yet it was not long till fears again assailed me, and though they still harass me, yet

the remembrance of that night still brings a secret joy to my heart. The next meeting I told my wanderings as best I could, and was baptized May, 1868, by Dr. C. B. Landers, of Arkansas, of whom I wish to say, I never knew a better man or more consistent Christian. Some time after I was baptized I truly felt to sing, "We have a strong city, salvation will God appoint for walls and bulwarks." So by experience I do know there is nothing good that I can do, but feel this morning to say, "By the grace of God I am what I am."

Your sister, I trust,

MAGGIE A. SCARBROUGH.

Temple, Bell County, Texas, June, 1885.

DANVILLE, IND., December 13, 1885.

Elder J. R. Respass:—As it is again time to renew my subscription for the MESSENGER, I thought I would give some of my thoughts upon the Christian experience. According to the word of God, man by nature is sinful and separated from his God by wicked works, and there must be a change with him before he can find favor with God, and the first thing that presents itself is, how is this change brought about? Can we by our own acts and conduct elevate ourselves to that position that God will be under obligation to save us. Let us see what the teaching of the Bible is. Does it not require every person to live a moral and civil life? If I have read aright it surely does, and according to the reason of the natural mind, if we turn from our bad practices and live what the world would call a strictly moral life, that the omnipotent God would be compelled to receive him into glory. But I don't so understand the teachings of the Bible, and I know it is in direct contradiction to my experience. The apostle tells us "that it is not of works of righteousness which we have done, but of His mercy He hath saved us, by the washing of regeneration and the renewing of the Holy Ghost." So we see that it is through the tender mercy of our heavenly Father—"For by grace ye are saved through faith, and that not of yourselves,

it is the gift of God." And here I will relate the dealings the Lord has had with me.

My parents raised me to live a moral life, do that which was good, and turn from that which was evil, and I tried to live obedient to their commands, although I transgressed as I can now see very often, but thought then I was a very good boy, and when I became older if I should die that the Lord would be under obligation to save me from hell. I lived in this state of mind until nine years ago this winter, when my eyes were turned from my outward acts to that within. At first it caused but very little concern, and I tried to comfort myself with the thought that no one knows it but you. But, dear brother, there was no comfort to be found for me then. I continued in this way for some time, only getting more sinful in my own eyes every day, until it seemed that every one that saw me could tell by my looks that I was the vilest hypocrit that ever lived, and had it not been for the fears of hell and the wrath of an avenging God I could have almost wished for death. I was so miserable, and could see God as a just, holy and righteous Lord, whose law I had transgressed times past numbering. Finally the thought came to me that Jesus died that poor sinners might live, but mine was an outside case. If I had not been so deceitful perhaps He would have mercy on me; still I could do nothing but cry unto the Lord for mercy, if it was possible for such as I to obtain mercy at all; but it was not many days until I was made to rejoice in God as my Saviour from whence cometh life everlasting. I was then impressed that it was my duty to join His church and follow Him in baptism. On the first Sunday in May I presented myself to the Regular Baptist Church, and was received and baptized by my father the following day, and have tried to live obedient to His command, although coming far short of what I desire, praying the Lord that he would make my duty and his will plain, for without his help I shall soon go astray.

May God enable you to continue his work with patience for the comfort of God's dear children.

Yours in love of the dear Redeemer,

E. W. THOMAS.

BETHPAGE, TENN., January 14, 1886.

Dear Brother Respass:—Elder M. Hodges, who wrote the following "Farewell Address," is wanting but a few days of entering his 93d year. He is able to attend to the feeding of his horse, and can ride to the post office, a mile from home; but has not attended his church in over three years. In conversation with him a few days ago I found him as strong in the faith of Christ as in years long passed, claiming salvation only by grace through faith—the gift of God and not of works.

Thinking that the ability of one so advanced in years, and whose faith is so strong, might strengthen some of God's little ones, I send to you for insertion in the GOSPEL MESSENGER.

J. W. REDDICK.

FOUNTAIN HEAD, TENN., December 23, 1885.

To the Primitive Baptist Church at East Station Camp, Sumner County, Tennessee:

DEAR BRETHREN AND SISTERS:—I desire to make you a farewell address; and, for a foundation, will take Matt. v., 8: "Blessed are the pure in heart, for they shall see God." By nature none are pure in heart; on the contrary, the heart is said to be deceitful and desperately wicked above all things, and dead in sin. Then there must be a purifying process, which takes the omnipotent power of the Holy Spirit to effect by quickening into life, opening the eyes of the understanding, which produces a change of the will and affections. The quickened sinner loves God because God first loved him, and manifested that love to him by the Holy Spirit's quickening power. The change of affections is sure to produce a change of pursuit. The person under this influence determines to seek the favor of God by works, but his works are like counterfeit money—the more he tries the worse he *seems* to be. The repenting sinner may be compared to a man trying to climb a slippery hill, he gets two feet up and slips three down, and finally gets to the bottom. So the repenting sinner. His legal hopes finally fail, and down he comes, but not into hell as he expected, but into the embrace of Jesus, when a calm, sweet peace or an overflow of joy takes place. He is now purified in heart and blessed, but still can't see God. God is a spirit, and natural eyes can't see him; but they can and do feel him, and see his effects on others. It is like the wind,

we can't see it, but can and do feel it and see its effects. But yet they shall see God at the resurrection of the just, when these self-same identical bodies are changed into another state and condition—the natural made spiritual, the mortal made immortal, the corruptible made incorruptible. Then, with immortal eyes, they will see God and see Jesus as he is, and be like him, and be with him forever, where no sin, sorrow, distress or trouble can ever be felt or feared, world without end. Amen!

M. HODGES.

STATE ROAD, DEL., December 15th, 1885.

Dear Brother Respass:—Your efforts seem to be appreciated, as you speak in your last issue of an increased subscription list. My mind is still much unsettled, and my pen will undoubtedly be somewhat erratic, but it may be a kind of present relief to me to have another chat with your readers. There was a time once, in the history of a great and mighty nation, when some ambitious young men came before the king to have their wisdom subjected to such a test as should determine who was the wisest man in the realm. The test proposed was a discussion of the question, "*What is that thing which is most important, and that excels all other things?*" One alone of the company advocated *Truth*. But he advocated it so ably, and showed so successfully its superior excellency above all other things, that he obtained a unanimous decision in his favor, even from heathen judges. Though I would not pretend to that measure of wisdom possessed by Zorobabel, yet I may speak perhaps somewhat upon the same topic. The beauty, the excellence and the importance of truth. I will quote as a starting point, and for the purpose of criticism, a stanza that has been much admired from one of the poets:

"Truth crushed to earth will rise again,
The eternal years of God are hers,
While error wounded writhes with pain,
And dies amid her worshippers."

I think it more than probable that these words do not ex-

press in full what the writer intended. Truth is generally combatted in the person of its advocates. It is supposed that it can be crushed by crushing them. It constitutes the vitality and cementing bond of organizations, the materials of which have been drawn together for the development of the truth in an outgrowth of beauty, of comfort, and of fruitfulness. We can hardly conceive of truth in the abstract; that is truth separate and apart from the organizations that maintain it, or from the individuals who are living examples and illustrations of it. It is attacked in its strongholds, and where its valiant defenders have fortified themselves. *They* may be crushed and somewhat broken up for a time, only to rise again in the presence of their enemies. But truth lives, and can hardly be said with propriety to ever be crushed. Error, deception and lies, will never benefit anybody. No matter how many advocates it has, how able and eloquent they may plead its cause, nor what multitudes follow it and greedily drink it in; the destruction and utter discomfiture of its advocates, and of all bodies organized to maintain it, must come sooner or later. In the day of their overthrow "the Lord shall have them in derision." Some truths with regard to *earthly things* are unpleasant as they appear to us. They are painful and afflictive. But nothing will be gained by denying them, or by disbelieving them. *The truth* is not unpleasant to anybody, if understood. The truth of God is full of beauty, of wisdom, and of grace; and if seen as it is, would be loved and rejoiced in by everybody. Nobody would love darkness rather than light, if they were not depraved and blinded by the god of this world. Truth, like the light of the sun, brings blessings, joy, health and comfort to every one; unless so destitute of life and light in themselves that its blessings cannot come to them. Error can hardly be said to die, because it is, and always has been, destitute of life. Its advocates may perish. The interests attempted to be sustained by it must ultimately fail. With a deadly venom it will wound its worshipers, and their organizations in the end must perish.

Truth is single. It is one way, one truth, and one life.

Error is made up of ways devious and multifarious; and they are moveable, so as to be more likely to mislead. The counterpart of truth consists oftentimes, not in open opposition, but merely in deception instead of reality. The Lord requires truth in the inward parts, and in the hidden part he makes man to know wisdom. All outward show of religion, of worship, of piety, or charity, and all profession of whatever kind, if not true is false, and a gross imposition and deception. If what is acted out is not true within, and what is professed is not possessed, what is it all but hypocrisy and iniquity? Throughout most of my public labors I have felt as I trust the force of the saying, "I know that whatsoever God hath done it shall be forever." And it has not been a source of much anxiety or discouragement to me that my congregations have frequently been small. If I know the truth and declare it, and the larger crowds turn away their ears from it, it is not me that is in need of any sympathy. I have known well enough all the time, that were I to deal in fables, and anecdotes, and the sensational topics of the times, I could have many more hearers; but they would be mainly of that kind that are deaf to the voice of charmers. In so doing I should make empty the soul of the hungry. Far better that I should fill the hungry with good things, even though it should be but a single individual. But further than this. Let one that is bad in reputation as a defender of the truth, turn apostate. Let him rail on the truth and the cause of truth, and bitterly denounce and slander the most upright among men, and he will be followed by throngs and multitudes. People will not own that they desire to see the truth put down, and yet no man can be blind to the strength of the popular current that rallies to the support of its assailants.

Even if it could be possible for eternal truth to be in any sense wrong, no possible harm could result from knowing what was the truth. No possible good could come to anybody from believing a lie. I am writing these things in reference to the churches and as suggestions to gospel ministers. We come in contact with many who manifest kind

feelings and great respect for us, but who seem to lament for our sakes that we pursue the course we do. I believe many of them sincerely think that we should introduce fashionable and flashy music, have costly instruments and skilled musicians. Use lively, sensational songs, instead of such solemn devotional hymns as we now use. If we would attract the world and increase our congregations, we should introduce those allurements, that the world, and especially the young, always admire, and provide frequent amusements, such as festivals, exhibitions, tableaux, and such like. That such a course would be generally applauded, and that it would result in popular favor, showing an increased attendance upon our meetings, and pecuniary aid and assistance from that world around us, with whom we had thus made friends. All this would pass current for prosperity. And whenever it should culminate in a large ingathering of members, of course the general sentiment would be that it was a happy change, and that this was the commencement of an era of great growth and advancement. The children of wisdom probably know that there is no *truth* nor *life* in prosperity of this kind. There is not even the semblance of either. It has not been at all the object had in view, to gather those who knew and loved the truth. The object was to gather in the world, and it has been eminently successful. And if the proper attractions are presented the world can always be gathered, and everybody knows what they are. But while we say that a church of Christ will not be benefitted by a gathering in of the vain, giddy and pleasure-loving world into her midst, we do not in that say the whole truth. The world will be the world, in the church as much as out of it. The fellowship, comfort and communion of the church, will be impaired, if not destroyed, and she will cease to be as she once was, "the perfection of beauty."

We would hardly suppose that the reapers sent by the Lord of the harvest would attempt to fill his garner with chaff and stubble. If they do the fire will burn it up and they will suffer the loss of it, and of their own reputation with it. Moreover the gathering of foreign material into the church

will neither increase the quantity nor the value of the wheat, nor be of the least benefit to the chaff. And it certainly will not be recognized by the Lord of the harvest. Let the *truth* and the *life* be exhibited in the word, and it will do its own work, find its own subjects, possess all necessary powers of attraction, and so the building will grow to an holy temple in the Lord. Blessed word of *truth*, and blessed preachers of that word that discerns broken hearts and contrite spirits, and all those who fear the Lord and think upon his name. That gather the Lord's ransomed, the mourners, and the poor in spirit, from all places where they have been scattered, to be jewels in the royal diadem that crowns their Redeemer.

Yours in continued sorrow,

E. RITTENHOUSE.

XXIII. PSALM.

BY ELDER J. R. DAILY.

1. The Lord is my Shepherd, I never shall fear;
In the midst of my trials He fills me with cheer:
My soul He restores when I'm low in despair,
And makes me rejoice while His presence I share.
2. The Lord is my Shepherd, my steps He doth guide
Into heavenly fields where the still waters glide;
Then He causeth my soul in His love to recline,
While around me the beams of His countenance shine.
3. The Lord is my Shepherd, I need nothing more;
In every dark trouble His aid I'll implore:
Though I walk through the shadow of death's gloomy vale,
He'll not let my courage and confidence fail.
4. The Lord is my Shepherd, what joy fills my heart;
His rod and His staff sweetest comforts impart:
My table He spreads in the midst of my foes;
With grace He anoints me, my cup overflows.
5. The Lord is my Shepherd, I bless His dear name;
Through ages to come He'll continue the same:
His goodness and mercy He'll ne'er take away;
In His house I shall shelter forever and aye.

Groomsville, Ind., December 28, 1885.

EXPERIENCE.

ALBANY, MO., December 25, 1885.

Elder Respass, Dear Brother in Christ:—I transcribe below a letter from Sister Walker, in answer to my request to write me “the reason of her hope.” I have her consent to send it to you for publication.

Yours in hope,

ISAIAH J. CLABAUGH.

Much Esteemed Friend and Brother in Christ, (If you will permit one so unworthy to call you so.)—I will try to comply with your request, by relating with pen my hope in Christ, if it is a hope. I oft try to banish it from my mind and think it is only imagination, but again my heart glows with love to Jesus and his people. When in my twenty-fifth year, for some cause unknown to me, it was shown to me that I was a great sinner and was doomed to die. I searched the Scriptures and the words that God spake to Adam and Eve, “Where art thou?” bore heavily upon my mind and revealed to me my true condition. Here I fail to find language to describe my feelings at that time. To die and go to everlasting torment; the thought was awful and wrought upon me greatly. I tried to pray, but I felt that it was wicked for me to attempt to ask God for mercy. I continued in this way for months, but read the Bible regularly. It all condemned me. I thought my troubles were more than I could bear. I thought I would make another attempt to pray. I knelt with my face upon the Bible, weeping as before, for that was all I could do. My inmost soul breathed the words, “Lord have mercy on me a sinner.” My burden left, my tears dried up, and I felt like singing. My heart reached out in love to everybody, and I had a great desire to go to meeting and to be baptized. I tried over twenty years to cease from sin, for I thought that Christians ought not to sin. But my desire was so great that it troubled me, for I wanted to dwell with a people that loved and served God. I went to hear all denominations preach within my reach. At last I went to an Old Baptist Association. I was like the woman of Samaria, “Come, see a man that told me all things that ever I did.” O, is it possible that they are my people. Yes

they are the people that the Scriptures tell me of. They link the work together from Genesis to the end of Revelation. But what must I do? I have said I never will join the Old Baptist. Besides I began to feel they would not have me if I offered to join them. I continued to go and hear them preach, and wept because I was not fit to be among them. I made up my mind to make the attempt, for as the poet said, "If I stay away I must forever die." When I reached the place of meeting the pastor was not there. I could scarcely step in the house or keep from weeping. A licentiate preached, and when the invitation was given I went forward and related the ground of my hope, and to my surprise they received me without a question. I sat still, thinking when the congregation broke up that they would ask me questions, for I felt that I had said nothing that would gain fellowship with so good a people, but they said no more. I was baptized at the next meeting and enjoyed a quiet state of mind I can never describe. I can say of a truth, I love the brethren and delight in hearing the gospel preached. I have many dark seasons, but my sun shines brighter as I near the end, and as I walk in duty to my heavenly Master.

Your sister in hope,
Union Grove, Mo.

R. A. WALKER.

COMMUNION.

POWDER SPRINGS, GA., January 5, 1886.

Dear Brother Respass:—There are different opinions among the Baptists as to how often communion should be observed. Some churches commune three times, some four, and some only once a year. I would be glad to see all Primitive Baptists a unit in faith and practice, for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly* furnished unto all good works." Then if the communion of the saints is a good work, the man of God being perfect, *thoroughly* furnished, is

not left to guess how often to observe that good work. If it is right for a church to observe that solemn ordinance three times a year, then it is wrong not to observe it but once. But if it is right to observe it once only, then it is wrong to observe it more than once. The churches in this section commune only once a year, and at their communion meetings they always have a three days meeting, and the brethren and sisters from all the sister churches meet with them and commune with them, so the brethren and sisters commune with all the sister churches, and those meetings are very pleasant indeed.

ISAAC MOON.

We do not think it makes any difference how often a church communes.—R.

EDITORIAL.

J. R. RESPESS and Wm. M. MITCHELL, Editors

SALUTATORY.

In accepting a position in connection with the GOSPEL MESSENGER, I present myself as a feeble relic of the late *Primitive Pathway*, through which I endeavored to serve the brethren and friends of the Primitive Baptist cause for upwards of nine years, and which paper has found an honorable grave in the bosom of the GOSPEL MESSENGER. And under the present arrangement, by the combined efforts of the consolidated editorial staff, through the blessings of the Lord, it is hoped that the GOSPEL MESSENGER will soon arrive to a point of usefulness surpassing that of both papers as heretofore (separately) published.

I hereby gratefully acknowledge the honor conferred on me by the appointment to this very responsible, and therefore honorable position. I appreciate this favor chiefly because it brings me in immediate contact and regular intercourse with the editors of this magazine, whose age, experience, knowledge and unwavering fidelity to the cause of truth and right-

eousness afford me a worthy example of Christian life, and a constant source of instruction in the service of Christ and his people as a minister of the gospel.

I hope to be favored with the spirit of truth, and faithfulness in the discharge of the duties assigned me by my seniors in behalf of the GOSPEL MESSENGER.

In Christian love,

Your servant and brother in hope,

J. E. W. HENDERSON.

THE MOUNT OF TRANSFIGURATION.—MATT. XVII. 2.

In compliance with a request of Brother S. H. Oliver, of Barnesville, Texas, we offer a few remarks on the Text, Luke ix, 30, 31: And as he prayed the fashion of his countenance was altered and his raiment was white and glistening. And, behold there talked with him two men which were Moses and Elias, who appeared in glory and spoke of his decease which he should accomplish in Jerusalem.

What is recorded here, in this connection, is a most wonderful event. In Mark 9th and Matthew 17th chapters, we have a more full and little different wording, but substantially the same glorious things presented. But however wonderful or mysterious these glorious things may be to us in our present mode of existence, they are no doubt real facts—not ideal nor imaginary. The plainness and simplicity with which this wonderful event is related by the three evangelists, show clearly how real it appeared to the three apostles, James, Peter and John, to whom our Lord had chosen to make this wonderful display of his “excellent glory.” He was transfigured before them, his raiment was exceedingly white, beyond all earthly cleansing, and his very face “did shine as the sun.” And in the midst of this extraordinary brightness a heavenly embassy, from the eternal world, suddenly make their appearance, in great glory and familiarity, talking with Jesus in the hearing of these three astonished apostles—speaking of his death, which he should accomplish in Jerusalem.

But though this is no “cunningly devised fable,” but a real fact, yet we regard it as a revelation to the faith of these apostles, and not merely to their natural senses. Nor was it such a circumstance as mere natural men could behold. The natural, unregenerate man, could no more have seen Jesus in this heavenly brightness, and seen Moses and Elias, hearing and understanding their conversation with Jesus, than he could receive and understand the things of the Spirit of God, which we are told is “foolishness unto him.”—1 Cor. ii, 14. “The things of God, knoweth no man, but by the Spirit of God.” “He that hath an ear *to hear* let him hear.” Yea, let him hear what the “Spirit saith to the churches.” The Spirit of God speaks, and it speaks specially to those who are prepared in spirit to hear.

But while a revelation of these heavenly things may be, and are very incomprehensible to us, yet they afford a glimpse of divine realities of which we can only now know in part. Even the brightest manifestations of heavenly glory which is made to the faith of the saints, is as seeing “through a glass darkly.” But it should rejoice our souls rather than excite a vain curiosity, that we have something here presented more glorious than the fiery sign on Carmel or the burning on Mount Sinai. “This is none other but the house of God; and this is the gate of heaven.”

These three chosen apostles whom Jesus designed should be “pillars” in the gospel church, had never before this time stood on such an elevation of faith as they now did. They were now introduced more fully into the deep mystery of redemption, and the solemn truth that Christ must suffer and die for the sins of his people was being more fully disclosed—a truth which they had not been able to bear. They could learn here that in the crucifixion and death of their glorious King that he had not fallen by accident, but that he voluntarily gave himself up to death. Moses and Elias talked with Jesus, spoke of his decease as something that he should voluntarily *accomplish* in Jerusalem; and therefore the transfiguration of Jesus, together with the presence and talk of

Moses and Elias, forever banishes the thought that there is anything in the law or in the prophets at variance with the coming, suffering, death or kingdom of our Lord Jesus Christ. There is evidently a striking representation between the spirit of the Old Testament and that of the New. Moses stands as the representative of the law, and Elias or Elijah, as the representative of the prophets, but both the law and the prophets "testify of Jesus." We know that in the New Testament Moses is sometimes mentioned when the law, or only the writings of Moses are intended. So also of the prophets. "But even unto this day when Moses is read," (that is, his writings or the law,) "the vail is upon the heart."—2 Cor. iii, 15. "For they that dwell at Jerusalem and their rulers, because they knew him not, nor the *voices* of the prophets which are read every Sabbath day they have fulfilled," these very prophesies, "in condemning him."—Acts xiii, 27. Christ Jesus is the sum and substance of all the inspired testimony, whether in the Old or New Testament. He himself speaks specially of all the Old Testament Scriptures, whether of the law or of the prophets, and says, "They testify of me." (St. John v, 39.) He tells the self-righteous Jews, who professed to be disciples of Moses, that "Had ye believed Moses, ye would have believed me: *for he wrote of me.*"—St. John v, 46. And so clearly do Moses and Elias or the law and the prophets, combine with the apostles in one united testimony of Jesus, as the only name given under heaven or among men whereby a sinner can be saved, that it is said after the resurrection of Jesus, when he had fallen in with two of his sorrowing disciples, who were very sad about what had "happened," or come by some accident or chance, as they verily thought, he sharply rebuked their stupidity by saying, "O fools and slow of heart to believe *all that the prophets* have spoken;" "And beginning at *Moses* and *all the prophets*, he expounded unto them in *all the Scriptures* the things concerning himself."—Luke xxiv, 25, 27. And again, "All things must be fulfilled which were written in the *law of Moses*, and in the *prophets* and in the *Psalms*, concerning me."—Luke xxiv, 44.

We see, therefore, from the above texts as well as many others which might be quoted, that in all things Christ Jesus has the pre eminence. He is indeed the "alpha and omega," the beginning and the end of all that is written in the Scriptures. Abraham rejoiced to see the day of Christ and he saw it by faith and was glad. "By faith Moses esteemed the reproach of Christ greater riches than the treasures in Egypt." And one of the apostles of Jesus, rising in the holy triumph of faith, says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb. xii, 1. It is unto Jesus that all God's people must look for salvation, whether of the Old or New dispensation. He is the glorious ensign unto whom the people of both dispensations are gathered. The ensign of a well regulated army stands in the center, with the banner of his country unfurled over his head. Both wings of the army dress and look to this common center. Those to the right of the ensign have their eyes directed to their left, to the ensign as their guide; and those to his left turn their eyes to the right, so that both meet on the ensign as one common center of attraction. Jesus Christ is the glorious ensign for both Jews and Gentiles, and of the twain he has made one new man in himself, and thus there is but one body and one spirit by which this body has been animated in all ages of the world. Abel had faith in Christ when he offered a more excellent sacrifice than Cain; and the same grace that saves Abel saves Paul, Cornelius, or other Gentile sinners, till this day. God has thus "set up an ensign for the nations and has assembled the outcasts of Israel and gathered together the dispersed of Judah from the four corners of the earth."—Isa. xi, 12. Unto this ensign shall the "Gentiles seek and his rest shall be glorious." We dare not pretend to know all that was intended to be illustrated by the transfiguration of Christ upon the holy Mount, or by the sudden appearance of those distinguished men, Moses and

Elias, from the invisible world. Moses had been dead for near fifteen hundred years, and Elijah was translated to heaven without seeing death, near one thousand years before this time. But now they meet together with the apostles of the new dispensation—they talk with Jesus and speak of his death which he is soon to “*accomplish*.” These are indeed wonderful things, and though we cannot fully understand the full import of them, we must not theorize or speculate upon, nor even *spiritualize* so as to explain the truth away altogether.

We think, however, from the few texts we have already quoted, that it is no forced construction to say that however real and personal Moses and Elias may have been as men, they are nevertheless, in this connection, to be regarded in a somewhat figurative and representative character also. Moses, as we have already indicated, representing the law with all its precepts and commands, ceremonies, sacrifices and offerings; while Elias represents the testimony of the prophets when the “Spirit of Christ was in them, and testified beforehand of the sufferings of Christ and of the glory which should follow.”—1 Peter i. How forcible therefore is the truth as presented to us by the inspired apostle that “we also are compassed about with so great a *cloud* of witnesses.” And may we not also here see something of this kind indicated to us in that “bright cloud” that overshadowed the Son of God and his holy prophets and apostles on this consecrated Mount of God? It was indeed a bright cloud out of which there was but one voice, the voice of God, saying, ‘This is my beloved Son, hear ye him.’ Moses was gone, and Elias had disappeared from these three apostles, but here was their concentrated testimony, coming as the voice of God from a bright cloud of heaven which overshadowed them. So completely were these chosen and astonished apostles cut loose from the world, and from Moses and Elias as men, that after they had been enveloped in the bright cloud, and heard the awful voice which proceeded from it, they “saw no man, save Jesus only.” Jesus is the substance of all the divine testimony of the Scriptures, whether in the law, in the prophets, or in the Psalms.

And the apostles determined by the Spirit to “know nothing among” their brethren, save Christ and him crucified.

The combined testimony of Moses and Elias, or the law and the prophets concentrate in this “Bright Cloud,” and with one united testimony proclaim from heaven, as the voice of God, “This is my beloved Son, in whom I am well pleased; hear ye him.” Clouds in the Scriptures are frequently mentioned as symbols of God’s presence, his power or his glory. So the bright cloud here has an important and sublime signification as manifesting the Divine presence as in the former days with the Old Testament saints. From the days of Noah down to this present time God has “set his bow in the cloud” as a sign or token that he will not again deluge the earth with water, and “in a pillar of cloud” the Lord went with his people in all their journeyings of forty years in the wilderness. It was the continual symbol of God’s presence among them and of the fulfillment of his promise to them. It went before them to guide them in the right way, or stood behind as occasion required to protect them from their enemies. Israel’s God was in the cloud, and thus it represented Christ and the fulness of the Godhead in him. God in Christ is our hope of salvation. He is our Comforter, Protector and Director in all our conflicts, trials, temptations and journeyings through the wilderness of this world.

When the Lord, in some striking and remarkable manner, is seen to guide, comfort and protect his church and his people, it is then it may be said, in the language of inspiration, that he has “Created upon every dwelling place of Mount Zion, and upon her assemblies, a *cloud* and smoke by day and the shining of a flaming fire by night; for upon all the glory there shall be a defense.”—Isa. iv., 5. There is indeed something very glorious signified in the Scriptures by the clouds. God manifested himself in a cloud upon Sinai. In this cloud he made darkness his pavilion; and round about him were dark waters and thick clouds of the sky. When God speaks in his law character to men out of a cloud, as on Sinai, there is blackness and darkness so that they cannot, without a media-

tor, endure that which is spoken. At the dedication of the typical temple a "Cloud filled the house of the Lord so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord filled the house." Then even Solomon said the "Lord dwelleth in thick darkness." How dark indeed is the dwelling of our God as seen only in the justice of his holy law? How should man be just with God? Who shall be able to stand before him?

But the Bright Cloud into which Jesus, Moses, Elias and the three apostles entered, and which completely overshadowed them is very different from the cloud on Mount Sinia, when it burned as a furnace, and different also from the thick darkness which veiled all the temple service. This is a *Bright Cloud*, having in it no thunderings of death, no blackness nor darkness of despair, but a *voice*, the voice of God the Father, from his eternal throne, saying, "This is my beloved Son, in whom I am *well pleased*." No wrath here, "I am well pleased for his righteousness sake." This is the voice of the prophets. "Hear ye him." This is the voice of Moses in the law. "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me," says Moses, "him shall ye hear in all things." This then is the voice of Moses and Elias, the divine testimony of the law and the prophets, concentrated in the one Bright Cloud out of which it comes to us as the voice of God the Father. It is a voice of mercy, peace, truth, righteousness, wisdom and love all combined.

The wonderful things which now had taken place on this holy mount, and which James, Peter and John had seen, heard and felt for themselves, was something in their experience not to be forgotten. Though, as yet, it was not to be told to others, it was doubtless designed to help the faith of those apostles for the present to understand more fully the nature of Christ's kingdom, and the glory of his Godhead, which before this had been but dimly seen or very imperfectly known. They had seen him perform miracles in many things, and they, too, had, in his name, been empowered to cast out devils, heal the sick and many other things, but still they did

not fully understand the complex character of the Mediator as having two natures blended in one person. But on the Mount of Transfiguration they saw, not simply a glory shed forth on the Saviour, but they saw the beams of that brightness of the glory of God in Christ which now shined, as it were, in and through his sacred humanity. In this glory appeared Moses and Elias, as well as James, Peter and John. And in this heavenly glory, in a more full and glorious state than we are now able to bear, or to contemplate, shall all the redeemed people of God of every nation, kindred and tongue appear. We do not now know what we shall be, we are not now capable of knowing, but we know that when Christ shall appear all will "appear with him in glory." It is said in the connection of our text that Moses and Elias "appeared in glory" when Christ was transfigured. The three apostles of Jesus were capacitated at that time to see this *appearing*, but soon it all vanished away and they were left to wonder what the "rising from the dead could mean."

God is pleased to reveal and make known his will and purposes to his people by littles along as they are prepared to receive such knowledge. We should not be too hasty to speak of things that we know nothing about. The apostles for some time did not understand that Christ must be crucified, and the very mention of such a thing even by Christ himself caused one of them to treat the idea with abhorrent disgust: "Be it far from thee, Lord;" "This shall not be, I will go with you to prison and to death." As much as to say, "I will prevent it, if in my power." Let young Christians, especially young preachers, and old ones too, take care they do not get a little too confident in things of which they are profoundly ignorant.

But we must close this already too lengthy article. . It may be that neither Brother Oliver nor others will be fully satisfied with our weak comment upon this sublime subject. But let them remember that at best the saints of God can only know here in part.—M.

BRO. A. H. PARKES, Lynchburg, Tenn.: We do not know that we can satisfactorily solve your difficulty in the seeming discrepancy between what John the Baptist says of himself in John i., 21, and what Christ says of him in Matt. xi.: "And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? and he saith I am not. Art thou that prophet? And he answered, No. Then they said unto him, who art thou? that we may give an answer to them that sent us; what sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." Now this is what John said of himself. In Matt. xi., 14, Jesus says, "And if ye will receive it this is Elias (John the Baptist) which was for to come." Also see Matt. xvii.

This much we know that what Jesus said of John was true, and that John the Baptist was Elias in the sense in which Jesus meant it, and in the sense in which the prophets meant it in the Scriptures; and also we believe that he was not Elias in the sense in which John the Baptist meant it when questioned by the messengers sent by the Pharisees. Jesus meant that he was Elijah or Elias in the spirit, and John meant that he was not Elijah in the flesh or person. And besides it is doubtful if John would have claimed so high a gift even if he had believed he possessed it as that of the wonderful prophet Elijah. Jesus knew what John was better than John knew himself, and could say of John what John could not say of himself. Jesus can say of you, Brother Parkes, and know it to be true, that you are a Christian, if you are one; but you could not say it of yourself. It was said of John (Luke i.) that he should go before him in the spirit and power of Elias (Elijah) to turn the hearts of the fathers to the children and the children to the fathers. This was also prophesied of Elijah in Mal. iv.

We have no reason to believe that John the Baptist was

actually in flesh and blood the Elijah that was translated into heaven ages before John's day, but on the contrary Jesus says himself, "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven."—John iii. "For the bread of God is he which cometh down from heaven and giveth life unto the world; and he said, I am the bread of life."—John vi. "I am the living bread which came down from heaven. What if ye shall see the Son of man ascend up where he was before? I came forth from the Father and am come into the world: again I leave the world and go to the Father."—John xvi. Whilst Elijah did indeed ascend to heaven, we have no reason to believe that he in person has ever returned to earth. Jesus Christ is the only one that came down from heaven and dwelt amongst men.

The Jews were looking for some great personage in an earthly and carnal sense in the reappearance of Elias, as they were in the coming of the Messiah; and being in nature, and destitute of grace they did not discern Elias in John, nor God in Christ. Now, of course, when it is said that the spirit of Elijah was upon him and in him, that it must be understood as not the mere spirit of the man, but the gift of God in that high and peculiar sense in which it was bestowed upon Elijah, and in which it has never perhaps been bestowed upon any other of the human race. In natural characteristics we find John the Baptist much like Elijah. His dress, habits, solitary life, stern fidelity to God, and his influence upon his generation, all bring before our eyes the picture of the most wonderful prophet of the Old Testament. Thus he is the Elias of the New Testament, and was with Moses upon the Mount of Transfiguration. But Moses, the representative of the law of God, and Elias, the representative of the prophets, both vanish away and Christ alone is left, in whom is embodied the law and the prophets; and there is thenceforth no altar upon which offerings are made save upon the one altar to Christ. Christ only is heard and Christ only is worshiped. There is no altar to Moses, Elias, Paul or Peter, but to Christ only.—R.

INSPIRED TESTIMONIALS.

“These things write we unto you that your joy may be full.”—1 John i., 4.

The chief joy of the children of God consists in that of believing the record that God has given of his Son, and of their personal relation to him as the subjects of redemption and the objects of his unchangeable love. And in order to obtain this objective point, God has afforded to his children both the testimony of his inspired word and the evidence, to each one, of its truth and faithfulness. Those who are chosen as witnesses to attest the power and efficacy of the blood of Christ are such as have received the application of the same to their own consciences, constituting an evidence of pardon of their own sins and peace with God through our Lord Jesus Christ. Thus they are made eye-witnesses and ear-witnesses of the truth, and so feel a sense of its sacred virtue; and hence the language in the first part of the above named chapter: “That which we have seen with our eyes, that which we have heard, and our hands have handled of the word of life,” etc. Even the sense of touch or feeling is brought to bear in confirmation of the sacred testimony, and therefore the testimony is of the most positive character. Seeing, hearing and handling combined afford evidence of the three-fold strength.

Again, the same writer says: “We have seen, and do testify that the Father sent the Son *to be* the Saviour of the world.”—1 John iv., 14. Here we have the sense of sight again, and the testimony based upon what the witness had seen. “For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.” (21 verse.) Once more upon this point; our Saviour said, “We speak that we do know, and testify that we have seen, and ye receive not our testimony.” Why? Because the divine testimony is not convincing evidence to the human mind. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because

they are spiritually discerned.”—1 Cor. ii, 14. Now it is evident from the above scriptures that one must first receive divine life, or capacity above that of his natural faculties, before he can receive the convicting and convincing power of the inspired testimony. It appears that faith is the great prerequisite necessary to enable one to believe in Jesus Christ. “Now faith is the substance of things hoped for, the evidence of things not seen.”—Heb. xi, 1. Faith is the substantial evidence upon which the Christian’s belief is based; and is something else than the literal testimony of the inspired writers, or that of the gospel ministry. Where faith is, there is evidence or witness that such testimony is true. “He that believeth on the Son of God hath the witness in himself.”—1 John v, 10. Surely this can not be the literal, outward testimony; but the inward work of the Spirit of God.

“And these things write we unto you.” Unto whom? The beloved brethren in Christ, to the believer, to those who have received the gift of faith, and who are capacitated to receive the testimony of Christ. What for? “That your joy may be full.” The object was, therefore, to comfort and confirm the brethren in the truth of the gospel, and this is the desire and proper duty of every gospel minister, to speak what he knows, and testify what he has seen and experienced of the very truth of God’s inspired word.—H.

ELDER M. HODGES, of Fountain Head, Tenn., asks the following question:

“*Dear Brethren Respass and Mitchell, or any correspondent of the Messenger:—*When a preacher is wanted to form a presbytery, is it essential that his church be petitioned for his aid to constitute a church or ordain an elder? or is that authority conferred on him in his ordination? I think it is rather a cold time with the Primitive Baptists about here. I once knew a presbytery broken up on account of the above question, and by answering you will confer a favor on an old man.”

We would have been glad for Elder Hodges to have given

his own views on this subject, as his age and ability (now over 90 years) would have given great sanction to his opinion. We think that the authority to assist in ordination is given by the church in the ordination of ministers. See Titus i., 5: "For this cause I left thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee," etc. But it would not be improper to ask the aid and countenance of sister churches in such important matters, and would no doubt be best to do so. The authority to baptize is given ministers in their ordination, but it should be done, as a rule, by church sanction. Philip baptized the eunuch, who told no experience to the church, but that we look upon as an extraordinary case. It is important that church authority should be maintained; and it is also important that ministers should not have more power than is properly invested in them lest they become prelates.—R.

BLACK JACK GROVE, TEXAS.—Please give your views on 12, 13, 14 verses of vii chapter 1 Corinthians: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him; for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." We do not know what the difficulty with Brother J. H. Caudle is, on the text proposed. The apostle gives his judgment about the proper conduct of the believing husband and wife, and may mean when he says he "speaks and not the Lord," that there had been nothing said in the Scriptures in regard to the conduct of a believing husband who has an unbelieving wife, or a believing wife with an unbelieving husband. The apostles were interpreters of scriptural teaching, and especially of Christ's teaching, and as Christ had taught nothing on that special subject, he gives his own

judgment of what would be proper under such circumstances. In the establishment of the gospel church amongst the heathen or gentiles, there were doubtless many husbands who believed who had married before their conversion, and whose wives did not believe, and wives in the same condition with unbelieving husbands; and the question perhaps arose as to what they should do under such circumstances; and the apostle's advice was timely upon that subject; that their marriage ties were not dissolved by their conversion, but that their obligations still remained, though the wife or husband, as the case might be, was still a heathen. And if the unbelieving wife or husband was pleased to dwell with the believing husband or wife, that they should not be put away, but remain together as husband and wife. But if the unbelieving husband or wife was not pleased to dwell with the believing husband or wife then they could leave; because the believer was not to give up Christ in such a case for the unbelieving wife or husband; and thus the believer lost a husband or wife, and could not of course marry again, unless the wife or husband had been put away for fornication, in which case they could marry again. This separation was at the option of the unbeliever, and not of the believer; it was something the believer could not help. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the believing husband, else were your children unclean, or illegitimate or bastards. Thus a believing husband could have an unbelieving wife, and still be married in the Lord; or the believing wife an unbelieving husband and still be married in the Lord. Because it is by mutual consent as recognizing the God of the believer in the marriage, that is in the obligations, that the wife could have but one husband, and the husband but one wife, and not according to the heathen custom of polygamy, or more than one; thus making their children all unclean as the offspring of more than one wife or husband. But the children of the believing wife by an unbelieving husband were clean or holy, or legitimate, because the wife was a believer and because the husband conformed to the gospel law of marriage for her sake,

in having no other wife but her; and the same with a believing husband and unbelieving wife. The one sanctified the other in that literal sense, and thus their children were holy. But the holiness here only means holiness as far as it pertains to a holy or a right and proper marriage; and not that the children were any more holy by nature than were bastard children; but holy in the sense that they were children of a lawful marriage—and the sanctification spoken of is in the same sense. As vessels in the temple service were called holy from the use to which they were applied; being employed in holy or religious purposes, whilst others, made of the same material, were unholy, as being used for profane or ordinary purposes. Thus a Christian is holy, as being converted to holy or Christian practices, though in his flesh, he is depraved.

R.

EXTRACTS FROM LETTERS.

LA FAYETTE, ALA., October 3d, 1885.—*Dear Brother Mitchell:*—This is the third time I have made the attempt to write you what I hope the Lord has done for me. When about thirteen years old, one night after tea Elder W. L. Taylor, now deceased, asked me in presence of my parents, if I had a hope in Christ. It was a great shock to me, and I gave no answer and soon left the room. I had never before felt myself a sinner as I then did, and have often wondered why he asked me such a question. I thought my sins had been so hidden that even a preacher was deceived in me. I had never read the Bible much, but now I had a desire to read that good book—though it always seemed to condemn me. I did not want any person to know my feelings, and would often shun the company of religious people, lest they might talk to me on that subject. Often did I wish I never had been born or had died when I was a babe, or that I had no future being. I was in this dreadful condition about four years, and my dear mother once said she greatly desired to see me a proper subject to join the church. I told her that I felt to be a great sinner, unfit even to live. She replied that if she knew I felt myself to be a guilty sinner before God she would rejoice, knowing that God had begun a good work in me and would perform it in bringing me to the day of Christ. But here a new trouble came upon me. I had made my mother believe I was truly convicted for sin, when I feared it was not true, and O how I desired to call back what had been said. My last desire at night and first when I awoke in the morning, was in prayer that God would forgive my sins. One morning, being cumbered with many things, it

suddenly occurred to me that I had forgotten to pray, and all at once it was suggested, "suppose God should be as forgetful of you as you are of him." My heart was smitten and as I walked on to my sister's, who lived near, I wondered why the earth did not open and swallow me up. I still desired greatly to believe that I was truly convicted of sin, when all at once it seemed that I heard a voice saying, "It is conviction." I stopped and looked every direction to see if any one was near or had spoken to me, but I saw no person, and in a moment my great burden of distress was gone and by faith I could see Jesus bearing my sins upon the cross as my Saviour. Here I had joy, unspeakable and full of glory. O, the plan of salvation then appeared so plain that I thought I could and would tell every sinner just how he could be saved. But alas! this pleasant state of mind only lasted me a few minutes, and when I had arrived at my sister's yard gate, the tempter suggested "you are deceived again and had better keep it all to yourself," and so I did, for a long time. But I found there was a change of some kind wrought in me, though I have never been as Christ-like as I desire. The things that I should do I do them not. I am now fifty-one years old, and desire greatly, by the help of God to live more devotedly as a Christian in the future than I have in the past. If I love anything on earth, it is to hear the gospel preached and to hear Christians talk of the goodness of God, and the glory of his kingdom. The nearest Primitive Baptist Church to me is nine miles by private conveyance, and for this reason, as well as others, the GOSPEL MESSENGER is a welcome visitor to me. It contains so much for one that longs for the truth in Jesus that I do appreciate it highly. May the Lord bless you and Brother Respass in this good work. I had an article similar to this written last October, to hand you at the Olive Association, near Dadeville. But after reading it over it seemed to be such a poor thing I tore it up. And now I send this, and if you think proper to publish a part, all or none, it will be all right with me. Since I have professed a hope in Christ my trials, doubts and fears, have been many. I trust that you, and every other Christian, will remember me in your prayers.

MARY J. BURTON.

CALDWELL, TENN., December 5th, 1885.—*Dear Brother Mitchell:*—Feeling impressed to write some of the dealings of the Lord with me, I now attempt to do so. About eight months ago I had serious thoughts about death and eternity, and thought if I should die in the condition I then felt to be in, I would be lost forever. For a time I sought to throw this burden off and think no more about it. But in July, at a Methodist protracted meeting, I became much distressed, and feeling the need of prayer, I kneeled at the altar, praying God's mercy on me a sinner, feeling for the time that I did not have a friend in earth or heaven and that I was lost, lost forever, when all of a sudden my distress was gone, and I could sing :

"Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost, but now I'm found,
Was blind, but now I see."

I felt as though I should never see any more sorrow, and thought I would go home and tell mother about it, when all at once it was suggested, "that it may be that you are mistaken." I did not tell my mother, but the next morning, while I was gone to the spring, my sister told her, and on my return to the house, and while the rest of the family were absent, my mother asked me if I felt any better. I told her I did, and felt that I should go to rest when I died. "Well, my child," said mother, "that is a good condition to be in." O the joy I then felt no tongue can tell, nor pen describe. The sun seemed to shine brighter, the birds sang sweeter, and the trees looked more lovely than ever before, and all seemed to be praising God. Baptism was on my mind and I wanted to be with the Primitive Baptists, so on the first Sunday in November last, I was received into the fellowship of the church at New Hope and baptized by Elder J. E. Frost. I am a little girl, thirteen years old, and crave an interest in your prayers. May God bless you all.

Your little sister, as I hope, in Christ.

AMANDA B. THIRONEBERRY.

GROVETON, TEXAS, 1885.—*My Dear Aged Friend Mitchell*:—I this day send remittance for the MESSENGER. It is a pleasure and comfort to read it. I am glad you have published no more than you have of what I have written, for it seems so ignorant. I have been sorry a thousand times I wrote so much at once. Why did I not wait till I knew more about what was the matter with me? However, "all things work together for good to them that love God, who are the called according to his purpose." God is all my trust, he knows all my sorrows, and without him I cannot live. I will call upon him, for great is his mercy toward me. Pray for me that I may fight a good fight, and that we may all land at last where we will praise God forever and ever.

Your friend,

MRS. S. C. DUNLAP.

The above breathes the spirit of humility, and we hope our strange friend may fight the good fight of faith in God till the mountains of difficulties now in her way may be removed, and that she may yet have comfort and fellowship in the Church of God, realizing fully that she loves God, and that all things have worked together for her good and God's glory.—M.

GEORGETOWN, TEXAS, October, 1885.—*Elder Mitchell*:—For the satisfaction and instruction of myself, and other brethren, we wish your views of Acts xvii, 31, through the MESSENGER. Do the words "all men" there mean all the human family? Is it the duty of God's ministers to preach repentance as a requisition from on high? Can all men repent, and if so, in what sense?

Dear Brother, you doubtless will think it weak in us to shape our questions as we have, but as there is some friendly dissention on the subject of repentance, we wish, in a short and concise manner, to have your views. We are strangers in the flesh, but I hope not in spirit. I read the GOSPEL MESSENGER, and am much pleased with it. I have had a name among Baptists for thirty years, but feel to be the weakest of all.

Your brother,

T. S. WHITELY.

We are much pressed with business now. Will Elder Rittenhouse, or any other who are impressed, write upon above text?—M.

HENDERSON, TEXAS, December 28th, 1885.—*Elder J. R. Respass* :—From the very complimentary notices (?) given to myself and book through the editorials of the "MESSENGER" and "*Pathway*," encouched in hypocritical sarcasm in the "MESSENGER," and absolute falsehood in the "*Pathway*," constrain me to continue my subscription, although it makes me shrink for want of confidence in the purpose of either of the editors. Your strictures are clothed with feigned piety, and Elder Bazemore's with actual falsehood," and so on.
S. M. CARLTON.

OZARK, ALA.—*Dear Brother Respass* :—I learn that you have bought out the *Pathway* and will consolidate the two. I hope that it will have a tendency to circulate the MESSENGER more extensively. It seems that it has been a long time since we had a MESSENGER, but we will appreciate it more highly when we get it. I always feel anxious to hear from the dear children of God, for if I feel interested in any people, it certainly is in the Zion of our Lord. There is a close relation existing between the children of God. They are all partakers of flesh and blood alike, they are partakers of the divine nature alike, or Christ is formed in them the hope of glory. They are all partakers of doubts and fears, losses and crosses, ups and downs, light and darkness, riches and poverty, temptations, etc. The Christian is a complex being. He is in possession of two contending principles. The *old man* and the *new man*, the flesh and the Spirit. Hence the two armies of the Shulemite are continually at war, or there is a continual war in the Shulemite. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other. All the confusions and difficulties is brought on by one of these principles, while all the true enjoyment is brought on by the other. Those two principles will be in the Christian as long as he remains here in flesh. But bless the Lord, we have a little hope that these *vile bodies* shall be changed and fashioned like the glorious body of Jesus. Dear Brother, come and see us, we would like to hear you preach very much in this section.
Yours in hope,
LEE HANCKS.

OBITUARIES.

HENRY KELLUM.

By request of an aged sister of HENRY KELLUM, deceased, his autobiography and obituary, as published in the *Signs*, January 15th, 1877, is now republished in the GOSPEL MESSENGER.—M.

"I, HENRY KELLUM, was born in Clark county, Georgia, July 23d, 1800. Subsequently I went to Jasper county, and was married to Miss Elizabeth Horton. After her death I married a niece of Bennett Crawford, and after her death I married Laney Lane, a daughter of Alexander Lane. After this I moved to Newton county, Ga., and was quickened into spiritual life on the 4th day of November, 1825, and after much anguish of soul, spirit and mind, for nine days, I was made to rejoice in Christ my Saviour. The 24th of December, same year, I related my experience to Bethel Church, and was baptized by Elder T. J. Hand, in Snapping-Shoal creek. In 1827 I moved

to Troup county, Ga., and was in the constitution of the first church constituted in LaGrange, Ga., and after living there for several years I moved to Chambers county, Ala., and was in the constitution of the first church at LaFayette, Ala. Remaining there for several years I then moved to Arkansas, and was in the constitution of a church in Dallas county, called Pilgrims' Rest, in 1844. Some time after this I moved to Rush county, Texas, and in 1847 was in the constitution of New Salem Church in said county. From this place I moved to Vanzandt county, and attached myself to Cool Spring Church, of which I am now a member, it being a component member of Union Association, the oldest Association in Texas. I write these things that my friends may know something of my past days. I have been an unprofitable church member, but thank God that I have to-day the same hope I obtained in 1825. I wish here to state that I have high regard for my brethren with whom I associated in former days, who are now in Georgia and Alabama—especially Elders Jonathan Nichols, John Blackstone, Benjamin Lloyd and Wm. Mosely. I have a dear brother, *Judge Robert Kellum, in Lee county, Ala., two sons in Camden, Ark., three sons in Texas, and some relations in and near LaFayette, Ala."

The above was written by Brother Henry Kellum ten days before his death, which occurred October 5th, 1876, and it was his request that it should be published. It can truly be said of Brother Kellum that he "kept the faith," and left the world contending that salvation is wholly of grace. The writer was with him a few days before his death and he said he knew his time here was short, and he only wanted patiently to wait till his change come. We mourn his absence from the church and family, though we believe it is his eternal gain. Also

MISS JULIA KELLUM,

his daughter, died March 14th, 1875, aged thirty-four years. She had obtained a living faith in Jesus several years before her death, but a sense of unworthiness kept her from ever applying for church membership. To her it was a great mystery why the love of God should be manifested to her and not to the world, she being such a sinner. She searched the Scriptures, and while reading 2 Timothy i, 9, 10, she said she became confirmed in the doctrine as believed and preached by Primitive Baptists. The text reads: "Who hath saved us and called us with a holy calling: not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel." The above Scripture was used by the unworthy writer as a foundation for some remarks to the memory of the two deceased, on the fourth Sunday in October, 1876.

Canton, Texas.

JOHN R. MARTIN.

* JUDGE ROBERT KELLUM, of Lee county, Ala., died in Opelika, Ala., September, 1885, aged near eighty years. We spoke at his burial from the text: "Whether we live, therefore, or die, we are the Lord's."—Rom. xiv, 8.—M.

GEORGE REDDING.

I, by the request of Sister Redding, wife of Brother GEORGE REDDING, of Zanesville, Indiana, deceased, send you this obituary notice. Brother Redding was born in Wilks county, North Carolina, December 28th, A. D., 1814; moved to Rush county, Ind., in 1836; united in marriage to Nancy Sparks, February 18th, 1838; was baptized into the fellowship of the Little Blew River Church, of Old School Regular Baptists, in May, 1843, by Elder J. Sparks. In 1848 he, with his little family, moved to Allen county, Indiana, where, with other brethren, he was constituted into a regular Old School Baptist Church, called Shilo. He was soon chosen deacon, and filled the office well to his death, which occurred on the 24th of April, 1885, aged seventy years, three months and twenty-seven days. His life was one of piety, and a model of true, vital Christianity. His death was sudden and unexpected. On the day of his death he walked one and a half miles and back home, worked some in ditching and spaded some in the garden; about sunset he came to his house and fell dead at his door. On the 26th the writer spoke on the occasion to a large congregation of weeping friends and sympathizing neighbors, in the church in Union Town, Wells county, Indiana, after his remains were lain away in the cemetery at that place, there to rest till awakened by the voice of the Arch Angel and the trump of God, then to come forth changed and fashioned like unto the glorious body of our blessed Saviour. In the death of Brother Redding the people have lost a good citizen and kind neighbor, the church a faithful and loving brother, the widow a loving and kind husband, the children an affectionate and kind father. A deep affliction has fallen upon all of them, but all feel their loss to be his eternal gain. May the Lord bless the bereaved widow in her lonely and declining years, and the dear children with his abundant love and mercy. He leaves a widow, five sons and two daughters, to mourn their loss; two sons and one daughter having preceded him to the spirit world. A good man indeed has fallen.

J. BUCKLES.

 THE GOSPEL MESSENGER

Has attained perhaps one-third greater circulation than any paper or periodical ever published in the United States amongst our people. Its readers now number, probably, over twenty thousand persons. A monthly religious periodical is, no doubt, best adapted to our spiritual wants, as it can be read without too much interference with reading the scriptures. The quality or the character of the contents of a paper is the principal thing; quantity is a minor consideration. But the MESSENGER is in its infancy and should attain to fourfold its present circulation; and if brethren, sisters and friends, will but speak kind words in its favor, it will soon do it. We beseech you, friends, to aid us; it is your cause; it is the cause of truth, and we pray you not to think it too little a thing to aid us in its circulation. Do not be deterred and hindered by the cry of "speculation," and "selling the gospel," &c. Do not encourage and be afraid of such carnality—for the same could be said of printing and selling the scriptures and hymn books. Patronize and circulate the MESSENGER for the truth's sake. Brethren and sisters write us from all sections of our country that it has been profitable to them and the cause of truth. Are they to be believed?

BROTHER WELCH'S BALSAM has been used in our family, and is a good medicine. We call attention to the advertisement.—R.

Principles and Practices of the Regular Baptists,
By Elder JAMES H. OLIPHANT, Buena Vista, Monroe county, Ind.

TERMS.—One copy, 75c.; Five copies, \$3.00; Twelve copies, \$6.00.

We have not time to read the work of Brother Oliphant, but it is commended by those who have read it.

✎ A PRACTICAL DISCOURSE ON THE SOVEREIGNTY OF GOD, containing 236 pages. Price 75 cents per copy, \$3.50 for six copies. Also my pamphlet of 40 pages, on the subject of "Predestination." Price 25 cents single copy, five copies \$1.00. I will mail to any of our ministering brethren six copies of my book, and the number of pamphlets they may order, expecting such as apply for an agency to send proceeds to me at rates above stated. I make this proposition to Ministers not to the exclusion of other brethren who may think they can sell my book, but because Ministers travel more and have better opportunity to sell. I hope I feel thankful to the Lord for the many expressions of high appreciation of my works which I have received from brethren of different and distant States. Any brother wishing books or pamphlets, or both; should address

JOHN ROWE, Columbus, Ga.

✎ Orders and Remittances for the **Gospel Messenger**, with full written instructions, will receive my prompt attention if left at the Store of Messrs. CRAYTON & HARWELL, corner of Chambers and Jefferson streets, Opelika, Ala.

W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.
M.

Subscribers, please do not forget—That we change dates on slips (your printed address) on the MESSENGER but once in three months. And we always send receipt to you when money is sent. And if, after money is sent, you do not get a receipt in a reasonable time, let us know; or, if in three months afterward, the date on the printed slip is not changed, please let us save expense, as it costs about Fifteen Dollars to make the change.

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Steam Printer, Book-Binder, and Paper-Box Manufacturer,
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The Great Music House of the South, has removed to a Magnificent New Store (the Largest Music Temple in U. S.), and as a souvenir of this important era in their business, and also as an advertisement which will tell from the Potomac to the Rio Grande, they are actually giving away valuable Gold Watches.

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Vol. 8.

No. 3

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

W Durden

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

MARCH, 1886.

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W. M. MITCHELL.

NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.
M.

Subscribers, please do not forget—That we change dates on slips (your printed address) on the MESSENGER but once in three months. And we always send receipt to you when money is sent. And if, after money is sent, you do not get a receipt in a reasonable time, let us know; or, if in three months afterward, the date on the printed slip is not changed, please let us save expense, as it costs about Fifteen Dollars to make the change.

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Devoted to the Primitive Baptist Cause.

No. 3.

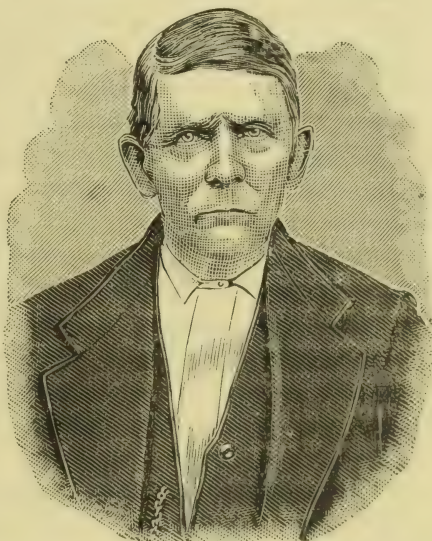
BUTLER, GA., MARCH, 1886.

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BIOGRAPHICAL.

ELDER T. J. FOSTER.

Who am I, oh Lord! that there should be a record of my life, a poor old sinner, and who if saved at all, it will be by free and sovereign grace alone. My father's name was John Foster and my mother's Nancy T. Camp. They were married in Jackson county, Georgia; and I was born 18th of September, 1805, on the Appalachee river, Jackson county, Ga., and was the first born of



thirteen children. After the last war with England my father moved to Alabama, when I was but ten years old, and being in a new country, with a large family, and in limited circumstances, my educational advantages were scant; but father did the best he could in educating his children. I was raised in Monroe county, Alabama. I had religious impressions when I was very young, although my parents were neither of them professors, and I had very little religious training. I was very moral and a great Pharisee in principle. I thought

when I was grown I would get religion. When I was about fourteen years old I was persuaded to take a part in dancing, and became very fond of it, but still quite moral in other respects. When about nineteen years old I had a cousin of about the same age killed in a combat with a young man, which shocked me very much. The query in my mind, "What has become of his soul?" was awful to think of. I was made to think of my own condition, and I went to work with all my pharisaical righteousness for a time, and thought I was doing pretty well. But it had worn off in a good degree, when I was called on by a neighbor to roll logs and attend a big party. When they began to prepare for dancing I could not bare it, but went off to myself and wept like a child. I was aware I could not remain. Knowing that I could not remain without exciting inquiry in their minds, as I was, I wiped up my eyes and returned to the house. They wanted to know why I did not dance, but I excused myself the best I could. At length a married lady came to me, who had known me from boyhood, and said: "Tommy I want you to dance; I came here purposely to see you dance." But I would not, and have not from that day to this. I set out with all the powers of my mind to get religion, for I thought it attainable by anybody who would try; for I was a great Arminian, and had no use for the doctrine of election and predestination. I believed everybody had a chance if they would try. I read the Scriptures, but I was not relieved. Christ was as a root out of dry ground to me; I could not realize him as God manifest in the flesh; my prayers did not avail anything; did not rise above my head. I began to see I could not do what I thought I could, and that I was a poor, helpless sinner, already condemned before a just and holy God. I was in this state of trouble for a length of time. One morning after I got up and dressed, the blessed Saviour was presented to my mind so plainly I was astonished I had never seen it before. But I did not have the joy that some speak of, or a view of the Saviour upon the cross as the sin-atonement lamb of God. But when I read the Scriptures I found that he was the alpha

and omega, the first and the last. My load of guilt and the fear of torment was gone; I could not tell how nor where. I had never heard an experience of grace told in my life; and when the members of the church talked to me I would give them no satisfaction on the subject. At length an old deacon, who had known me from boyhood, accosted me on the subject of religion, and said: "Tommy, tell me some of the exercises of your mind." I loved the old man, and thought if it would be any satisfaction to him, and would not hurt me, I would gratify him. I commenced and told him some of the exercises of my mind, and the old man turned to others along and said he was ready to extend the hand of fellowship. I was perfectly astonished; I had no idea that what I had told was an experience of grace; or that I was a fit subject for the church. I thought all Christians knew they were Christians, and were free from the corruptions of the flesh, and I knew I was not; but a poor, corrupt mortal. Some time after that I was at meeting, and the preacher, quite an able man, concluded his discourse with an exhortation; I had no fear of torment or anything of the kind; I felt so elated that I thought I could explain it to my dear old father, though he was not a professor at that time. Some time after this there was an arm of the church extended in our neighborhood and we had preaching, and after preaching they opened the door of the church and received three ladies, my mother one of them; and one of the members came to me and said, "Now is the time to go with your mother." I went and was received and was baptized the same day by Elder Elias Brown, in June, 1828. After I joined the church it was not long before I had some impressions of public exercise, and the brethren seemed to have some belief that there was a work for me to do. They insisted on my taking a part in prayer in the church, and at length I submitted to their wishes. Several times I began to examine myself as to what kind of a spirit I was actuated by, whether it was of the flesh that I was trying to ingratiate myself into the feelings of the brethren, or was it under a sense of duty? Right there my troubles began, and I was

so much troubled that I could not eat or sleep, or talk with any one. I begged the Lord to forgive my sin if it was not my duty; it seemed my poor heart would burst. I was in that condition some days, and as I was plowing on Thursday, about eleven o'clock, my mind was relieved in such a glorious manner that I was made to rejoice in the belief it was my duty to preach. I had no doubts about it until Saturday night. The first doubt I had about it was, "maybe I am mistaken," and after this I tried to get clear of the impressions, thinking I never would try. I knew I was ignorant, and for me to expose myself to the world, I was too proud to do it. I desired to be a silent member and take a back seat; I almost envied those in that position. I worried with these impressions till 1832, when I was married, and set out with all the energy I possessed to make a living for my family, and thought maybe I would get clear of my preaching impressions; but alas! they continued to harass me; and in 1836 I was afflicted, and my wife and child; the child died, a very promising child, the idol of my heart; and it was on my mind that God had taken the child for my disobedience. It seemed it would almost kill me to think that I was the cause of its death. In 1838 the church liberated me to speak in public. About this time the means institutions were introduced into the churches, and protracted meetings were gotten up; and they took with the majority of the people. Andrew Fuller's theory of the atonement was very popular; fellowship and brotherly love were gone; brother envying brother, and the church of God, like Israel of old, when she stript herself of her jewelry for Aaron to make the molten calf, they had their calf, and some are rejoicing over it till the present time. I had not got clear of my pharisaical principles at that time, and labored hard to keep them together, and to believe that their means were right; but when I began to look at the fruit of their protracted meetings and the word of God, I was compelled to denounce it and say it was all of man, and it would perish with man. Honesty to myself, and my God, compelled me to denounce it as unscriptural and God-dishon-

oring. That was a trying time with me, a poor boy you may say, to have to battle with popular opinion, the wisdom of this world and spiritual wickedness in high places. The church had called for my ordination and I had been so changed in my doctrinal views that I arose and told the church that I wanted them to do right; that I could not believe that I ever would be profitable to the churches; but I had a request to make, that was: "I did not want them to call a Missionary presbytery to ordain me; I could not submit to their hands." I was asked if I would submit to a Primitive presbytery, and I told them I would, and they called Elders Elias Brown and James Miller, and they came and I was ordained to the work of the ministry in December, 1840, and called to the care of churches. The brethren thought poor preaching was better than none. Primitive preachers were very scarce at that time. I labored in the ministry about ten years in Alabama, and I moved to Arkansas the last of December, 1849, and was called to the care of churches. My time has been filled most of the time, and I am serving three churches at this time. I ride horseback from fifteen to eighteen miles by preaching time Saturday morning and return Sunday evening. I have not the number I have baptized, or the number of churches I have assisted in the constitution of, nor of ministers and deacons I have assisted in the ordination of; having kept no diary. In view of my great imperfections and weakness I never thought that it would ever be necessary for me to have a record of myself. If there is anything good resulted from my labors, give God the glory; for it was God that worked in me to will and to do of his own good pleasure. I have been Moderator of the Ouachita Association, of Louisiana, for twenty five years.

This is as condensed a history of my life as I can give. I have left out a great many things that I would liked to have referred to, but I did not want to occupy too much space.

God of my childhood and my youth,
The guide of all my days,
I have declared thy heavenly truth,
And told thy wonderful ways.

Wilt thou forsake my hoary hairs
 And leave my fainting heart?
 Who shall sustain my sinking years
 If God my strength depart?

Let me thy power and truth proclaim
 To the surviving age,
 And leave a savor of thy name
 When I shall quit the stage.

The land of silence and of death
 Attends my next remove,
 O may these poor remains of breath,
 Teach all the world thy love.

Farmersville, La.

T. J. FOSTER.

FAITH THE SUBSTANCE OF THINGS HOPED FOR.

Elder B. L. Landers—Dear Brother:—We handed your letter to Sister Phillips to answer, as we had neither time nor ability to do so, and she has kindly written the following letter to you:

Your late letter suggests too many questions of the deep mysteries of God, to be answered in one ordinary letter for the GOSPEL MESSENGER, even if I could. But are not ministers of the gospel commanded to give themselves, mind, heart and service, wholly to it? What is the gospel? It is "the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith." Now believers are those to whom they are sent to establish in the truth. And faith—"from faith to faith"—is not only the medium of access to them, as spiritual, but also of revelation and inspiration from God. Then let us not turn from this and go out yonder, and through the distorted vision of human reason search the decrees and predestination of God, as from far off misty mountain tops.

Still, in so far as the predestination of God is a "power unto salvation," it is included in the scope of knowledge dispensed with the gospel; and hence stands as a fact to be handled and demonstrated. I believe that God predestinated all things in

connection with the salvation of his people; and that this predestination stands as a bulwark to it as a structure. And that God's counsel, purpose and will—so often referred to as embracing all things of good and evil, and to be accomplished as such, is also confined to this salvation; in that they are all accomplished in Jesus, and all *for good*, and not evil. Not but God has a will concerning all things good and ill, and that will be fulfilled; but not as willing evil—not as charging sin to his predestination.

But since Jesus came as effect—so to speak—embodying all primary cause; embodying all the attributes and powers of God unto salvation; as that the Godhead dwelt in him bodily, and as such, fulfilled the counsel and decrees, accomplished the will of God, (Heb. x, 6,) in that “he died, was buried, and rose again the third day according to the Scriptures;” and as thus crucified, in himself comprised the gospel—is the gospel, is salvation. I say, why not like Paul, that highly learned man, that eminent apostle to whom God gave far more abundant revelations, desire to “know *nothing* among the people but JESUS CHRIST, *and him crucified.*”

Then, with a sense of relief, I come to your last question: “What is faith? I mean as a substance”—not because it is not a mystery too, but it is the medium of life from, and approval to, God; and hence of first concern.

You will notice that faith, as a substance, is that of things hoped for, and hence not seen; else how hope and wait for it? And things unseen are eternal—divine. It is only the spiritual man that has faith; or hope of eternal things.

Now—to bring it home to your own heart—what is it you hope for? I mean your consummate desire and expectation spiritually. “I shall be satisfied when I awake in thy likeness,” is the fervent expression of that hope—“to be found pure, incorruptible, immortal, as having my vile body fashioned like unto the glorious body of Jesus.” Then the resurrected Jesus is the substance, or rather, is faith as a substance.

To illustrate: What blood is to the natural mortal body, so

is faith to the spiritual. In order to physical health, growth and perfection—which implies a proportional mental strength and increase of knowledge—is implicit obedience to the laws of being. So with the spiritual child. See a healthy man partake of proper, lawful food, and all the internal invisible organs—representing God's spiritual operation by faith—actually performing their respective functions; and how surely is that food assimilated to blood. And that blood holds and transmits vital life to the whole body; it is the life of the body. How different this vital fluid from the food partaken, yet it is that food *in substance*.

Now let the spiritual man partake of that food only adapted and provided for him; that bread that came down from heaven; let him eat the flesh and drink the blood of Jesus Christ—without which there is no life in him—and how soon it is assimilated—so to speak—to faith, and that holds and transmits the spirit of life to the whole body spiritual; that faith is the life of the body. How different in form from the food partaken, nevertheless, it is that very food *in substance*—it is the resurrected Jesus in bodily substance, like unto which, we hope our vile bodies shall be fashioned. And for which hope's sake, says Paul, “we groan within ourselves waiting for the adoption, to-wit, the redemption of our bodies.” And thus hoping for that we see not, we do with patience wait for it.—Rom. viii, 23, 25. Therefore this “is Christ (in substance) in you, hope of glory.” And truly such may say “the life I now live in the flesh, I live by faith of the Son of God.”

And this brings me to your question as to “how shall I *feel* and *know* faith as a substance?” or rather you want to feel and know faith in evidence of things invisible, for in connection with faith as a substance of things hoped for, it is “the evidence of things not seen.” But remember that to *feel* and *know* things not seen—things spiritual, can only be by faith; hence, you must take faith *as* evidence, *in* evidence. Else you would walk by sight; and you yourself said that

whatsoever was not of faith is sin; and you would not walk sinful. But to the evidence:

If I show you a strong, robust, well developed young man, glowing with health, I need not tell you he partakes of nourishing food; you know it from the evidences manifested in his body outwardly. I need not tell you his digestive organs are in good health, performing their respective functions, or that his blood is pure and rich; you see and know these by external manifestations. All these external evidences—the flesh, bone, muscles, etc., as assimilation of the blood, is the blood in substance; and so become evidences, not only of the literal unseen blood, but of its richness and purity. For the blood ramifies the whole body, feeding and nourishing to the remotest fibre, even as Christ, by faith, nourishes and cherishes his body. For if the spiritual man will constantly and exclusively partake of Christ, his faith, as rich, pure blood, will feed, nourish and energize the whole body; so that the whole man is spirit and life, or faith in substance, and thus will outwardly testify to its unseen presence, power and purity within. And thus evidencing faith testifies to Jesus, its source and substance. And this is to “manifest the life (faith) of Jesus in your mortal body.” And this is faith “the evidence of things not seen.” Furthermore, we know that in order to this perfect physical development, the members—limbs—must have been well exercised. And that for this healthy action of the skin, the body has been kept cleansed. (Pure water is the element of cleansing as applied outwardly.) Even so in order to spiritual health and growth, the members must be exercised, (Heb v, 14,) and the body “washed in pure water.”—Heb. x, 22, and 2 Cor. vii, 7. For you know to mix poison, or mud with the water, the body will be all the worse for the washing; and also one of the strongest external evidences lost. Indeed James says, “Show me your work by your faith, and I will show you my faith by my works.” Therefore to obey the practical laws of Christ; the pure word unmixed with the traditions and “commandment of men,” is “the washing of water by the word” that leaves the body

unblemished, “unspotted from the world.” And your practical walk and conversation pure and clean, is one of faith’s best evidences of things unseen. For the spiritual leaven thus working, not only testifies to the principle working within, but also to the ultimate leavening of the whole lump as certainly.

But to make a personal application, or search, for these evidences you want to “know” and “feel,” it is well to remember, that as like begets like, so you must attain to that body hoped for, like Jesus did. If you would reign with him, you must first suffer with him. While in this world he was a man of sorrow. We hear more of his grieving and groaning than rejoicing in spirit; we hear more of his agony than exultation of soul.

Then, if, for your satisfaction, I “seek a proof of Christ in you,” and especially as approving yourself the minister of God, it must *necessarily* be in patience, in affliction, in necessities, in distresses, in stripes, in labors, in watchings, in fastings, &c.; and by long-sufferings, by besettings, by reproaches, &c.; and as unknown, and yet well known; as daily dying, and behold you live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making rich; as having nothing, yet possessing all things. Have you not *felt* these “afflictions in Christ?” Then *know* that the consolations abounding by Christ are yours. You are made Christ-like by suffering like Christ. Afflictions the clearest imprint the image of Christ. Lowliness and meekness give the brightest crown to that image. All these are faith in substance and in evidence.

WILL IT PAY?

Recently I have heard many say that to be religious does not pay, urging that however well it might fortify with assurance of future felicity, yet it would fail in payment of debts, procuring bread, and sustaining in this life. To such as may have suffered a like conclusion I would, for a moment, ask

their attention, fearing as I do (though it may appear to some to be base) that some, even of the household of faith, may have harbored a like conclusion.

First, when we look abroad and see the religion practiced by the worldly professor we, too, are ready to say it won't pay; but when we reflect at once religion is presented only as a fruit the tree bears, not the principle that is in the tree. The religion of Jesus Christ can be, as a fruit, borne only by the same principle that produced that effect in him. Paul, after the straitest sect of his religion, lived a pharasee. The same principle, or seed, bearing this fruit in Paul will produce a like effect in all. Paul thought he had in himself power, and so did all the pharasees; that being Abraham's seed they were in possession of all necessary qualifications to enable them to work out all that is required in the way of obedience, even to deny one's self. Jesus Christ himself thought differently. He said, "Of myself," *i. e.*, of his native and individual powers, "he could do nothing." (John v., 30.) Now we all know that wisdom is never inconsistent in any sense. The fruit borne by Jesus Christ (religion) testifies exactly what he teaches. He says, "If ye believe not me, believe the works I do; for the works, the Father that dwelleth in me, he doth them." (John xiv.) So the Son only did that which he received of the Father. This is the religion of Jesus Christ; the fruit borne by the consecrated Son of God, sent forth to reveal to the children of men exactly what God's will is concerning them, as well as the power whereby his counsel to be glorified in the work of his hand is effected; even himself working in them both to will and to do. Thus he declared the end from the beginning, saying, "My counsel shall stand."

Suppose then, you who complain and say, "Religion won't pay," if such can be found, that have once been cut down and this new principle, in contrast with the old, has been implanted, leave off following pharasees, leave off accepting suggestions of the deceiver through the flesh, and do as in the baptism of repentance was accepted, deny this old prac-

tice or custom among the children of men, religion of devils (disobedient spirits) together with self, and as taught by Jesus Christ, do only as the spirit of grace, the salvation of God suggests, and then will you tell me it won't pay? Will you then tell me that such religion will not liberate from debt, from hunger, from thirst, from suffering, from disappointment? Yea, will it not pay to lay aside every weight, and that besetting sin, self-reliance, and run in this race, which indeed is the race of faith, of which Jesus Chrst is both author and finisher. It bears testimony, Christ within the hope of your glory, which is simply God revealed in you and working out the glory of his sovereign will; and by which, as a power you have by adoption when an heir of God and joint heir with Jesus Christ, whose wealth is the cattle of a thousand hills; yea, and all that is valuable in time and eternity. The promise embraces this life and the life to come. Did it pay Joseph, though sold by his brethren, forced among strangers, deprived of the society of a beloved father who idolized him almost, subsequently raised to the chief authority in Egypt, and sanctified by this power to save, temporarily, his relations, as well as numerous others, an effect beyond the reach of highest earthly power, however much prudence, labor and industry may be bestowed?

But the important question, how shall I know how to put this into practice? Do you not yet know that God has answered this question so sensibly that it may be felt as well as seen? Yea, and when both felt and seen, its radiance or lustre can be seen by an observer to shine from every feature of your countenance, and in its exceeding power and great glory declare among the children of men that nothing pays like it in time or eternity. Faith once delivered to the saints, my friends, is this directory which, as a substance, remains with you, and is the only ground of hope. Whatsoever is not in accordance herewith is sin. This directory is the work of the grace that saves—the gift of God. Eternal life and the power whereby God is glorified, and devils (disobedient spirits) become subject to the children of men. Does it pay? Try it and see.

Yours unworthily,

Emmet, Ark.

B. L. LANDERS.

Dechard, Tenn.—In a former article some scriptures were adduced in reference to God's perfections and works in creation, and providence or preservation in the material world, and I will continue the same. First, show the connection between foreknowledge or omniscience and appointment or foreordination; and all things present and past with us are one eternal now with God. I will treat them as they apply to us. If God does infallibly know all future events, the certainty of that knowledge must be predicated upon appointment or foreordination, and foreknowledge must run parallel with it, as there can be no certainty of future events without some determining power to constitute them what they are as they apply to us creatures. There is, first decree, or appointment, foreknowledge and necessary accomplishment, if all things, without exception and without succession, were eternally and infallibly present to an omniscient God whose view is unchangeably fixed and perpetual. Does not necessity of accomplishment quadrate and harmonize with such knowledge? If not foreknowledge in part at least is derived and based upon some object outside of God.

I wish, in a practical way, to prove and illustrate by Scripture what is sketched above. Paul says, "God made of one blood all nations of men to dwell upon the face of the earth, determined the times before appointed," that is from eternity determined and appointed their times and particular location, properly sifted and planted them on the face of the earth by way of accomplishing his purpose in their creation. The Lord seeth under the whole heaven, takes cognizance and directs all his works; his eyes are on man; he seeth and directs all his goings; has established his throne in the heavens and his kingdom ruleth over all; the eyes of all wait upon him and he giveth them their meat in due season; he opens his hands and satisfieth the desire of every living thing; that is by providing an almost infinite variety of food adapted to their wants and giving them such qualities in all their varied character and instincts as enables them to seek meat and live upon the bounty of heaven. The Lord reigneth over all, in

his hand is power and might; he makes great and gives strength to all the governors among the nations, and preserves men and beasts. He covereth the heavens with clouds, prepareth rain for the earth; he maketh the grass to grow to give the beasts their food, and the young ravens which cry; fire, hail, snow, vapor, and strong wind fulfill his will and word. Man is equally dependent upon his Maker, for the preparations of the heart in men and the answer of the tongue are from the Lord; there are many devices in a man's heart, but the counsel of the Lord shall stand; the king's heart is in the hands of the Lord, he turneth it whithersoever he will; the lot is cast in the lap, but the whole dispensing thereof is of the Lord: thou art my battle axe and weapon of war to break in pieces the nations. Wisdom and might are his; he removeth kings and setteth up kings; shall the ox boast itself against Him that heweth therewith? Or the sea magnify itself against Him that shaketh it? This is the purpose that is purposed upon the whole earth, for the Lord of hosts hath purposed, and who shall disannul it? His hand is stretched out, and who shall turn it back? Shall there be evil or any calamity in the city and the Lord hath not done it?

According to the Scriptures quoted, the great Architect of heaven created and peopled the earth with its numerous inhabitants and gave to each its specified character, and each its place and office in the scale of being; provided all the means or agencies for their preservation and continuance and departure in regular succession in their different generations from the beginning to the end, and was therefore the cause and controller of all the circumstances and effects, and long line and concatenation of events attending them. Therefore he must work, not some, but all things after the counsel of his own will, and do all his pleasure and bring all things future to a predetermined and successful issue by invincible power.

Some brethren seem to think if man is passive and acts from necessity that he is not responsible, and his acts are neither praise nor blame worthy, which is a very unfounded cavil and easily removed by giving the subject a little thought

in connection with parallel cases in the Scriptures, where it appears that actions are both free and necessary; for instance, Judas, in betraying Christ, acted freely yet necessarily, for he could not have acted otherwise as his act was prophesied of; the Jews acted freely yet necessarily in the crucifixion of Christ. We act continually with free volition of will, yet necessarily, as our way is not in ourselves. This is true or the Scriptures are not true, and they and our senses mislead us. As God's purpose has to do with and is the primary cause of all things, as there is a time to every purpose under heaven, nothing that transpires, be its character good or bad, can be the result of accident or contingency, but must necessarily result from the sovereign will and purpose of God. We discern such traces of wisdom, propriety and design in the distribution of certain men through the successive ages of the world, with the train of events to which they were related, the offices they filled and contributed to human happiness and magnificence. I necessarily conclude that every link in the whole chain of events and the circumstances attending them were fitted, fixed into each other by that supreme intelligence, the disposals of whose providence are ordered in wisdom and controlled by omnipotent power to set in order and control universal nature in all and every action and minutiae, and is not too unwieldly and massive for infinite wisdom and omnipotent power. For if to create was easy, to govern cannot be hard. And thus it is written, "Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens with all their host; the earth and all that are therein; the seas and all things therein, and thou (by thy special providence) preservest them all; and the hosts of heaven worshippeth thee, and all thy works praise thee, by each and all his creatures filling the circle and acting in the sphere marked by heaven according to his sovereign will and pleasure."

In conclusion, in the language of Paul, "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable his judgments and his ways past finding out: and through him and unto him are all things, to whom be

glory forever." Eli said, "It is the Lord, let him do as seemeth him good," to which may we all bow with reverential awe and quiet submission.

Your brother in gospel bonds,

JAMES WAGNER.

These articles of Elder Wagner's were written, if we remember rightly, prior to either of the articles of Elders Durand and Rowe, and are not controverting either of them. Should any reader find that he disagrees with Brother Wagner, let him remember that Brother Wagner is a brother beloved of God, a godly man and a gifted minister of the gospel, and that the subject is involved in mystery. We do not understand him to mean that God prompted Judas to do what he did, or the Jews either, who crucified Christ. Because they did it with wicked hands, and there is no wickedness with God, as we are taught by the Scriptures and in our experience. Shall there be evil or any calamity in the city and God hath not done it? Certainly not; but how does he do it? A pestilence springs up in a city, and from a violation of God's laws of cleanliness and health, and it is God's law that such filth shall breed a pestilence, and thus God brings evil upon a city. God gives people up to vile affections, and how? Not by working those affections in them, for they are violating his law when they indulge them; but they continue indulging them, until they lose self-control, and their will power is gone, and thus they are given up to them. Thus God may be said to bring it upon them, as he brings the delirium tremens upon men who have indulged to excess in drinking. Every Christian in his calamities looks as David did beyond Shimei, who cursed him, to God as chastening him. David felt it was from God, and it was in that sense, for he remembered his sins in the past, and therefore bowed his head under Shimei's cursing, feeling that he deserved no better of the Lord. But Shimei did it under the influence of the devil. Brother Wagner will not dissent from this view of it.—R.

Dear Brother Respass:—If you will bear with me I will attempt to give a brief account of a little tour among the churches of the Ebenezer and Upper Canoochy Associations recently. I left my home, near Athens, on the morning of the 23d of September; took the train at Athens for Milledgeville, where I arrived that evening; was met by Brother James Ivey, who very kindly conveyed me to his home near by and cared for me over night, and next morning conveyed me to my first appointment, at Camp Creek Church, where I met a company of excellent members and preached to them and the friends present with such liberty as the Lord was pleased to give, and at the close of the services was comforted by expressions of approbation from brethren and sisters. I was then conveyed by Brother Ivey to Brother Robert Fenn's, at Cooperville, where I spent the night very pleasantly; had services at a school house in the village, tried to preach to a small congregation and again received evidences of appreciation. September 25th was conveyed by Brother Fenn to Mt. Carmell Church, where I met Elder H. Temples, and tried to preach, and was followed by a young Brother Patterson, brother of our esteemed Elder A. W. Patterson; Elder Temples closing the services with appropriate and comforting remarks. I was then conveyed by Brother Fenn to Elder Temple's for dinner, thence to Brother Ehrbridge's, where I met Elder J. L. Smith, from the Lower Canoochy Association. We both tried to preach, but I was not at liberty, and did not very well enjoy the meeting. September 26th, was conveyed to Pleasant Plains Church, to the Primitive Ebenezer Association, where I met some twelve or fourteen Elders, some of whom I had never seen before; heard our aged and highly esteemed Elder D. L. Hitchcock, preach the Introductory Sermon; witnessed the transaction of the business in the house, and returned to the stand in time to hear some remarks from a young Brother Pierce and an aged Elder Donalson, and at the close of that day's services offered prayer at the request of the Moderator, Elder Powell. Was conveyed that evening to Mr. Lee Hall's, whose wife is a member, had

preaching at night, and Sunday being a very rainy day did not get to the Association, but had preaching that day and night at Mr. Hall's, several Elders being present. I regretted exceedingly not getting to the Association Sunday, as I was appointed to preach that morning. Monday morning was conveyed to the Association and witnessed the closing of the business in a school house, as it was still raining, and preaching services were held in the house, the closing of which I heard and witnessed the great love manifested by the brethren and sisters at parting. Was conveyed by Brother Fenn, the very efficient Clerk of the body, back to Brother Ethridge's, where Elder J. L. Smith and I again tried to preach, and Tuesday morning was conveyed by Brother Ethridge's son to No. 16, on the Central Railroad, in company with Elders J. L. Smith and J. C. Williams, where we took the train for No. 14, where Elder Williams and myself parted with Elder Smith, and was conveyed by Brother William Brantley to Rutherford Church, in Washington county, where we met a small congregation, and both spoke for their comfort from the text, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Went that evening to Brother Brantley's, Elder Williams stopping with a Mr. Jones. Wednesday we were conveyed to Rock Spring Church, met a good congregation, and both preached with some liberty, and as we hope to the comfort of the children of God. We were met there by Brother Thomas Brantley and conveyed to his house, and I again tried to preach, Elder Williams opening the services. Thursday, was conveyed by Brother Brantley to Limestone Church; both tried to preach; had a pleasant meeting. Was conveyed to Elder Joseph Smith's, near Judge Tarver's, on the line of Jefferson county, where we remained until Friday afternoon. Was conveyed through a part of Johnson county to Brother Thomas Kersy's, in Emanuel county; spent the night there and both tried to preach. Saturday morning was conveyed to Mt. Zion Church, to the Upper Canoochy Association, where we met Elders D. J. Lamb and S. M. Anderson, and being re-

requested to do so, I tried to preach the Introductory Sermon to a large and attentive congregation. Elder Williams preached in the afternoon, followed by Elder J. S. Smith. We spent the night with Brother Nathan Durdan; had preaching by Elder Anderson. Sunday morning, returned to the Association and Elders Anderson, Williams and myself, tried to preach. Elder Lamb, their Moderator, closed the preaching services, and after prayer by Elder Williams, I was conveyed by Elder J. S. Smith to friend Norris Durdan's; spent the night pleasantly; returned Monday morning to the Association; witnessed the very harmonious closing of the business of the body, then repaired to the stand, and after prayer by Elder Lamb, I and Elder Williams both tried to preach, and received renewed evidences of love and confidence, and after prayer by Elder Williams parted with many dear ones, whose faces I will perhaps never see again in the flesh. I was conveyed that evening by Elder Lamb to his home and cared for over night, and Elder Williams by his brother to his home. Tuesday morning, was conveyed to Canoochy Church, where I met Elders Anderson, Williams and Bryant, and again tried to preach, followed by Elders Williams and Lamb, with appropriate remarks, and the brethren and sisters present seemed to be comforted. Took my leave of Elders Lamb and Bryant; took dinner with Brother Wm. Williams; parted with Elder J. C. Williams, and was conveyed by Elder Anderson to his home and passed the night very pleasantly. Wednesday morning, was conveyed by Elder Anderson to Hebron Church; met a small congregation and felt that I and them were mutually comforted. After services was conveyed by Elder Anderson to Brother Lewis Johnson's, where I spent the night and again tried to preach, Elder Anderson closing the services. Thursday morning, parted with Elder Anderson. In returning home I was conveyed by Brother Johnson to No. 9, on the Central Railroad, and took the train for Millen. On board the train I met Elder Temple on his way to the Lower Canoochy Association. Parted with him at Millen and took the train for Augusta, and spent the night

at the Globe Hotel. And as the great holiness meeting of the Methodist denomination was being conducted near by, I attended night services in an enormous tent, and there was supposed to be five thousand persons present. The services were conducted with the utmost zeal and earnestness. Yet, in all their devotions, if I was a competent judge, they did just what the text charged upon Israel. Yea, they turned back and tempted God and limited the Holy One of Israel.—Psalms lxxviii, 41. Especially did they imitate Israel in limiting the Holy One. As evidence I quote from the sermon: "Man can in some way, and to some extent, control God." The preacher also insisted that it was the will of God to save all men, and that sinners were limiting him in his success, in not opening their hearts and letting him in. And I have wondered if in all this vast multitude of people there was any besides myself that dared differ from or reject the doctrine. Friday morning, visited, by street car, the Augusta cemetery, containing, it is said, forty-one and a half acres of land, where sleeps, I suppose, several thousand people of all ages, from infancy to old age; and all ranks, from the illiterate pauper to the educated statesman. The grounds are beautifully laid out and ornamented with costly works of art and the most beautiful shrubbery and evergreen trees, yet it furnishes additional evidence that man is but dust, and to dust must return. After I had satisfied my mind with beholding the grand scenery of the city, at half past three o'clock I took the train for Lexington, Oglethorpe county, where I was met by Deacon G. A. Stewart and conveyed to Mr. Thomas Paul's, near Bethlehem Church, where I spent the night, and next morning repaired to said church to their regular meeting, and after preaching stayed over night with friend James K. Harrison. Sunday morning, repaired to the church, through the rain, met a small congregation, had short services, dined with an aged sister Harrison, was conveyed by Mr. J. K. Harrison to Lexington, took the train for Athens, was met with conveyance from home and arrived safely under my own roof a little after dark, and found all well, having been absent nineteen days,

and tried to preach twenty times. At both of the Associations I attended, and most of the churches, I was helped on my way after a Godly sort, and can truly say that I enjoyed the trip well, considering it rained six days in succession and the waters were very high. Surely the Lord is good, and his mercy endureth forever.

Dear Brother, I submit this to your judgment, if you think it worth its room in the MESSENGER please publish, and if not, all will be well, as I am sure you have plenty that would more interest your readers. I hope soon to be able to make you a remittance in payment for the MESSENGER from several subscribers. Yours in gospel bonds and many tribulations and afflictions,

F. M. McLEROY.

Athens, Ga.

STONE MOUNTAIN, GA., January 3, 1886.

Dear Brother Respass:—I think I witnessed a very bright manifestation of grace in the experience of Brother Joseph E. Hardman, son of Brother and Sister Hardman, whose natural mind is far below mediocrity. About four years ago, during a spell of fever, while sitting up with him, he said, "Ma, I belong to the church; I have been baptized." She said, "Where?" "In the pool where you and pa were." "Who baptized you, Jo?" "I don't know, it was somebody had on a long white gown and long yellow beard, and there was the prettiest white rock and the prettiest vine growing on that rock, ma!" For some time afterwards, in speaking of the brethren, he would call them "brother;" but after awhile said, "I reckon I am mistaken."

About two years afterwards, sitting in the house, he said, "Ma, when I die I will never see anybody any more." "No, Jo; but if we are so blessed as to get to that bright world we will all be happy." Noticing the tears run down his cheeks, she said, "O, Jo, don't cry, we all have to die." He looked serious for two days, and coming in the house pertly said, "Ma, my dream has come to pass." "What have you dreamed, Jo?" "I dreamed I saw Mary and Sue in that

heavenly place, just as white; had on long white gowns, standing with both hands up praising the Lord, and they said for me to shed no more tears for them, for they were in that heavenly place at rest. Ma, there was a great light hit me right here," putting his hands on his breast, saying, "You don't know what a load of sin fell off my shoulders. I could just see it." Next morning his pa asked him where he was when the light came to him, "Right there," pointing at the door, and wanted everybody to know his dream. Afterwards he told them something said, "The Lord would be with me in the hour of death." Again he said he dreamed they were all in the churchyard singing the same song out of the same book. Before this time he could not sing at all, but since strikes parts of hymns he hears at meeting. The third Sunday night in September last he appeared restless, walking the floor and going out of doors. His pa and ma noticed that something was the matter. He bowed his face between his knees, saying, "Lord, have mercy! I am going to die for not living in my duty. I want to go to church right now; I want to be baptized;" and all in a tremble. His ma said, "Jo, you are baptized in Christ, that is enough." He said, "I am not living in my duty." "What is your duty, Jo?" "To live right, tell the truth, be honest, and walk in our Saviour's footsteps; I want to go to the church." His ma told him he must wait until next Saturday, and tried to get it off his mind, but could not. All the week he seemed to be in trouble. On Saturday, when the door of the church was opened, he looked at his pa and started; and one of the brethren understanding the matter motioned to his pa to come with him. He sat down and told the following:

"Well, Jo, you have come to talk to the church?" "Yes; God has done the work." "What work?" "My sins are all gone?" "How did you feel?" "Calm, mind easy." "How have you felt since?" "Sometimes dark, sometimes light." "How do you feel towards these people?" "I love them all. I could just take them all in my arms (using his arms to suit the expression), I love them so well." "Did you

ever see a light?" "Yes; a light shined right down on my breast (motioning his hands and looking upward) and my sins all gone." "Do you want to live with this people?" "Yes." "Do you want to be baptized." "Yes; I want to live with this people."

His father then told a part of what I have here written. He was received in the fellowship of the church, baptized next day and arose rejoicing. He said that night to his pa, "I reckon I can sleep now." He seems to enjoy meeting, and loves to see the brethren.

Yours in love,

J. T. JORDAN.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John v, 39.

Editors Gospel Messenger—Dear Brethren:—The above text has been with some weight upon my mind for some days, and I now attempt to pen a few thoughts of it. Doubtless the Old Testament Scriptures were by the Saviour referred to, as the New Testament Scriptures had not then been written. The preceding connection shows that it was carnal Jews to whom our Saviour addressed the command to search the Scriptures, stating as a reason why they should, "For in them ye think ye have eternal life." Now I do not suppose that those Jews, ignorant as they were, thought they had eternal life in the literal, written Scriptures, but they thought the Scriptures instructed them how to obtain eternal life by observing the letter of the law, just as carnal people, Jews and Gentiles, now think. But it should be observed that the fact declared by the Saviour, that they thought they had eternal life in the Scriptures, is a sufficient testimony to us, that carnal as they were, they placed, or thought they placed, a high estimate on the Scriptures. No doubt they would have been highly offended had they been told that they were wholly ignorant of the teachings of the Scriptures, in which they thought they had eternal life. However, their total ignorance of the Scriptures, much as they thought of them, is evidenced to us by their rejecting Christ, of whom the whole

Scriptures testify. Now an important question is, are not the great mass of the American professing people in the same dilemma as were those carnal Jews, holding outwardly or verbally for the Scriptures, but as ready to crucify the doctrine of the Scriptures as the Jews were to crucify Christ. What a woful mistake they made. Fulfilled the very Scriptures they thought they had eternal life in by crucifying Christ so soon as he was delivered to their free will. Talk about faith being obtained from the Scriptures! It will never be obtained from them without a special work of the divine Spirit. But through the operation of the Spirit it may be possessed without the written Scriptures. Let us look to Abel; he had a justifying faith, and where did he obtain it? Not from the Scriptures, for in his day there were no Scriptures written. It is certainly worthy of note that Abel was better off without the Scriptures than the Jews were with the Scriptures, and with all their supposed devotion to them. Without the Scriptures Abel possessed saving faith, but with the Scriptures the zealous Jews were without faith. Now I conclude that both the letter and spirit of the Scriptures will justify the conclusion that if the professing masses in our own country possessed the spirit of the Scriptures they would cease to proclaim against their teachings as they do. They love the Scriptures they say, but they abhor the doctrine of God's predestination. Now does their hatred of such doctrine evidence a love of the Scriptures? "Whom he did foreknow he also did predestinate to be conformed to the image of his Son."—Rom. viii, 29. Now if they knew the Scriptures they would know that all the race of men, in their earthly nature, bears the image of the devil, and that they are as fully disqualified to change their state as the Ethiopian to change his skin, or the leopard to divest himself of his spots; for such is the testimony of the Scriptures. Hence I conclude that even a babe in Christ may perceive that had there been no such predestination of God, then there would have been no conforming to the image of Christ. and hence no one saved. They love the Scriptures, they say, but they detest the doc-

trine of God's sovereign election of his people and appointment of them to salvation. But what says the Scriptures, which they affect to love so dearly, upon that point? "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."—Eph. i, 11. Now may not the babe in Christ perceive that had there been no such choice of the Father in the Son, then there would have been none holy and without blame, and consequently none saved. They love the Scriptures and willingly contribute of their earthly substance for their circulation and perversion, but they ignore the idea of special redemption, that Christ died for some in distinction from others. But if they knew the Scriptures in which they think they have eternal life, they would know that the whole Scriptures trace the salvation of man to the vicarious death and resurrection of Christ. Then they must conclude moreover that if Christ died, arose, ascended, and intercedes for none in particular, but for all in common, then through his death, resurrection, ascension and intercession, all in common must be saved, or else it is something else, and not the death, resurrection, ascension and intercession of Christ that secures salvation to men. Hence it is an unmistakable fact, that their notion of general redemption and partial salvation, is an ignorance of the atonement of Christ, and an endeavor to establish their own righteousness, and manifests their ignorance of God's righteousness, and of the Scriptures in which they "think they have eternal life." They are called Jews and rest in the law, and make their boast of God, and know his will, and approve the things that are more excellent, being instructed out of the law, and are confident that they are a guide to the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which have the form of knowledge and of the truth in the law, &c.—Rom. ii, 17–20. They imagine that God, who formed the heavens and the earth, and all of their hosts, is calling to dead sinners, wooing and beseeching them to repent and not allow the efficacious blood of Christ to become ineffectual; and have not

at all considered that God's call is not to dead sinners, but a call from death unto life, repentance, faith and right living. Nevertheless, like those carnal Jews to whom the text was addressed, they think they have eternal life in the Scriptures, and they as fully think that all others might have if they would bestir themselves and make God's enterprise of salvation a success. They, like the Jews, love the Scriptures, thinking they have eternal life in them, but they have never learned from the divine oracles that God's chosen people, (sinners of Adam's ruined race,) are his children, being born of his Spirit, and that the relation between parents and children is indissoluble. Hence they talk about saints falling from grace, when in fact, none have ever fallen, except such as have been so far bewitched as to adopt their system. To all such the apostle says: "Whosoever of you are justified by the law ye are fallen from grace."—Gal v, 4. I hope it will be understood that I have not attempted a full elucidation of the text, for I do not profess to understand it in full. My principal design was to show that the spirit of the religion of our age and country, is the same as the spirit of those Jews to whom the text was addressed; who thought they had eternal life in the Scriptures, but had no fellowship for Christ.

Columbus, Ga.

JOHN ROWE.

WHEAT AND TARES.

Dear Brother Respass:—I will first speak of the great comfort I have in reading the MESSENGER. O how often some brother or sister drops a crumb of comfort which feeds my hungry soul, and I am made to take fresh courage. My dear Brother Respass, how I was filled with love to you in reading your editorial, "Asleep in Jesus," stating how you had been led, and especially when you joined the church; of how your mind was exercised about your wife, as to what her feelings might be about it. It filled me to overflowing; and it seemed just like it was myself you were talking about, for just that way I was led, and the very things you spoke of (or some of

them) I had experienced. O how such things give comfort and increases our love to each other. My sympathy for you was great, and I feel to hope that Brother Chick's letter to you in December MESSENGER, was a source of great comfort; for I was much comforted myself in reading it. It seemed enough to almost make one desire to leave this world at once and be where your companion is, or be with Jesus.

Dear Brother, I feel, and have for a long time past, like I wanted to write a little on the parable of the wheat and tares. I have been much perplexed and bothered on this subject, but for several years I have become somewhat established (I think in my view) on it. I have seen and heard several different views on it, and much confusion has arisen in this State, owing to an erroneous view of this and other Scriptures; taking the view that the world spoken of had reference to all time, and the sleep spoken of was when all men were in the loins of Adam, (or as the Two Seeders say, all the good seed,) and thus while asleep there, the devil came and sowed the evil seed, which is the children of the devil. Now if this be true, it must necessarily follow that there is a difference in those children as soon as born into the world, either in spirit or the flesh. But we don't believe there is any difference in mankind in nature, either in spirit or flesh; grace makes all the difference. We will try to give our own view of this parable, and we ask no one to accept it, unless sustained by the word of God. In the first place, I will say I think the word *kingdom* is the key to unlock the mystery. "The kingdom of heaven is likened unto a man that sowed good seed in his field, &c." We believe this is the law kingdom, and that this good seed were those first sowed or put into that kingdom; but while they slept (grown careless) the devil induced those evil seed, or faithless ones, to join in and become one with them in that kingdom, or nation, or field; and when they had time to bear fruit then they bore testimony that they were not the seed of Abraham, in one sense at least. "For if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Some say this seed does not mean

men, but only means principles, but I think it means both, for Jesus tells them when they go to him for an explanation of the parable, "the field is the world; the good seed are the *children* of the kingdom, but the tares are the *children* of the wicked one." We see no way to get out of acknowledging that the seed means men, but still they are known or characterized by their evil spirit and works. But Jesus tells them, that as the tares are gathered and burned in the fire, so shall it be in the end of *this world*, the Jewish world doubtless; for it is said that once in the end of the *world* he (Jesus) has appeared to put away sin by the sacrifice of himself; and this is the same *world* in each case. The Saviour told his servants to look and see the fields, for they are white *already to harvest*. This ought to convince any one that the parable had reference to the Jewish kingdom, and to gathering out of it the unfaithful from the faithful. He tells them again the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and *them* (the persons) which do iniquity. Some think and argue that the words, "let both grow together," apply to the gospel church to-day, but I cannot believe it; for that would be as much as to say, if there is disorder and disorderly persons in the church let them remain, for fear of getting the orderly out. If that was true, what the use of the Scriptures for dealing and getting rid of disorderly persons. So this idea will not do. The truth of the matter is, it has reference to the Jews as a nation, or his people under that dispensation; and God had a time to separate the precious from the vile, as he has a time for every other event. And when John was baptizing in Jordan the separation was manifested by their coming and being baptized, confessing their sins. Others came to John to be baptized, but John said unto them, "O generation of vipers who has warned you to flee from the wrath to come; bring forth *fruit meet* for repentance, and think not to say within yourselves we have Abraham to our father," etc. So it is seen right here where the tares are burned, but the wheat is being gathered into the garner, or gospel kingdom. Being descend-

ants of Abraham did not entitle them to the right of entering into the gospel kingdom. And as it was in the days of John, so it ought to be now in this one thing, *bring forth fruit meet for repentance*, before being allowed to enter into a gospel church; "for he is not a Jew who is one outwardly, but he who is one inwardly; neither is that circumcision which is outward in the flesh, but that of the heart, whose praise is not of men but of God." "Men do not gather grapes of thorns, nor figs of thistles; by their fruits ye shall know them."

I have penned the above thoughts with no other design than to lead into truth; but if there is error in this which is likely to do harm, do not publish it. Your brother in hope of a blessed immortality beyond the grave,

Cairo, Texas.

DURHAM RICHARDSON.

FURMAN, ALA., January 21, 1886.

Dear Brother Respass:—I send the inclosed (selected) lines for the MESSENGER, provided you think them worthy of a place therein. It may be some weary, heavy laden one may get some comfort in reading them, and the servants of the Lord may be led to enquire, "Can I faithfully answer the questions in the affirmative?" They remind me of my own unfaithfulness, and what an unprofitable servant I am; but my heart's desire is to be so filled with the spirit and humility of the Master, that I may be more faithful than I am. May the Lord stir up all his servants to greater diligence, to make full proof of their ministry, fill them with more humility, more gentleness, more forbearance, more forgiveness, and more charity. Yours in the union and fellowship of the gospel,

J. H. PURIFOY.

THE MASTER'S QUESTIONS.

"Have ye looked for sheep in the desert—
 For those who have missed their way?
 Have ye been in the wild waste places,
 Where the lost and wandering stray?
 Have ye trodden the lonely highway,
 The foul and darksome street?
 It may be ye'd see in the gloaming,
 The print of my wounded feet.

Have ye folded home to your bosom
 The trembling, neglected lamb,
 And taught to the little lost one
 The sound of the Shepherd's name?
 Have ye searched for the poor and needy,
 With no clothing, no home, no bread?
 The son of man was among them—
 He had no where to lay his head.

Have ye carried the living water
 To the parched and thirsty soul?
 Have ye said to the sick and wounded—
 'Christ Jesus can make thee whole?'
 Have ye told my fainting children
 Of the strength of the Father's hand?
 Have ye guided the tottering footsteps
 To the shore of the 'Golden Land?'

Have ye stood by the sad and weary
 To smooth the pillow of death—
 To comfort the sorrow stricken,
 And strengthen the feeble faith?
 And have ye felt, when the glory
 Has streamed through the open door,
 And flitted across the shadows,
 That I had been there before?

Have ye wept with the broken hearted
 In their agony of woe?
 Ye might hear me whispering beside you—
 'Tis the Pathway I often go,
 My disciples, my friends, my brethren,
 Can ye dare to follow me?
 Then, wherever the Master dwelleth,
 There, too, shall the servant be!"

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

THE PROMISES OF GOD.

God's promises are ever new, they never run out of date. Sometimes we may think strange of his long delay in the fulfillment of his promises, and cry, "O, Lord! how long?" but in such cases we assay to fix the date when such promise is due. Some of our Saviour's disciples, thinking the promise was then due, said unto him, "Lord, wilt thou not at *this* time restore the kingdom to Israel?" Doubtless they thought that was a good time, if not the best time for him to verify

the promise. But the Saviour said unto them, "It is not for you to know the times and seasons which God hath put in his own power," etc.

God does not date his promises as we do ours. But we notice that certain promises belong to each division or dispensation of time, as it is frequently the case in the Scriptures that the words "In that day" are prefixed to the promises, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." The above refers to the gospel day, or dispensation. "In that day shall this song be sung in the land of Judah, we have a strong city," etc. This song is being sung by the people of God, as also the fountain has been opened, and they are rejoicing in the truth that "the blood of Jesus Christ cleanseth them from all sin."

God's promises are free and voluntary, nor does he do a thing merely because he has promised it; but rather, he promises to do certain things because they are predetermined in his eternal counsel, and he promises or makes known to his children such things as he would have them know, expect or hope for while in this world. But in order that we enjoy comfort and take courage from God's promises, it is essential that we have some just and right conception of his character; we must understand that he loves us well enough to bestow upon us all that he hath promised, and that he is also able to perform it; believing this and, moreover, that his promises are immutable, is what comforts and sustains God's children throughout their pilgrimage on earth. When God made the promise to Abraham he gave him sufficient evidence to believe in that promise, and confirmed it by an oath. Caleb's faith in this promise was so steadfast that he lived upon it, and constantly hoped for it throughout all the wanderings of the Israelites, nor did all the defeats and reverses with which they met diminish the strength of his faith, or abate his courage. When Moses sent him to spy out the promised land he saw nothing to discourage him, but felt, and expressed, that they were able to possess it. Others were discouraged, and fainted

in their minds when they saw the giants in the land of Canaan, but not he. Joshua likewise was strong in the faith of God's promise, and courageous; and the promise was renewed to them and their children through Moses. Caleb was forty-five years old when this promise was made, and for forty years his eye, and heart, and hope were steadily fixed upon the inheritance; and at the age of eighty-five he said his strength was not abated, that he was as strong to fight the battles and drive out the enemy as when he first received the promise. (See Josh. xiv.) Thus may our aged brethren boast in the Lord, nor faint by reason of age and physical declension; for the Lord is their strength, and in him they are as strong at the age of four-score and five years as when they first received the promise and began to hope and trust in God.

The apostle Peter says that God has given to us exceeding great and precious promises, that by these we might be partakers of the divine nature. These promises exceed the promises of men, who, although they might promise and design to perform, yet they are liable to fail for want of ability; but God is able to perform, and his counsel being unchangeable, his promises cannot fail.

Now if Joshua and Caleb lived and relied on God's promise of an earthly inheritance, and kept their courage up for forty years in the wilderness, why may not Christians rejoice in the Lord, and "rejoice evermore"? They have the promises of God for time and for eternity, and are "sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." This promise is God's pledge, and their title to heaven with all its bliss and glory, and it antedates every possible claim, as it was promised before the world began. So they may joyfully sing:

"When I can read my title clear
To mansions in the skies;
I'll bid farewell to every fear,
And wipe my weeping eyes."

H.

Brother I. J. Taylor's article is unavoidably crowded out of this issue, but will appear in the next.

THE RIGHTEOUSNESS OF GOD COMMENDED.

“But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? God forbid.”—Rom. iii., 5.

It has ever been a point difficult for men to understand how God can govern the world in righteousness while the wicked actions of men and devils are made to subserve and fulfill his purpose, and that he should take vengeance on them for their wickedness. Nothing however is more certainly true. David was well instructed in this divine truth, and being under the special teaching of God he speaks with the strongest confidence, saying, “*Surely* the wrath of man shall praise thee.”—Ps. lxxvi., 10. None were more subject to or made to suffer more from the wrath of man than was King David, except the Lord Jesus Christ himself, whom David in his sufferings often represents and personifies. Yet, still his faith in the sovereignty of God triumphed over all these sufferings and still enabled him to say, “*Surely* the wrath of man shall praise thee, and the remainder thou wilt restrain.” God is not unrighteous to take vengeance on man even for the very wrath or sin which he overrules to his own glory. Wicked men are none the less criminal in their wickedness because of the defeat of their wicked purposes, nor can they justly claim exemption from vengeance being justly executed upon them on the ground that their wickedness has been defeated and overruled of God to the accomplishment of his purposes and to the glory of his name. Such is the overruling power and wisdom of God that wicked men and their wicked acts are made not only the instruments to accomplish the purpose of God, but they are also the instruments of their own defeat and destruction.

After the Lord had given a great deliverance to his people of Israel, by a sling and stone in the hands of a youthful stripling, the women came out of the cities to meet King Saul, dancing and singing that “Saul has slain his thousands and David his ten thousands.”—1 Sam. xviii., 7. This was too much for Saul to bear, and the vengeance of his heart was

stirred up against David. But when we trace the conduct of David all along through the trials he had to endure it will be seen that he was deeply impressed in heart all the time that both he and all his adversaries were in the hand of God. And when David himself had sinned greatly against the Lord in the deliberate murder of Uriah and the adulterous relation with his wife, the purpose of God that Christ should come according to the flesh, through the lineage of David by that woman, did not take away the unrighteousness of David in that wicked deed, nor blot out the guilt of his enormous sin; but it was expressly told him by the Lord that, "The sword shall never depart from thy house *because* thou hast despised me, and hast taken the wife of Uriah, the Hittite, to be thy wife. *Thus saith the Lord*, I will raise up *evil* against thee out of thine own house, and will take thy wives before thine eyes and give them unto thy neighbor."—2 Sam. xii, 10, 11.

Upon this and a thousand other similar things, finite and feeble men will say that if the righteousness of God in vindicating his law and fulfilling his purpose, is more clearly set forth and commended by the unrighteousness of David, why doth the Lord yet find fault, and why doth he take vengeance or inflict any punishment for such sins? We do not propose to enter into any lengthy argument or defense upon this objection. It is sufficient to say that as David acted voluntarily through carnal, fleshly lusts in what he had done, and contrary to the revealed and express command and law of God, he was criminal in the sight of God. No divine command or divine impulse prompted him in his wicked deeds. God only left him to act out freely the inclination of his own corrupt nature, and though his unrighteousness in the overruling purpose and power of God should commend the righteousness of God, yet there is no unrighteousness with God in taking vengeance on David or on any other person for his wickedness. The decree of God had gone forth. It had been proclaimed by the prophet in David's ears, and the word could not return void. It must accomplish the Lord's pleasure, and it must prosper in the thing whereunto he had

sent it. "The sword must never depart from" the household of David. But while it is thus decreed of God in righteousness, no wicked man, with selfish and wicked designs prompting him to use the sword of power against David or his household, can justly plead exemption from punishment for his sin, on the ground that his act was decreed of God as a chastisement or punishment to be inflicted on David for his sin. David well knew that God is a sovereign, and his decree had gone forth never to be reversed; and he well knew that both himself and the wicked were in the hand of God; and though it was certain that the afflicting and bloody sword of wicked men should never depart from his house, yet he is encouraged to pray most fervently to the Almighty Sovereign, "Deliver my soul from the wicked, which is *thy* sword." Ps. xvii., 13. The wicked are God's sword to execute his wrath, or to inflict punishment, judgment or chastisement against other transgressors. David had to contend against them and to suffer severely from this sword as appointed against him of the Lord. Nor had he any hope of being sustained under the heavy load, or even temporarily delivered from this sword, only by Him who had appointed it against him. He knew that God alone could restrain the wicked from going beyond what was proper for him to suffer for his sin, and therefore he prays, "Deliver me from the wicked, which is *thy* sword." God is not unrighteous to take vengeance against sin in any way that seemeth him good, and which will most effectually accomplish the design of his will in executing just punishment upon transgressors. If a wicked instrument or a man with wicked intentions and purposes will more effectually sting us for our sin than to fall into the hand of a righteous man, he is turned loose upon us till our transgression has received a just recompense of reward, then the Lord restrains the wicked from further aggressions upon us. And while it is wicked in the man by whom we are afflicted, the *affliction itself* is appointed of God as a just retribution for our sin, while at the same time the wicked man by whom we have been scourged and chastened is guilty before the Lord, and he

in turn is held accountable for what he has done and must suffer for it.

We are aware that these are deep and wonderful things, and with the Psalmist we might well exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Ps. cxxxix., 6. Or in the more rapturous strain of the holy apostle break forth as if lost with wonder and say, "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"—Rom. xi., 33. How daringly presumptuous it is for any creature to assume to counsel the Lord or dictate as to what is right or wrong for him to do or not do.

We have numerous scriptural examples of the wrath of man being so directed and circumscribed as to fill the purpose of God in some chastisement against His people, and also terminating in the destruction of the very instrument by which this chastisement was inflicted.

After King David had felt the force of the sword of Saul, and even of his own son Absalom as a just chastisement for his desperate sin, and was made to flee in shame and disgrace with "all his servants and all his mighty men," from his own son; and, to add to his affliction and sting him still more deeply with a sense of guilt and shame, there came forth a man of the family of Saul, Shimei by name, and cursed David, and tauntingly threw stones at him, even when surrounded with his cabinet counsellors and mighty men of war, saying, "Come out, thou bloody man, and thou man of Belial."

See how readily David could interpret all this as sent upon him from the hand of God! When one of David's mighty men saw and heard the indignity which was cast upon the humiliated king of Israel, he says, "Why should this dead dog curse my lord, the king? Let me go over, I pray thee, and take off his head." But no, David could not allow that; for he so forcibly felt that the Lord was inflicting a just retribution upon him for his sin in the matter of Uriah, that even

though a wicked man was used, David says, "So let him curse, because the Lord hath said unto him, curse David. Who shall then say, wherefore hast thou done so?" And again he says, "It may be that the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day."—2 Sam. xvi., 10-12.

David in this case, as in many others, had hope that even this deeply humiliating affair should, in the end, be for his good. He had hope that the Lord would look compassionately upon his affliction, which he then patiently, resignedly and penitently endured; and that the Lord would turn it all to good for him. His hope was not lost nor disappointed, for he afterwards wrote, saying, "Before I was afflicted I went astray, but now have I kept thy word." And again, "It is good for me that I have been afflicted, that I might learn thy statutes."—Ps. cxix., 71.

But let us observe here that unrighteousness, of itself considered, cannot work the righteousness of God; but when circumscribed by the power and providence of God and kept within such channel as to inflict a just punishment against transgressors—this punishment—this administration of justice on the guilty, does commend and set forth most clearly the righteousness of God.

Shimei, in cursing David and throwing stones at his mighty men, was not innocent, though God had bid him to do it. He did it with wicked and malicious design. The purpose of God being just, and for the humiliation and ultimate good of David, could not excuse the wicked design nor malicious feelings of Shimei. He was guilty before God in this, while at the same time, his cursing was but the administration of a just punishment upon David, and designed of God ultimately to result for his good. Shimei is still guilty of a wrong, and he subsequently is left to forfeit his life even by his own proposition, and thus, he had not only a just retribution for his sin in cursing David, but he himself had become the instrument of his own destruction. This circumstance is very instructive, and in the dying charge given by King

David to his son and successor, Solomon, he charges him not to hold Shimei guiltless for his cursing, but to bring down his hoary "head to the grave with blood."—1 Kings ii, 9. In obedience to this sacred charge, when Solomon was firmly established upon the throne, he takes an oath of Shimei that he would never leave the city of Jerusalem, nor pass over the brook Kedron under pain of death. For three years things went along very well, but eventually some of Shimei's servants ran away from him, and in his eagerness to apprehend and bring them back, he either forgot his oath or concluded to risk his life, and thus he passed over the brook, but the wickedness of cursing David is brought to bear as the main sin that had caused his death. The king said to Shimei, "Thou knowest all the *wickedness* which thine heart is privy to, that thou didst to David, my father; therefore, the *Lord* shall *return thy* wickedness upon thine own head."—1 Kings ii, 44. In this text it is expressly stated that what Shimei had done was wickedness, yet God had let him loose upon David as a just punishment for his sin, and thus the Lord "returned Shimei's wickedness upon his own head." What shall we say to these things? "Is God unrighteous who taketh vengeance." God forbid that we should cherish such a thought.

There are but few aged Christians, especially ministers, but what have done wrong at some time of their lives as church members. Their general character and deportment may have been good, and there may have been no just cause for any disciplinary dealing against them by the church, but still, as they are all men of like passions with other men, and have in their earthly nature many fleshly lusts that wars against the soul, they may have become a little puffed up or a little vain and proud even of their good name, or of the standing and influence they have among their brethren, or they may be overcharged with many foolish and hurtful lusts which drown men in perdition; they may be getting along very well as they and others might think; nothing is seen particularly wrong by the eye of man, but God sees pride and vanity

in the heart, and he knows what will most effectually take away or nip the rising bud of vanity. Some one with malicious, envious principles and motives, is let loose upon us, the restraints that have hitherto kept him back from us are now removed, to curse or censure, throw stones, back bite, lie in ambush, or secretly thrust the arrows of bitter words, causing suspicion, envy, jealousy, and discontent against us by evil—affecting the minds of our brethren. We are, perhaps, misconstrued, misrepresented, ridiculed, and held up to contempt. We may feel that we could bear almost anything else better than this, and that if the affliction had come in some other shape, or from some other quarter, we could be more resigned to it, but O, “this is too bad.” Yes, it is bad, and it may be wickedness in the instrument by which this blow at our peace is inflicted, but still the *effect* upon us is precisely what our God designs it should be. It humbles our pride and withers our vanity. The Lord sees that we need just such a trial, or just such a punishment, and if the instrument be a man of base and malicious motives, he too must suffer for his sin. God is no respecter of persons. He that doeth wrong must suffer for the wrong that he hath done, no matter what his rank, station in life, or former standing in the church may have been.

And if a child of God suffers by the hand of man even wrongfully, he is, in no instance, to avenge himself of the wrong done him by doing a similar wrong, or by inflicting any injury upon those who have injured him. “Vengeance is mine, I will repay, saith the Lord.”

Sometimes Christians suffer for righteousness sake and not for any wrong done by them. Even in this case they should take it patiently. It is for the trial and development of their faith and other fruits and graces of the Spirit. And if he who wrongs them is prompted by any spirit of vain glory, envy or personal ambition to be something when he is nothing, or to promote and raise himself upon the downfall of others, he will likely fall into his own pit, or be caught in his own net.—M.

ESTHER.

It was our purpose to publish these articles on the book of Esther in book form; but we have decided they were unworthy so much expense and trouble; and besides, that they would be more extensively circulated in the GOSPEL MESSENGER, and do more good in that way, if there should be any good at all in them. The substance of some of them was published several years ago in *Zim's Landmark*, and read by the readers of that excellent paper, a few of whom are readers of the MESSENGER. Of those who read them in that paper, we beg indulgence and forbearance for reproducing them in the MESSENGER, as they may be interesting to the great mass of our other spiritual readers. They will probably be continued for the entire year; but they are so written that each article will be almost as one to itself. Those who made up clubs for the expected book shall have Elder Rowe's book—clubs of three subscribers.

FIRST CHAPTER OF ESTHER.

The reader should carefully read the first chapter of the book of Esther, as that is the text of the present discourse.

It will there be seen that Ahasuerus was king and reigned over one hundred and twenty seven provinces, from India even unto Ethiopia. Provinces are conquered states or countries, more or less remote from the capital. The king's empire was very great, but did not extend, though large, over all mankind. In that respect it represents

GOD'S MORAL GOVERNMENT IN THE WORLD.

This government does not, even in this advanced day, extend over all the earth. Whilst it is true that God rules in nature over all mankind, savage as well as civilized and enlightened people, saints and sinners, the savage nations have not been subjected to the moral or civil law of civilized nations, and are not therefore provinces of the moral empire of God. The enlightened nations of Europe and America are provinces of God's moral government; but the savage Africans

and Indians are not, and are therefore unrestrained by civil law. They are under savage and barbarous rule, in which there is no protection of life, liberty or property, but the weaker is dispossessed and oppressed by the stronger; they have no systematized industry; no school houses and cities; no family government and female chastity, but are thriftless, ignorant, lazy, fierce and brutal, living chiefly by plunder and rapine. Few if any of the children of God are ever found amongst savages, but are, as a rule, to be found scattered in civilized countries, as the Jews were in the empire of Ahasuerus, and as the people of God are to-day in Europe and America. Even the tribes inhabiting the promised land, though to some extent civilized, were largely expelled before the Jews were put into its permanent possession. Savage tribes once inhabited this country, some of whom yet remain on the frontiers, but are receding and fast perishing out before the advance of civilization. When they were in unmolested possession of this whole country there were probably no children of God amongst them. It is true they had some sort of religion or superstition; they believed in the Great Spirit and expected after death a translation to happy immortal hunting grounds. But they were unworthy the fertile lands on which they idly roamed, hunting either game for subsistence, or their savage foes for plunder and murder. Their religion exercised no moral and beneficial influence over their lives, but rather fostered their indolence and brutality. If their belts were strung with the scalps of enemies and their fame trumpeted as bloody handed braves, great rewards were expected in the happy hunting grounds of eternity. But when the Indians' fullness had arrived, America was discovered, and thus God gave vent to the over-burdened and oppressed population of the Old World. Many of the persecuted people of God, in company with multitudes in quest of wealth and adventure, found refuge from religious persecution in this Western world, and soon an empire of free people sprang up, subduing the savage empire into a province of God's moral government.

These nations to whom the gospel went by the apostles and early Christians, though heathen in a Christian sense, were by no means savages. They had organized governments, and in some of them much enlightenment and refinement; and though ignorant of the ceremonial law of the Jews, had some knowledge of the moral law by nature. They had protection of life and property, courts of justice, splendid cities and large commerce; they had great poets, orators, statesmen, sculptors and philosophers. Indeed the spirit of their morality exceeded, as we may believe, in many places, that of the Jews in the days of the Saviour. In this respect Ahasuerus reigned over the one hundred and twenty-seven provinces of his empire; as God reigns over civilized and enlightened nations of the earth; and not as he reigns over all the earth in the

LAW OF NATURE.

The law of nature by which the savage hungers and thirsts, sickens, suffers and dies, is the same by which the moral man and Christian hungers, suffers and dies. This law is over all; but the moral or civil law, by which the weaker is secured in his life, liberty and property against the stronger, is not over the savage. He is unrestrained.

THE SPIRITUAL LAW.

The Jews in the great empire of Ahasuerus were the only citizens under the spiritual government of God, or the law of faith. And as Jews were then, so Christians or believers now are the only citizens of civil governments under law to Christ. In common with all citizens they are subject to the laws of the country in which they live, and entitled to all its privileges, but are at the same time under spiritual law, or the responsibilities of faith, of which other citizens are ignorant. Whilst therefore, it is the duty of all citizens to obey the laws of the country, it is doubly the duty of the Christian to do so, even if he has no property at stake needing protection, because God commands his allegiance to established governments. It is his duty by the law of faith. For the same reason the Christian is required to keep the law of nature, in not sinning against his own body in excess; in drunkenness

and gluttony; because a violation of nature's law destroys life and health. The moral law embraces the good in the natural law, and the spiritual law the good in both laws. We think, therefore, it may be laid down as a rule, to which there may of course be exceptions, that God's spiritual people are always to be found, in their organized capacity, in civilized countries, and that they possess in spirit, though may be unlearned in letters, the highest order of civilization; and that it may be considered a truth that the temple of truth and holiness arises, as of old, upon the threshing floor of the Jebusite, as civilization rises upon the ruins of barbarism. That is to say, when Christianity is rooted in a country and brings forth its fruit, barbarism, with its vices and brutality, gives way and is extinguished by its moral influences. In this respect Christianity is a blessing to the world. We have in the South now in our midst, a considerable number as we believe of God's children in the colored people, who by means of slavery have been civilized, and by God's grace made Christians, whilst probably not one has been made a Christian by all the efforts of missionaries in Africa. If in God's purpose and providence a sufficient number of these colored Christians should return to Africa to subdue by their influence and control that country, a province may there be so subdued to civil law as to give place to the church of Christ in that benighted land.

THE DANGER OF THE DECAY OF MORALITY IN A COUNTRY.

We think it may also be assumed as true, that the church of Christ will not long exist in any country in which morality is uprooted. Because though it in a spiritual sense be but tares, the wheat will be uprooted with it; and that oftentimes such governments are spared, though the people have become greatly demoralized, for the sake of the church in their midst. But the increase of immorality in a nation is a token of its moral decay, which presages its final overthrow when the light of the church is withdrawn.

THE GREAT FEAST.

King Ahasuerus made a great feast. It was a feast unto all his princes and his servants; the power of Persia and Media,

the nobles and princes of the provinces being before him. There was at least one Jew in this feast. But it was not a spiritual feast, else there would have been none present but Jews, as when the church rejoices in spirit. But this was a feast in which all rejoiced, Jews as well as others, and others as well as Jews. It would, perhaps, be well enough to say now that a Jew then represented a spiritual man, or a believer. It was a feast of which both believers and unbelievers could partake; like the common blessings of life, as fruitful seasons, good government, peace, plenty and prosperity. We would rejoice in wise rulers and in great and patriotic statesmen; we would rejoice if the burdens of the people were even now lightened by our rulers. In this country Christians have great cause of thankfulness for liberty of conscience; for wisdom given men of the world in the arts and sciences in the utilization of steam, electricity and the printing press, and for thousands of other blessings accruing to them from the wisdom given men of the world. The believer partakes of these blessings as well as the unbeliever. It is true it may be with a very different spirit, as the multitude and disciples partook of the loaves and the fishes; the disciples with a spirit of poverty, humility and thankfulness, and the others as of something to which they were entitled by their zeal.

This feast was according to the state of the king, and designed to "show the riches of his glorious kingdom and the honor of his excellent majesty," and was therefore a great feast. To his chief men, his princes, nobles and servants he gave a feast of 180 days, but to others that were present in Shusan the palace, both great and small, a feast of seven days. Much more therefore was given his princes, nobles and servants than to the common people, and much more therefore was required of them. This is true in worldly gifts as well as in spiritual. God has given to some men great minds and great advantages in moral, mental and physical culture; great advantages in worldly position and wealth for the benefit of society at large, and even for the benefit of the church. These gifts should not exalt, but humble the recipients of them; but

it is often the case that men are puffed up by that which should humble them, being destitute of the right spirit. True wisdom is always accompanied with humility; the wiser one is the humbler he is; the more he knows the more he feels his insufficiency. Only the wise know that they knew nothing only as God has given to them; and therefore they feast to the honor of his excellent majesty in showing in themselves the riches of the glorious kindom of grace. They eat to the king's honor. This feast was according to the state of the king, not only in the repast, but in the dignity and number of the feasters. Should we give a feast it would be according to our state; our social, worldly and spiritual position. It would not become us to give a feast that a poor colored man could give, for we should in it dishonor ourself and our guests. Nor would it become us to give one that a worldly man in our social position might give; for he could give a ball and have fiddling, dancing and frolic; but should we do so, we would reproach our God, dishonor ourself and our brethren. Nor would it become a poor black man to give a feast that we might give, because he would impoverish himself and be a subject of contempt and ridicule. Nor would it become us to give a feast that a rich man could give. Gould could give one feast that would show his great riches, and which he would not miss, but which would impoverish half dozen such men as we are. We have not the ability to do as he can do; nor is it required of us. A feast given by us would be that of a private citizen, but one given by the Governor would be according to his public state or official position, as the head of the government, and would therefore show the glory of the State, as well as the honor of its head. A feast given by the President would be greater than that of the Governor, because as the Governor feasted judges and legislators, the President would feast governors, senators and national judges. The appointees under a governor would not be as great men as those under the President. His guests therefore would be greater, and great as they might be, they would be but as satellites revolving around him as the central sun and reflecting his

glory. A spiritual feast, or a feast in the church, shows the riches of our glorious King, the Lord Jesus Christ, and the honor o' his excellent majesty, and not our own glory, as though we got up the revival ourselves. The humbler one is the more he reflects the glory of God, and the nigher he is to him and the greater he is.

Ministers, or princes in Israel, should feast the church, or preach as God has given them to preach, and thus they will show the riches of his glorious kingdom and the honor of his excellent majesty; that is, they will comfort others with the same comfort wherewith God or the King has feasted, taught and comforted them. The higher one's position in the world or church the more is required of him; not that he is required to be more faithful, but to be faithful under greater temptations. A simple laborer in the field would not have the temptations to worldly pride and vanity that he would if he were rich and in high position in church or State; and to put him in a high place without any previous preparation for it would be to place him from whence he would surely fall. But if he were prepared by 180 days of teaching, suffering, learning and temptation he would be able to stand. More wisdom is therefore given to those placed or called of God to high places, the princes and nobles so to speak, amongst men and saints, because it is essential to the position. But even they have none to spare, and what they have is to glorify the King in showing the riches of the King and kingdom who has called them from ignorance and darkness into the light of his glorious kingdom.

It is our duty to render honor to whom honor is due both in church and State. Paul had worldly qualifications as well as spiritual and knew how to demean himself before kings and great men of the world; other ministers had equal spiritual gifts, but not equal natural and acquired ability, and were not therefore qualified to do the work assigned Paul. That much more was required of him than others of less qualifications, and this Paul testifies to, saying, "I preached more than they all, and yet not I but the grace of God that was with me;" that is to

say, he was made able to do it and was therefore required to do it. The same was required of others, that is they were required to do what they were able to do, neither more nor less. Paul, when before Agrippa, rendered him honor as to a great man, though he was the apostle of the King of kings and Lord of lords; he did not feel it his duty or privilege to be wanting in respect to a great man of the world, even if he were a stranger to God's grace. And whilst he did not present himself cringingly and servilely before him, he did come before him with due respect and humility, and was glad of the opportunity of speaking of Christ to a man versed in affairs as Agrippa was. When King Agrippa said to him, "Almost thou persuadest me to be a Christian," Paul did not mock him for his ignorance of spiritual truth, but meekly answered him, "I would to God that not only thou, but also all that hear me this day were both almost and altogether such as I am, except these bonds."

These princes and nobles who were feasted, fed or prepared and qualified for the high places to which they were called, were not all of equal ability; that is they were not all trained for the same work. They were great in their several lines or departments; one was versed in finance, another in diplomacy, in law, in statesmanship, in oratory, in military tactics, in agriculture, in science and art. One may have been strong in one special thing and very weak in things in which another was strong. Haman was a great statesman, for he was the king's prime minister, but he was weak in moral principle and a corrupt man. So it is in the church of Christ. One may be an able minister, but very weak out of that special calling; and we think this is generally the case. But the main thing is that he should be fit for the position he is in, and not that he should be fit for every other or any other position. We should think that even a very able minister would make but a poor politician. The church may call a member to the ministry, but she can't qualify him for it; he may be a successful farmer, lawyer, doctor or teacher, zealous, well educated and eloquent, but he will not be useful in the

ministry, unless he has been called and prepared by the great King of saints for that work.

But though there be a difference in the gifts of men in the world, and of ministers in the church, they are all the King's servants. King David had thirty chief captains, three of whom were chief over them, and Joab chief of all. Joab had an armor bearer and ten attendants, who carried his artillery and baggage. It was his charge to signal by trumpet an advance or a retreat. To have despised his authority would have been to despise the king's authority. If the other captains had combined against him from envy, it would have been treason to David. Not one of them was qualified to fill his position. Ambitious Absalom stole for a moment, through feigned love and humility, the hearts of David's subjects, but he was slain by Joab, when perhaps not another one of all the king's captains was strong enough to have done it. The church may be, and has been beguiled from David or Christ, by theological schools, and things of that sort, and entangled, but she has always returned to him when Absalom was slain, and there has always been a Joab to do it. It is nothing that his sun went down under a cloud; he served David well, even if there was much of self-service in it. It required just such a man as he was to do the work he did.

True and devoted ministers are entitled to honor from the church, and it is and should be faithfully rendered them; but if men are thrust into the position unqualified for it, it has a tendency to lower its dignity and bring it into contempt. Because it is reversing God's order, which cannot be safely done, either in church or State. To put a man into a position for which he is not qualified, is to require more of him than he is able to perform. It would be wrong to intrust a man with a school, store or farm, destitute of capacity to manage it; and certainly it would be a greater harm to intrust a man with the ministry destitute of qualifications for it. The farm would involve both parties, the owner and manager in loss, and beget hard feelings, if not strife. And the owner would be more to blame than the incapable manager, because more

had been committed to him. The church has her duty to her pastor laid down in the law of Christ; but if she fails in duty to him, he must not fail in duty to the King; because that would be doing like her, and there would be less excuse for him than for her. He must approve himself as the minister of the King or Christ, "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by kindness, by the Holy Ghost, by love unfeigned," &c.—2 Cor. vi. There would be less excuse for his failure as a servant to Christ than for her's to him, because more is committed to him, and therefore required of him. He as chief, is to be the least of all and servant of all, and to do therefore what others are incapable of doing. We had a man once managing a little farm of ours, and one day he told us that Tom, Dick and Harry, all wanted to plow, and there were but three plows to run, and he wished to plow too, and how about it? We told him that he must do what they were unwilling to do; that he was chief and must be the least; that their interest in the crop was in their wages only, but his was in the success of the crop, and he was therefore under greater responsibilities than they were, and that he must labor in that spirit. Wisdom is profitable to direct; and if there were none to direct, there would be no necessity that more wisdom should be given to one than to another. But for one destitute of wisdom to direct another wiser than he, would be to reverse God's order; would be folly and setting folly in dignity. There is too much in this day. No man likes to be required to pay out more money than he is able to pay, because he is made poorer by it; but it is hard to find a man who feels incapable of filling any office to which he may be called; but if he is incapable, he will be as one paying out more money than he is able to; he will become poorer by it; "it will not be for his honor." If God has committed a dove or pigeon only, to one, that is all that is required of him to offer, and all that will be accepted of him. Because if he offers more, it is not offered to God, but to his

own pride and vanity, and not to the honor of the King's excellent majesty. But if a kid is given, he must offer the kid; nothing less will be accepted. Should a dove be offered by one who is able to offer a kid, it will be an offering to his covetousness or indolence, and unacceptable to God. But if a bullock be given, nothing less than a bullock will be accepted. Whatever is offered must be the best God has given us, or of the ability God has given. There is often hesitancy about joining the church for lack of more evidence, or a greater experience; but he who has a dove can offer it in humility, and with a deep sense of poverty, when probably a kid would exalt him and render his offering unacceptable. But when one really has a bullock to offer, he would prefer it to be a dove. For example, if he has been guilty of adultery or drunkenness, he has a bullock to offer in confession and would then be glad if it was some smaller thing, as but a dove. But the general tendency is to make offerings less than they ought to be. It is often the case in contributions that doves are given when bullocks ought to be offered.

(*To be continued.*)

EXTRACTS FROM LETTERS.

WINCHESTER, KY., February 4, 1886.—*Brother Respass*:—Elder T. J. Gilbert, of the Red Bird Association, writes, January 11th: "I have just returned from a two weeks tour among the churches. I realized the Lord's promise 'Lo, I am with you' precious to my soul; had some fourteen additions by experience and baptism. Many others interested in their soul on account of their sins. O, what a feast! My soul was filled to overflowing for such seals to my ministry." May the Lord continue to bless him.

Yours to serve,

JAMES J. GILBERT.

MACON, GA., January 5.—*Elder J. R. Respass*—*Dear Sir*:—Enclosed you will please find \$2, to pay for your most valuable and unsurpassed GOSPEL MESSENGER from April, 1884 to 1886.

Since I began reading your Messenger of gladness, in 1883, it has grown nearer and dearer to me, until now I cling to it with the greatest tenacity, for it always pierces into my heart with joy, mingled with brightest sunshine. In its pages I have found the sweetest comfort, and purest love. Although I have been reared in a Missionary family, surrounded by Mis-

sionary friends, and as I blossomed into womanhood I connected myself with the Missionary Baptists, yet there has ever seemed something that did not satisfy me—an indescribable feeling, a *yearning* for something, I knew not what. Four years ago I heard for the *first* time a Primitive Baptist preach. That sermon I shall never forget. It thrilled me with delight; I was amazed! Since then I have felt myself drawing nearer and nearer to those humble, pure hearted, unflinching Christians. I have the utmost confidence in them, and I never mix and mingle with them without wishing I was even *half* so good and true as they. I love to be with them, but always feel my unworthiness so keenly.

I cannot tell you how many happy hours my husband and I have spent together reading, one to the other, the sweet, comforting words in the GOSPEL MESSENGER. We have spent so many, many hours thus, and those hours will always be cherished in our hearts among the happiest of our life. Among the writers whose pen we so dearly love to read from is yourself. We so eagerly devour your writings, and wish that you could write oftener. Having read so much from your pen, I have quite a desire to hear you preach, and my desire is equally shared by my dear husband. If you can find that some day you can come to Macon and preach to the people here, we shall be so glad to see and hear you, and will be delighted to meet you and have you visit us.

Pardon my lengthy letter, and I so earnestly beg you to remember both my husband and I in your prayers. May the richest blessings of heaven ever fall upon you, is the sincere wish of

Your friend,

MRS. S. B. BARFIELD.

OBITUARIES.

DR. E. DUKE.

Died, at his residence, near Cumberland, Webster county, Miss., on 18th October, 1885, our beloved Brother DR. E. DUKE, of hernia. Deceased was born July the 8th, 1834, was fifty-one years, three months and ten days old, and united with Emmaus Church, by experience and baptism, on Saturday before the second Sunday in September, 1866, and was set apart by ordination to the Deacon's office on Saturday before the second Sunday in August, 1868. A few years later he was liberated by the church to speak in public; the exact date of his liberation is not known to the writer. Our beloved brother was a regular practicing physician, and practiced in this neighborhood for over thirty years. As a physician he had a large practice, and no physician had more friends. He was very indulgent towards his debtors, never willing to oppress any. His honesty as a professional man was such as to win for him the highest esteem of the people. And his name in this community is a household word. And to do justice to the noble character of our beloved brother in all the relationships of life, would be to intrude upon your time and space. Suffice it to say, that as a Primitive Baptist our dear brother was sound in faith, orderly in walk, upright and temperate in his

habits, and was always at his conference meetings, except when professionally or otherwise necessarily called off. On questions of controversy among Old School Baptists he was reasonable and conservative. His opinion on disciplinary matters was generally sought and much respected by the brethren. As a Deacon he was faithful, watchful and vigilant, zealously guarding the interests of the church; always ready to act when he thought it necessary; always acting with promptness in the discharge of every duty. His admonitions to the church as a public servant, were always timely and delivered with that degree of earnestness that should characterize a faithful pilgrim. Our dear lamented brother was taken sick at the church on Saturday, while the unworthy writer of this was trying to preach, and retired to a back seat and lay down; after preaching he arose, came forward and took part in the business of the conference, and after service closed he went home. That evening myself and some other brethren visited him and found him complaining with what he supposed to be something like "bilious colic." We remained with him two or three hours, after which we went home, not supposing our beloved brother to be in anything like a serious condition. He failed to attend church next day, (Sunday,) and late Sunday evening his family called in Dr. Ritch, his associate partner in practice. The unworthy writer accompanied the doctor to his house; found him suffering very much with what himself and doctor thought intersusception of the bowels, and grave doubts were entertained as to his recovery, he himself stating to us that unless relief could be had by a discharge from the bowels, he could not live more than eight or nine days. Four other physicians were called in, who did everything they could to remove the obstruction in his bowels, but all to no purpose. After nine days of intense suffering he passed away; having had the kind attention of five good physicians and a host of friends and relatives. He was rational all the time, except when under the influence of medicine, talked freely to his friends about dying. Said often during his sickness that he was not afraid to die. He bore his sufferings with Christian fortitude. He leaves a wife and ten children, and many friends to mourn his death. And we feel that his companion and children, and friends, and brethren, and sisters, are made poorer by his departure, but that heaven is made richer. May the God of all grace sustain our dear sister and her children, in this, their sad bereavement. May she be enabled by grace to be resigned in all her troubles and afflictions to the will of Him who works everything after the counsel of his own will.

C. M. SCROGGIN.

MRS. MARTHA BLUE.

Sister BLUE departed this life in Butler, Ga., on 21st January, 1886, after a spell of about three weeks. She lived in Tazwell, Marion county, Ga., and was on a visit to her grandson, Mr. Solomon Fleming of this place.

She was born in Warren county, Ga., 23d December, 1824, but moved when quite young to Marion county, in which community she lived all her life. In her young days she joined the Missionaries, but was even then inclined to the Primitives, but never joined them until her husband, the late Simeon Blue, was convinced that the Missionaries were wrong, when both of

them forsook them and united with the Primitive Baptist Church at Phillippi Church, Schley county, Ga., and were baptized the same day by the writer of this obituary in 1868. Brother Blue preceded her to the grave about nine years. Sister Blue was a good woman, and lived an humble, unostentatious life, though of considerable worldly wealth. She leaves two children, several grandchildren, many friends and the brotherhood generally to mourn her death. She had no enemies. But we feel assured that she is with Jesus, and better off than if she was now here in the troubles of sin. We trust that we shall all meet again.

J. R. RESPESS.

SUSAN JANE MORRISSET,

Wife of Thomas Morrisset and daughter of David Gray (a Baptist preacher); was born in Dickson county, Tenn., 13th September, 1835, and died in Tipton county, 30th September, 1884.

She was married 21st September, 1856, and left at her death eight children—five sons and three daughters. She was baptized the third Sunday in May, 1872. The first word she spoke when she professed was, "Jesus has paid the ransom." She was baptized by Elder L. Roy into the fellowship of Big Spring Church, of Shelby county. She was a member at her death of El Bethel Church, where she joined by letter. She died of consumption, and is buried in the El Bethel graveyard. I became acquainted with her four years ago, and found her to be a devoted Baptist, and her home to be a home for the way-worn preacher and for all the Baptist brotherhood, sparing no pains to make them comfortable. Mr Morrisset is not a member of the church, but ought to be, but is afraid he is unfit. She was in every respect a splendid woman; as a church member she was a mother in Israel: as a mother to her children, a wife to her husband, and neighbor and friend. She was afflicted some three or four years, and was aware that it was unto death; but bore it with great patience, but looking with desire for the time to come when her change would come. She died in her right mind, advising her husband as to his future concern, and went out like an expiring candle without a struggle or a frown on her face. Thus she fell asleep in Jesus.

O why do we mourn departing friends,

Or shake at death's alarms;

'Tis but the voice that Jesus sends

To call them to his arms.

Garland, Tenn

ALDRIDGE BROWN.

MRS. MATILDA HOLMES.

Dear Brother Respass:—By request I send you for publication in the GOSPEL MESSENGER the obituary of MRS. MATILDA HOLMES, widow of Jonathan Holmes, who departed this life at her home in Crawford county, Ga., October 11th, 1885. She was born August 21st, 1809, making her age seventy-six years, one month and twenty days, at the time of her death. She joined the Primitive Baptist Church at Sharron, Monroe county, some forty years ago, and was baptized, with her husband, by Elder William Henderson, and she lived a consistent member up to her death, at which time she was a member of Mt. Carmal Church, Crawford county, Ga. Sister Holmes was a

woman of great energy and firmness. She took great pleasure in keeping up with her domestic affairs, and to always have them in place as long as she was able to keep up; in this respect she had but few equals, making her house a good and welcome home for the brethren, sisters and friends, when they visited or stopped with her. Since Uncle Holmes died, some two years ago, she seemed lonely and somewhat despondent, and quite feeble, having had a stroke of paralysis, from which she never fully recovered, until the second attack which took her away. She often spoke of death, but it appeared to be no terror to her. She seem to know that her time was near at hand and was patiently waiting the summons, so much so, that she made every preparation for her burial, even arranging her shroud in her trunk just as she wanted it put on her. In speaking of death, she said that she had no fears, but her prayer was that she might die easy, without pain, which she realized in her last moments, passing away as if going to sleep, without a struggle. Her hope was strong. "Blessèd are they that die in the Lord." She leaves four children, all of whom are grown and members of the Primitive Baptist Church. May the good Lord bless them and enable them to so live, that when the cold hand of death comes, that they, like father and mother, can say come, welcome death, I'll gladly go with thee. Brother W. C. Cleveland preached on the occasion to the relatives and friends, after which her remains were deposited in the family graveyard, by the side of her husband, there to await the resurrection morn. May the Lord bless the bereaved ones is my desire.

D. G. McCOWEN.

Forsyth, Ga, January 4th, 1886.

MARY DOUGLASS.

MARY DOUGLASS was born June 9th, 1808, in Leyden, Lewis county, New York, and died June 5th, 1846. She was highly favored among women. When a child she sought retirement. I will copy a few items which she has left on record and are before me: When a little school girl, in my play, I offended some of my schoolmates. I asked their forgiveness; they said they would not, I wept night and day till I was prostrated, feeling that the Lord could not forgive, and I must die. One night I thought an angel come to me and said: "Mary, weep not, you have found favor with Christ. I am sent to comfort you. Have you forgotten that Christ said pray to me, let fears be as they may. I am ready to forgive if other people cannot. They have not learned forgiveness by Christ forgiving them. In the morning remember you are a sinner before God. Christ has some people among them whom you have offended; you may look to him to separate them from the world by the grace of God; this you will learn by reading the Bible. I want you to make your case known to some Christians who can pray for you. Angels do not pray. I think to comfort you by sounding you this harp that was given me." I awoke and felt to pray; my grief was gone—went out; everything seemed praising. I felt peace of mind, but did not know it was such as Jesus gives. In another dream she thought she was in a room, sitting with Christians and angels. There appeared one in the midst which had more glory than the rest, which said: "Come to me. I came. I am not Christ,

as you thought. These angels call me the angel of the church. Have you not read of those that keep a book of remembrance. I write prayer which is remembered; this speaking one to another. I number all their tears, groans and sighs caused by wicked conduct. I write all that troubles the brethren and sisters. Christ has given me charge to keep this book. I write all things correct. I settle this book before the throne of God." Sister Mary united with the Baptist Church in Leyden, at the age of sixteen years. The Lord blessed us with a shower of divine grace in the spring of 1824—very many were added by baptism. From this time Mary had many revelations in vision by the angel, of the coming transgressions of the church—was told to write them, which she did, and she must go and tell them that Christ said Leyden church had transgressed my law. The angel told her there was a man coming to join our church who would take the church record, which Lester was to have, and that she might expect he would not write all things correct. If he did not the angel of the church would settle with him before the Throne. He came, took the church records from Brother Lester, wrote so bad they bought a new book. He soon died. The angel told her to learn what Riley (our minister) would say of the articles of the church. He said the article which said the doctrine of election was so far from hindering the salvation of a soul that it was the only way that sinners could be saved, he wished was eradicated from our articles, and from every other other Baptist church, for it was contrary to Bible, contrary to reason and contrary to sound judgment. But there were many reasons why sinners were converted; one was election, one was the preaching of the gospel, and another was the application of the atonement. The angel told her they would labor with her for her reproof, but only read to them the eighth verse of the last chapter of Amos.

ABAGAIL KENDALL.

Turin, New York, Nov. 28th, 1885.

JOHN B. SMITH.

JOHN B. SMITH died at the residence of his son, John L. Smith, in Randolph county, Ala., July 9th, 1885. Thus the days of his pilgrimage on earth was eighty-three years, three months and nineteen days. Brother Smith united with the Primitive Baptist Church in the State of Georgia, a number of years ago. He formerly owned a tract of land, on which a portion of the city of Atlanta now stands. Moving from there he came to this county when it was comparatively a new and sparsely settled region, and hence he was extensively known, and much esteemed by the people for his honesty and integrity. The writer has been intimately acquainted with him for ten or twelve years, enjoying many pleasant, as well as profitable, conversations, for he was well informed on almost any subject, and especially the Scriptures. So ably could he handle the deep, fundamental principles of salvation, that one not acquainted with him would think him an able minister of the gospel. He remained a strong predestinarian Baptist until his death, dying in full triumph of a living faith in Christ, having no confidence in the flesh. Owing to the distance, declining strength and extreme age, he was debarred from attending public worship. We will no longer see his snowy

locks, and venerable form, at Mt. Carmel, "for he is not, the Lord has taken him." The church has lost a faithful member, the community a neighbor and citizen, his children (his wife having preceded him to the grave several years) a father. As a shock of corn fully ripe, he fell before the sharp sickle of death. The writer was sent for to speak at the funeral, but being absent from home, filling some appointments, did not know of the request until the old father in Israel was borne to his last resting place on earth, there to await the final summons at the great resurrection morn, when the body, no longer the seat of pain and suffering, will be wafted home on the balmy wings of the everlasting love of God, to sing the song of redemption throughout the endless ages of eternity. In conclusion would say to his surviving children, think of his counsel, discharge your duty, and may you meet your father in the realm of eternal bliss and glory is the prayer of your humble servant.

WILLIAM R. AVERY.

Corn House, Ala , December 18th, 1885.

DEACON GILBERT CHANCELLOR.

He was born in Edgefield District, S. C.. September 5th, 1803, moved to Georgia with his father in 1817, lived there one year, and then moved to Butler county, Alabama, where he lived till 1852, when he moved to Freestone county, Texas. He was married to Miss Phebe Gray in 1826, by whom he raised three sons, two of whom survive him. He lived happily with her till 1855, when she died. In 1859 he went back to Alabama and was married to Mrs. Amanda Owens, who still survives him, and by whom was born unto him seven children, five of which are living, three of them being members of the Primitive Baptist Church. He joined the church at Breast Work, Alabama, and was baptized by Elder Jones. (At what date I am not informed, but it was before the split on the mission question.) Soon after coming to Texas he and his wife joined Union Church, in Freestone county, of which he continued a member and deacon, (the date of his ordination is not furnished me) till 1871, when, by the unanimous consent of its members, it was dissolved. He then joined Oak Grove Church, to which he belonged at the date of his death, which occurred at his residence, at six o'clock, P. M., 14th day of December, 1885. No disease apparent, old age being the cause of his death. Perhaps no man of his generation has passed away possessing more fully the confidence of his acquaintances generally, than did Brother CHANCELLOR. Honesty, sincerity and simplicity, characterized him in all his course. May the Lord comfort his widow, who was so very much devoted to him, and who is also a worthy member of Oak Grove Church, and may his children also be blessed of God, so that all may meet him round the Throne in heaven, and join in swelling the notes of that song which none can learn but those redeemed from the earth by the blood of the Lamb.

J. C. DENTON.

MARY IDA BERNICE,

Daughter of H. F. and Mary P. Grover, died December 12th, 1885, in Freestone county, Texas; aged 7 years, 2 months and 17 days.

H. F. GROVER.


NEWPORT, N. C.—I see in January MESSENGER the name of B. S. Hardy, of Webster county, Miss., and I desire to know his post-office. Will he write me?
L. H. HARDY, Newport, N. C.

DECHERD, TENN.—*Dear Brother*:—As I expect, if the Lord's will, to move to Texas next Fall, and as I wish to visit the churches of the Elk River Association and its corresponding associations, as many of the churches as I can before I move, to give the reason of my hope and the grounds of my faith; and should there be any of them who object to my visit, I ask them to notify me privately or through the MESSENGER. This may seem strange, but the cause of it is, that it has been intimated by a few that my preaching will cause or be the occasion of trouble, which I wish to avoid by not visiting churches if it should cause trouble. Also, I would state that for over thirty years I have mingled and mixed much with my brethren, and the interviews have been pleasant and edifying to me, and I think I shall have them in grateful remembrance as long as I live for the kind and hospitable treatment extended to me.
JAMES WAGNER.

Will Elders Shook and Andrews, of Texas, write me at Blooming Grove, Navarro county, Texas. I met with Elder Shook in Marshall and Bedford counties, Tenn.—one at night at Brother Lacy's. Brother Andrews was a member at Mt. Olivet Church, in Tennessee.
THOS. W. ROSCOE.

Brethren Editors:—I wrote you last year that we needed a preacher here, and Elders Gilbert of Kentucky, and Gresham of Alabama, wrote us, and we felt sure of Elder Gresham, but he went further west. We are building a Primitive Baptist church-house at Durango; and continue to hope that the good Lord will send a minister, at least on a visit, if not to reside permanently with us. We have a fine country.
T. B. BUSTER.

Durango, Texas.

 A PRACTICAL DISCOURSE ON THE SOVEREIGNTY OF GOD, containing 236 pages. Price 75 cents per copy, \$3.50 for six copies. Also my pamphlet of 40 pages, on the subject of "Predestination." Price 25 cents single copy, five copies \$1.00. I will mail to any of our ministering brethren six copies of my book, and the number of pamphlets they may order, expecting such as apply for an agency to send proceeds to me at rates above stated. I make this proposition to Ministers not to the exclusion of other brethren who may think they can sell my book, but because Ministers travel more and have better opportunity to sell. I hope I feel thankful to the Lord for the many expressions of high appreciation of my works which I have received from brethren of different and distant States. Any brother wishing books or pamphlets, or both, should address

JOHN ROWE, Columbus, Ga.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

GOLD WATCHES

GIVEN AWAY.

L. & B. S. M. H.,

SAVANNAH, GA.,

The Great Music House of the South, has removed to a Magnificent New Store (the Largest Music Temple in U. S.), and as a souvenir of this important era in their business, and also as an advertisement which will tell from the Potomac to the Rio Grande, they are actually giving away valuable Gold Watches.

Doubt not this statement. It is a fact. It's a Wholesale House, and they do things in a wholesale way. Read this startling

Souvenir Offer to Piano Buyers.

To every Cash Purchaser of a Piano between November 1st and December 1st, 1885, from us direct, or through any of our Ten Branch Houses or 200 Agencies, we will present as a Complimentary Souvenir an elegant

GOLD WATCH.

Guaranteed Solid Gold Case, and fine movement. Sold by jewelers at \$40 to \$50.

This Offer Good Only Until Jan. 1st, 1886.

Pianos at Lowest Cash Prices known, with *Complete Outfits* and *All Freight Paid*. Everything fair and square, and full satisfaction guaranteed.

Send your name and address for circular giving full particulars. This is the one chance of a lifetime, which should not be missed. Don't wait. The offer expires December 1st, and cannot be renewed. Address

LUDDEN & BATES' SOUTHERN MUSIC HOUSE,

Altmayer's New Block, SAVANNAH, GA.

GOLD WATCHES GIVEN AWAY.

Ludden & Bates' Southern Music House, of Savannah, Ga., are actually giving away handsome Gold Watches as a souvenir of their removal to their Magnificent New Temple of Music, which is the largest now occupied by any Music House in the United States. Read their startling advertisement in this issue, and send your name and address for further information. This House is noted for its square dealing, and can be depended on to fulfill to the letter any offer they make. You can trust them every day in the week.

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

APRIL, 1886.

*All Letters, Remittances and Communications, should be addressed
to J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

**Any one sending us Five Dollars for five new subscribers, shall have
one copy of the Messenger for one year free.*

Elder J. H. Purifoy's (of Ala.) Appointments in Texas.

At Fellowship, Madison county, April 23rd, 24th, 25th; Shilo, Leon county, 27th; Bethlehem, Robertson county, 29th, 30th; Ebenezer, Brazos county, May 1st, 2nd (Saturday and Sunday); Little Flock, 4th, 5th; New Providence, Milam county, 7th, 8th, 9th (Saturday and Sunday); Beulah (Milam) 12th, 13th; thence to San Marcos, to fill such appointments as Elder R. M. Pate may make from 15th to 23rd.

At Pilgrim's Rest, Bell county, 26th; Mt. Vernon, 27th; Cedar Grove, 28th, 29th; Little Flock, June 1st; thence into Harmony Association to fill such appointments as Elder W. S. Harris may make the 4th to 13th; thence into Brazos River Association to fill such appointments as Eld. J. M. Morgan may make from 16th to 30th.

The Lord willing, I will accompany Elder Purifoy, on a part, if not all, this tour.

J. C. DENTON.

AGAIN! AGAIN!! AGAIN!!!

DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

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NOTICE.—ELDER J. T. SATTERWHITE, of Chambers County, Ala., desires us to say that he will act as Agent to obtain subscribers, collect dues and send remittances for the GOSPEL MESSENGER. We hope the brethren and sisters generally will aid us in these particulars.

M.

ZION'S LANDMARK.—A semi-monthly periodical, devoted to the Primitive Baptist cause. P. D. GOLD, Sole Publisher, Wilson, N. C., at \$2.00 a year, or in Clubs of 6, \$1.50. Elders P. D. GOLD and P. G. LESTER, Editors.

Zion's Landmark is an excellent paper.—R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 4.

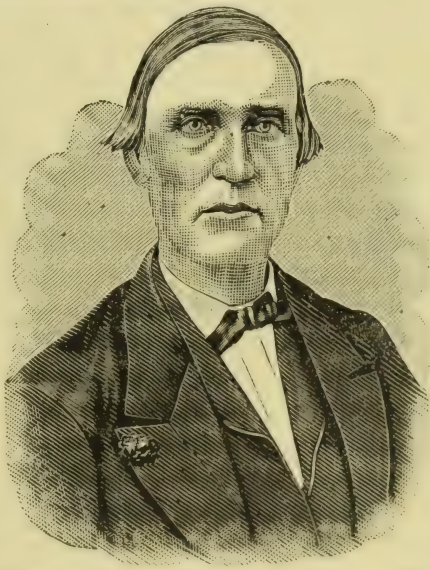
BUTLER, GA., APRIL, 1886.

Vol. 8

BIOGRAPHICAL.

ELDER JEREMIAH STEPHENS.

I was born in Williamson county, Tenn., January 14th, 1814. My father and mother, James and Francis Stephens, were very poor, but strictly honest and moral. I was raised a pious boy, never having sworn an oath in life, but without the advantages of an education, and was very ignorant in a general sense, and knew but very little about matters of religion and the views entertained by the



different orders of religionists. My parents not being professors of religion, I had but little religious training, although they had due respect for Christianity.

I knew nothing about an experience of grace until I was in my seventeenth year. Up to that time I never had heard an experience of grace told by any one—but at that age I was deeply impressed with my just condemnation as a sinner before God. On Sunday morning, February, 1831, I awoke

with the determination of being a Christian, which I thought I could accomplish in a very short time; and, believing this to be true, I set about the work in good earnest, and went that day to offer prayer for the first time in life, but in the attempt I was convinced that I did not know how to pray. In this condition I continued trying to pray as best I could, for six weeks, until I came to the conclusion that, notwithstanding I had lived as moral, I reckon, as any one of my days, yet it seemed to me I was one of the vilest sinners in the world, and thought there was no mercy for such a sinner as I felt to be; no friend on earth or in heaven, and that the Lord was perfectly just in my condemnation; but feeling that without the pardon of my sins I was doomed to eternal punishment, and desiring permission, if I should have to go, that I should go praying. I sought the most solitary place I could think of, where no mortal eye could see me, to offer up the last prayer, as I then thought, that I would ever be permitted to offer. But after the attempt I still got no relief; and in this awful condition, I felt to bid adieu to all the world and everything of the world—all hope being gone of ever getting to a better world. In this extremity, as I was returning to the house, unexpectedly, that great burden was removed, light sprang up, and I was made to feel for a time that my sins were pardoned. But very soon doubts arose as to whether I was deceived in the matter or not. This change took place with me Saturday before the third Sunday in April, 1831. The next day I fell in company with a young friend and told him I felt that my sins were pardoned; he told others, and through this medium it was circulated abroad. Shortly thereafter I met with old Father Ezell, who was then pastor of the church at Big Flat Creek, and he, in connection with old Brother Dowdy, deacon of same church, and other brethren present, requested me to tell them my experience, and I could not tell any thing only what I had experienced, and to my great astonishment, after I had related as best I could, the exercises of my mind, the brethren advised me to join the church; accordingly, I went forward at the

church meeting at Big Flat Creek, and when the door of the church was opened, greatly to my astonishment, my father went forward, and I followed; both were received into church fellowship on Saturday before the first Sunday in August, 1831—my father dating his experience back to about the time I was born—and both were baptized by Elder Lewis Heath.

I commenced exercising a public gift in April, 1832, and was ordained to the ministry by Elders Jesse Cox and Henry Walker on Saturday before the first Sunday in January, 1837, and served the church as pastor at that place for about forty years. I have labored for that church and others of the Cumberland Association for fifty-three years, now being in my seventy-first year.

I wish now to briefly give some of the impressions of my mind in regard to the call to the ministry. From the time I felt that my sins were pardoned I had a great desire for the salvation of sinners, and felt it to be my duty to exhort them to repentance, which I have tried to do in a very imperfect way, always pleading to be excused, on account of weakness and ignorance. If left to myself I never would have attempted it, but there was no rest, day or night, until I had discharged the duty the best I could. As I had not gone through the spelling book at school (never have since then) could not number chapters and verses in a book, without counting, knowing nothing about figures; so the reader may know what a heavy cross it was for the poor, illiterate boy, to take upon himself the responsibility of speaking in the name of Christ. Under these embarrassments I could not see how it could be possible for me to preach, and yet no rest for me—my mind being burdened with a desire for the salvation of sinners. I will here state that if I have a duty to perform in the matter of preaching, it is to preach to every creature who will hear, leaving the event with the Lord. I know nothing of a limited call—to preach to none but to the believer.

Notwithstanding I have had a hard time through my past

life, I have been greatly blessed. My first marriage was to the daughter of Elder Balaam Ezell, with whom I lived happily nine years, when she died, leaving me with three little boys to care for and raise. She was not a professor at the time of our marriage, but afterwards obtained a hope in Christ, and it was my privilege to baptize her by her own request. My second marriage was to Elizabeth Graham, who was a member of the church that I joined in boyhood, and of which I was then pastor. In the latter marriage I was greatly blessed in getting a helpmate and a mother for my little children; she has done a faithful part in raising them to manhood. When about grown they all three made profession of religion, and requested that their father should baptize them. So it was my privilege and pleasure to baptize them all into the fellowship of the church, of which I and their mother were members. The second and third son are preachers of the Primitive Baptist order. One daughter by my present wife, and she is a Baptist, married, and has four children.

Before closing, I wish to say something more in regard to my early impressions about preaching. When it seemed impossible, under the circumstances, for me to do it, being so very illiterate, I would beg the good Lord to send some one else and excuse me, for I could not. I was laboring under these impressions for several months after I felt that my sins were pardoned, (commencing with me at that time), although I had no rest day or night; often dreamed about it while asleep, and shedding tears over it when awake, and thought I'd rather die than to expose my ignorance, still I never spoke to any one on the subject until one day being in company with an old preacher, (and I never did know how it was that the brother thought I would have to try to preach, but so it was), he wished to know how I felt on the subject of preaching. After leading me out by such questions as he saw proper, and I answering them in the affirmative, for I could not do otherwise and tell the truth—said he, "You will have to preach;" Said I, "I can't; have not got sense enough." Said he, "You

did not have sense enough to make yourself a Christian;" which was true enough. This old brother told some of the brethren that I had impressions to preach.

Our church meeting came on, and the pastor being sick and no one to preach, the brethren tried to get my consent to talk for them from time to time; I told them that I never could undertake it. Finally took the advantage of me by promising that if I would agree to it, we would have a prayer meeting, with the understanding that some one would sing and pray. So I consented to this proposition, thinking that I would beg out of it, and some of the old brethren would conduct the exercises. We appointed a meeting at old Brother John Dowdy's on Wednesday night of the second or third week in April, 1832. When I got there I found a large congregation waiting for the poor, illiterate boy. Dear reader, I never have been able to tell how badly I felt—thinking that if I attempted to say anything I would disgrace myself and the cause of Christ too. I thought I would try to sing and pray, and selected that good old song, "Amazing Grace." I was so badly embarrassed I would forget and sing on awhile, and then think and line out until through, and tried to pray, and thought I would try to talk a little, and commenced telling my experience, and soon discovered some of the brethren and sisters crying, and thought they were crying over my ignorance, so I quit and thought I never would try it again. But to my astonishment, the brethren and sisters insisted on another prayer meeting, until I consented to have another meeting. I now have no recollection of being without an appointment from that time to the present, and have been trying to quit ever since. If the reader will not think it egotistical, will here state that I have baptized a great many; married about two hundred couples, and had the care of three and four churches all through my past ministry, until the last two years, gave up all but one on account of failing health, and have never lived more than six or seven miles from where I was born.

Dear reader, don't think that I am vain in telling you that the brethren gave the church that I am still trying to serve

as pastor, the name Stephens' Grove, as I was instrumental in its organization. Bless the good Lord! I have been able to visit some of the churches that it has been my privilege and pleasure to meet with so often in the past.

I will now give a brief account of the severest trial of my life, by getting into swimming water that had collected in a low place in a lane near my house, on account of abundance of rain. I was driving along the lane, as I had been doing often from boyhood, apprehending no danger—never having known water to collect there ankle deep to a horse—and being deceived in the depth, ere I was aware, was in swimming water. A little grand son with me and I stopped, and told him to get on a log and from that to the fence and go out, which he did. I then tried to turn and go back, but could not, the lane was too narrow; in trying to turn I got further into deep water; let my horse loose and got hold of a small limb of a bush that stood in the pond and held to it with head and face out of water, about one hour and a half, until I became blind and unconscious, and to human appearance dead, my friends say. The little boy went to the nearest house; from that it spread; I suppose there were twenty-five or thirty people there before they got me out. I had lost sight of the world before the first man got to me; he swam to me, tied my arm to the bush, until a raft could be made to float to me. It is thought I was one and half hours in water, until blind; then say three hours dead, as the people thought. When I revived, I found myself at a neighbor's house, with my dear wife, and a great many friends were with me. The water was very cold, ice being on it the day before. I knew no more than if dead from the time I turned blind until the time above named, which was supposed to be hours.

Chapel Hill, Aug. 20, 1884.

JEREMIAH STEPHENS.

Elder Stephens departed this life Sept. 30th, 1884. See obituary in MESSENGER of January, 1885.

As the suburbs direct to the city, and the portal leads to the palace, so the context will guide us to the text.

Brother Respass:—By request, I send you this correspondence for publication in the MESSENGER, if you think it would be edifying to your readers, having obtained the consent of the young sister who is a party to it. The circumstances under which she joined the church (which I cannot fully relate here) were well calculated to test the genuineness of her faith. I never knew her till the day I baptized her, in August last, and failing to fill any regular appointments there (at Little Flock Church) from then until Elder Rowe came. I knew nothing of her course, whether like *many* young people in this country, who professed religion in the “revival season,” as they call it, she had “danced out,” or had walked orderly, I felt a great anxiety concerning her. Imagine, if you can, the comfort her letter gave me.

J. C. DENTON.

BRYAN, TEXAS, February 16, 1885.

Dear Brother Denton:—I have had a desire to write to you a long time, and have written twice, but became so dissatisfied with my letters that I would not send them. I have concluded that you would not expect much from me, so I feel that I must write. I have had a long spell of darkness and distress, such distress that when I try to pray it seems that I am not heard. I am deprived of the society of any of God's dear children here, only an old colored woman who has given me a little comfort. But I want to see you and tell you all I feel. You could comfort me more than any one else on earth could do. I hope sickness has not been the cause of your not coming in so long a time. I hope all the members want you to come. I know there is one little one that always loves for the third Sunday to come, in hope of hearing some good news.

Dear brother, I hope it will not be long before you come again. I do want to see you so much. I will close, hoping to hear from you or see you before long. Do not forget the Little Flock. Remember me at the throne of grace. From

Your unworthy sister,

ELLA REED.

MADISONVILLE, TEXAS, March 1, 1885.

Miss Ella Reed—Very Dear Sister in Christ:—Your precious little epistle came to me a few days ago, and I am so thankful to the Lord, and to you, for the comfort and consolation it has brought to my soul, that I am at a loss for words with which to express my feelings. Like you, I have been under a cloud of darkness for a considerable while, until I received your letter. On reading it a blessed change began to come upon my soul, and it has continued with but little abatement to the present time. I have several times felt almost happy enough to shout aloud in praise to “the God of all grace.” And I have told my friends of my joy, and I believe they (some of them, at least) have felt to rejoice with me. So, my dear child, as in a sense I feel you to be, you may see something of the blessing God has put upon your little letter,—Little? Ah! great to me,—which you “felt that you must write.” Be comforted, dear sister, for “the love of Christ constraineth us.” Blessed constraint! Blessed hunger is that which cannot be satisfied with anything short of “the bread of life”; blessed thirst is that which calls for the full robe of Christ’s righteousness. I hope that blessed spotless robe is yours, it being imputed to you. And though your heavenly Father, in his dealings with your soul, leadeth you into darkness—not darkness of sin and unbelief—but that darkness common to Christians when the glorious *light* of “the Sun of righteousness” is, for a purpose of God’s glory, and their present and future good, withdrawn for a time from them—he will lead you finally to “victory through our Lord Jesus Christ,” who loved you and gave himself for you. “Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as you are partakers of Christ’s sufferings; that when his glory shall be revealed you may be glad also with exceeding joy.”—1 Peter iv., 12, 13. We must know Jesus in the fellowship of his sufferings, as well as in the power of his resurrection.

Dear child, I have had a strong desire for your spiritual welfare from my first acquaintance with you, which was when

you, in the presence of a large congregation, came forward and gave me your hand in expression of the fact that you were "not ashamed of the gospel," and of your desire to unite with the Little Flock of Primitive Baptists there. The earnest and sincere expression of your face, and your remarks, "I have been trying to find out which is the right church, and I believe this is it, and I wish to join it," etc., made a deep and solemn impression upon my mind concerning you. Why was it you had not joined the Missionary Baptists during that long protracted meeting, which had just closed when I came there to fill my appointment? Why pass by so popular denomination? Surely, the Lord led you to the opposed—yes, persecuted—Little Flock. Perhaps you remember how I prayed for you at the water where I baptized you. It seemed to me my soul was burdened with a sense of the trials, and perhaps persecutions, that awaited you. Yes, and I do trust, can almost say I *know*, the Lord will hear that prayer for you, though offered by so poor a one as I. O, has he not already blessed you? Yes, yes, your letter is proof of that. What if you do say, "When I try to pray it seems that I am not heard." Many times, indeed, has it seemed so with me. But thanks be unto God, in looking over the troubled past, I can see how he has blessed me with a sufficiency of his grace to keep me in the faith, supplying my necessities, upholding me under almost constant bodily afflictions; directing and blessing my feeble labors in the ministry, *forgiving my sins and remembering them not against me*. O how good! how good has the Lord been to me! and all for his own great name's sake. And if he has done all this for *me*—a poor, vile sinner—may not *you* trust in him? Certainly, certainly so.

The Lord has blessed me with the privilege of baptizing about sixty persons during the fifteen years of my ministry, and of these only a few (five, I believe) have fallen into reproach. And I have, I think, truly a father's affections for those to whom the Lord has blessed my labors. With the apostle John, I can say, "I have no greater joy than to hear that my children walk in truth."

May the Lord bless you abundantly. May he through grace, mercy and peace towards you, make you a great blessing to the Little Flock, to which you belong. Surely, I cannot but "remember the Little Flock."

Let me assure you that you should have no fears of my not appreciating a letter from you at any time.

Your affectionate pastor,

J. C. DENTON.

"FEET WASHING."

Dear Brethren:—In the former letter I spoke more particularly of some general thoughts regarding this act of our Saviour, arising out of a consideration of the exalted character of him, who thus voluntarily humbled himself. The disciples knew well what this act on the part of our Saviour implied. They believed him to be a king, who, according to all the customs and usages of the world, had a right to demand their service; and so they could not conceive how he could serve them. Jesus, as was pointed out in my former letter, knew who and what he was, and so could freely do this service. They, with their partial view of him, and that view much perverted by their Jewish ideas of what the Messiah's kingdom was to be, could not understand how he could be among them as one who served. We are always contrary to God. Our carnality and WORLD-MINDEDNESS cannot understand that which belongs to the kingdom of heaven. We cannot understand that Jesus is king of kings, just because he has also first been servant of servants. How slow we are to understand the glory of service.

"Jesus arose from supper, and laid aside his garments, and took a towel and girded himself." Four special acts of the Redeemer are named here. We may be sure that the Holy Ghost did not cause this to be written just to fill up space. Jesus is here pictured as it were, before our eyes, doing the LITTLE THINGS which constituted the preparation for what was to follow. In the careful steps of preparation, we see the care

which our Lord bestows upon what we regard as things of little importance. Jesus here wills to show himself a careful servant, even as he is a gracious Lord. In these things he will emphasize the fact that it is divine to do even the little things in service to others. By this preparation, which was not hurried, but deliberate, he would engage the attention of all the disciples. Their minds were already in a state of suspense. Judging from the whole narration given in the gospels, they evidently expected that he would soon perform some marvelous work which should prove him, in the eyes of all, to be the promised Messiah. And so they would watch every act of his carefully. We can almost see their wondering looks, as they saw him make these preparations; the obvious import of which they would know so well. Let us pause over this preparation of our Saviour for a moment. "HE AROSE FROM SUPPER." He SEEMS to leave the company of the disciples for a moment. It seems that he is about to separate himself from them. But, if it be so, it is that he may humble himself, and so come closer to them than before. When the Lord rises from supper, it is always that he may do us greater service still. He sometimes feasts with us, but not always. He arises from supper. We know when he leaves the table. "He laid aside his garments." Thus when he came to earth he laid aside the royal robes of glory and became clad in human flesh. To do us service he put aside what was his of right. He assumed the garb of a servant. "He took a towel and girded himself." This was the badge of his position; this was needful for his work. So Jesus became in his incarnation all that we needed for our redemption. He did all things well.

"After that he poureth water into a basin and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." There could be no doubt now as to what he was about to do. The disciples had been silent; witnessing all this preparation, and, no doubt, wondering what it could all mean. Now it was all decided. "He began to wash their feet and to wipe them with the towel." They

saw their master become their servant. And, whether they saw it or not, we know that beyond all this outward form lay couched the very mystery of redemption, and the daily work of the Spirit in purifying our hearts and lives by the word of God. Jesus here shows himself by symbolical act the Saviour from sin, and the dispenser of all true spiritual blessings. We need not suppose that the disciples understood all this. We must indeed conclude the contrary from verse seventh. And neither have WE yet fathomed all the mystery of redemption or of God's care for us, or of Jesus' perfect service in our behalf. It is, however, very evident that they knew this act to be the ordinary work of a menial. And could they allow that the Master should become their servant? It is not certain that Peter was the first to whom the Saviour came, but it is certain that he was the first to speak what no doubt was in the minds of all the rest.

John the Baptist had said, "I have need to be baptized of thee and comest thou to me." And so here Peter said to him, "Lord, dost thou wash my feet?" This language was expressive of wonder and remonstrance, and well nigh of incredulity, on the part of Peter. And this arose out of many reflections concerning Jesus and concerning himself. He had not yet learned to look upon Jesus as a Saviour, as well as a king. And, as yet, he had not thought so much of redemption from sin, as of reigning in Jesus' kingdom. This he, this they all, had need to learn. This Jesus was now setting before them in symbol. Jesus' work is always a marvel, a mystery to us, unless enlightened by the holy Spirit. Our need of cleansing from sin is not seen, or seen but dimly, unless the same Spirit causes the light of truth to shine in our hearts. Looking merely at the outward form, Peter would seem to say, have *I need of this washing?* and, dost THOU wash my feet? It is as though he would say, "Surely I do not need this washing." And on the other hand he would say, "I cannot think that my KING should wash my feet." "Dost thou wash my feet?" Emphasis might be laid upon every separate word of this sentence, and not do it violence, but the special force of the

question seems to be wonder at the lowliness of the blessed Master. I do not wonder at Peter's astonishment. Where is the child of God who is not filled with adoring surprise at every proof of the dear Redeemer's condescension to him, a vile, ignorant worm of the dust? "Dost thou wash my feet?" Dost THOU do all this for ME? Each adoring saint must say,

"What was there in me that could merit esteem,
Or give the Creator delight?"

And always the answer is true:

"'Twas even so Father, we ever must say,
Because it seemed good in thy sight."

Then the Lord said: "What I do thou knowest not now, but thou shalt know hereafter." These are words pregnant with meaning. They were not only true of this act of washing the disciples' feet, but they were true of all that the Saviour did then, and of his providential dealings with us now. And they are especially true of many of the steps by which he conforms his chosen ones to himself. We do see and know the FORM; we see the danger, we feel the temptation, the pain, the sorrow, and faith assures us that it is all in the hand of God. Yet what he DOES we know not until afterward; its glorious fruit begins to appear, and then we get a glimpse at the Saviour's meaning and begin to know it. Thus the disciples could see, and did know what the Lord was doing, so far as the water and the towel, the washing and wiping of their feet was concerned. But there was a symbolical meaning here that they did not understand. Afterwards, when the Holy Ghost should be given, they should understand. In substance he said to Peter, you object to my washing your feet because you do not see the meaning of what I do. But ye shall know hereafter; therefore submit to my will, simply believing that what I do is worthy of me, and needful for you. Thus this same Peter, had just before this, said to his Master that he should not be crucified. And the Lord had said to him then, "Get thee behind me Satan, (or adversary,) for thou art an offence to me, for thou savorest not of the things that be of God, but those that be of

man." And the Lord had also told him that except he was crucified his soul should be lost. So likewise now he tells Peter that this was an act in perfect keeping with his own high and exalted character, as King of kings and Master of all, and also needful for his disciples, and that after awhile they should see what he meant by this act. In looking back over my own experience, I am sure that when I was baptized I saw very little in the act but a form of obedience to the Saviour's command, and that it was his appointed door into the visible church. As I then read about the baptism of Jesus as the example for his people, I saw but little beside the form. The meaning of the words, "thus it becometh us to fulfill all righteousness," had but begun to dawn upon my mind. And so also in coming to the supper, I was equally blind to the glorious truths presented in it. There has been a gradual unfolding of the meaning of these ordinances, and this is still going on, and will go on to the end. In the trials and losses which have befallen me, I have believed that the hand of God has been stretched out toward me, but what was the particular gain to accrue to me, through them, I did not know. Afterwards, at times, it has been given me to know, at least in part, what the Lord was doing. Thus, it seems to me, that there is not only a lesson of comfort in these words, but also of warning not to judge anything before the time. When Jesus in any of his members humbles himself to put on the badge of servitude, or of trial, and we wonder and are grieved, he says to us also, "What I do thou knowest not now, but thou shalt know hereafter."

I had hoped to finish these reflections in this second letter, but I shall be too lengthy. I hope to write again upon the concluding verses.

As ever, your brother in hope of life,

Reisterstown, Md., February 1, 1885.

F. A. CHICK.

The reader will observe that Brother Chick is saying nothing against the practice of feet washing, but is giving his views of the spiritual significance of the FORM, as he also does

incidentally of the form of baptism. His letters on this subject are very entertaining, and the humble spirit in which they are written commend them to our prayerful consideration. O that Christians everywhere were able to give up all for Christ and the truth!—R.

FALMOUTH, ILLS., December 25, 1885.

Editors Gospel Messenger—Very Dear Brethren:—As I have to write at this time to renew my subscription, and as there is quite a number of the readers of the MESSENGER who are not professedly Primitive Baptists, I thought I would write a few words chiefly to them, for I would not for a moment presume to write for the scribe “who is instructed into the kingdom of heaven”; and for this purpose I call attention to the lesson taught in Matthew xix., commencing at the 16th verse, Mark x., commencing at the 17th verse, and in Luke xviii., commencing at the 18th verse.

The limit of a letter of this kind will not admit of lengthy quotations, it is therefore suggested that each one who reads will turn to the Scripture referred to and carefully study the entire subject. In speaking of the Scriptures of the Old Testament the apostle tells us, “Whatsoever was written afore time was written for our learning;” even so with us now in regard to the Scriptures of the New Testament, and these are some of the things which are written for our learning, and this is a representative.

We here learn that this was a young man, that he was a ruler, and that he was rich. All this signifies that he was, at that time, a man of some importance in this world. Whatever he may have been afterwards need not concern us, but that he represents a class of people who expect to merit eternal life, by something they had done, or could do, is evident enough from the first quotation; and he represents, too, a class of professors who wish to make a display of their righteousness, for he came publicly running to Jesus and kneeling. He seemed to think by the multitude following him that the

popular tide was setting in that direction, and he would initiate himself in favor of the leader.

Let us make a contrast here and see if this is not the case. There is no doubt that this young man had seen and heard a great deal more of Jesus at that time than Simon Peter had when he had seen the miraculous draught of fishes, and he says to him, "Depart from me, for I am a sinful man, O Lord." He would not profess to have fulfilled the law, and then ask if he lacked anything; he seemed to feel that he lacked everything. But this young man says, "Good Master, what shall I do that I may inherit eternal life?" What an absurd idea this class of professors have of an inheritance, when eternal life is the subject, when not one of them would be guilty of the folly of asking the best lawyer in the country what they might do to inherit even one cent of the property of Wm. H. Vanderbilt, who lately died leaving his vast estate. "Jesus saith unto him, why callest thou me good; none is good save one, that is God." The Saviour's answer seems to imply this, "Young man, why do you approach me thus, do you know who it is you are addressing? Do you know that it is God himself clothed in humanity?" The doctrine of the Trinity is clearly demonstrated in this expression of the Saviour; otherwise, according to his testimony, he cannot be good. The Saviour refers him to the Commandments. He professes to have kept them from his youth. In order to fully test the case as to his having kept the Commandments, Jesus tells him to sell his possessions and give to the poor. Let those who wish to offer or accept terms and use means make a note of this. Here the condition is plainly laid down for them to try themselves by; but what does it prove? It proves that the law is holy, and the commandment holy; the very law that he looked to to observe in order to attain to eternal life, the law that thundered from Mount Sina, "Thou shalt not covet," is hurled in his face, and proves that he is covetous.

Let those who read take notice that when Jesus told him to sell his possessions and take up his cross and follow him, he did not promise him eternal life, that which he asked for, but

that he should have treasure in heaven—a very different thing and very differently obtained. It is not to be presumed that the Saviour wanted him to sell his possessions, but to teach a lesson like this; that God is not mocked; that he is not to be hoodwinked by any pretense or profession whatever; that he is a “discerner of the thoughts and intents of the heart”; and that if he ever attained to that perfection that he professed to desire, his affections must take another direction; he must be willing to sacrifice his earthly ties, not that he would thereby be entitled to the inheritance of eternal life, but that he should have all the reward that any person is entitled to for good works; he should live and be justified before angels and men.

Brothers and sisters, did any of you ever, on your knees, go to the Saviour and tell him that you had kept the Commandments? No, no; God forbid, but with real grief and shame, you humbly confessed that you had not.

The Saviour here presents a figure to illustrate that this class of professors have no place in the kingdom of heaven. The disciples, astonished, said, “Who then can be saved?” Jesus said, “With men this is impossible, but with God all things are possible.” What is it that is impossible with men? Why of course for any person to be saved, and the answer of the Saviour very clearly implies that it is possible with God only that any person can be saved.

The question, how can people be saved, does not come within the scope of this letter, but the question here is who can be saved? Certainly not those who look to any performance of their own, or depend on observance of the law. Here this fact is clearly demonstrated, for here was a young man who was a ruler, and was rich and possessed of all earthly advantages, and had even come to Jesus, and on his knees called him good Master, who had tried it and failed and went away sorrowful. But the question recurs, who can be saved? A few texts of Scripture will answer.

Matt. i, 21: Thou shalt call his name Jesus, for he shall save *his* people from their sins. Take notice it is *his* people

and *from* their sins; God will not save people in their sins, it is contrary to his divine attributes. Matt. v, 6: Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Compare this with the case of the young ruler. It don't appear that he cared anything about righteousness, for the Saviour put him to the test when he told him to sell his possessions, and so of all this class of professors, they want eternal life, but care nothing about righteousness; but like Balaam, they want to die the death of the righteous that their last end may be like his. How often do we hear expressions like this, in the way of religious exercise: "I am determined to hold out faithful, that when I come to die I may go home to heaven." Matt. ix, 13: "For I am not come to call the righteous, but sinners to repentance." That is, of course, according to their own estimate of themselves. Matt. xxi, 31: And to those who flaunt their righteousness in the face of heaven to receive the applause of the world, is it any wonder that he should say, "that the publicans and harlots go into the kingdom of God before you."

John v, 21: For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. John vi, 65: No man can come unto me except it were given him of my Father. John x, 27, 28: My sheep hear my voice and I know them and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. This last passage, with Rom. vi, 23, teach us that eternal life is a gift, and is not to be thought of as a recompense. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Don't forget to bear in mind I am trying to answer the question, "Who can be saved?" John xv, 66: Ye have not chosen me, but I have chosen you and ordained you.

Acts ii, 39: For the promise is unto you and to your children and to them that are afar off, even as many as the Lord our God shall call; and 47th verse: And the Lord added to the church daily such as should be saved. Acts xiii, 48: And

as many as were ordained to eternal life believed. Acts xv, 14: Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name.

Rom. i, 6: Among whom are ye also the called of Jesus Christ. Rom. viii, 28, 30: And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Moreover whom he did predestinate, them he also called, and whom he called them he also justified. Rom. ix, 23, 24: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles.

2 Thess. ii, 13: But we are bound to give thanks, always to God for you brethren beloved of the Lord, because he hath from the beginning chosen you to salvation.

2 Tim. i, 8, 9: Be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us and called us, with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

1 Peter ii, 9: But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. But time would fail us to produce all the Scripture testimony setting forth that it is "he whom God chooseth," as it is written in the Psalms; and also that it is impossible with men for men to be saved, and that it is possible only with God, through his calling and sovereign mercy and grace that any person can be saved.

Let us here notice that all the promises mentioned in this subject, as well as the warnings in regard to persecution, are to those who have followed him in the regeneration.

There remains but one more item of importance in this subject, the last verse. To elucidate this we will refer to Mat. xi, 12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence and the violent take it by force." Luke xvi, 15-16: "Ye are they which

justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." As it was then, so it is now; those who have the most righteousness of their own, have the most confidence in themselves, and are ever first to press forward, professing to cast out devils, and do many wonderful works in his name, and to have a great work to do, which of they do labor they are not heavy laden. And they who are most worthy, on account of their own feeling of unworthiness, having no righteousness of their own, are most loth to press forward; thus we may see how it is, "That many that are first shall be last, and the last first." See also Mat. xxv, from 31 to 46.

Brothers and sisters, let us not be concerned about our eternal life; will not the Judge of the whole earth do right. Let us be concerned as to this present life; God will take care of that with which we have nothing to do, the eternal part; let us do our duty toward our fellow-creatures and we have done our duty toward God, and thereby lay up for ourselves treasures in heaven; not for any hope of reward, but as a matter of debt, because he has already given us our eternal life even in advance as an earnest of our inheritance until the redemption of our bodies from the grave. And, so farewell, and may the God of mercy and peace be with us, and guard, guide, and direct and keep us for Jesus, our great Redeemer's sake. Amen.

STRANGER.

Falmouth, Ills., Dec. 25, 1885.

"No man can know love or hatred by anything that is before him." You cannot read the wrath of God in the black lines of adversity, or the love of God in the white lines of prosperity.

Dear Brother Respass:—One of your subscribers in Mississippi requested me last spring to write an article for the MESSENGER on the subject of election; so by your permission I will comply with his request. I do not wish to comment on many passages of Scripture bearing on the subject, but wish to reason on a few. See Eph. i.: "According as he hath chosen us in Christ before the foundation of the world that we should be holy and without blame before him in love."

The literal meaning of the word choose is to take some or one from a greater number, hence in all cases where a choice is made some are left out, so if all be taken there is no election in the case, hence the text can't mean less than this, that God did before the foundation of the world foreordain a portion of Adam's unborn race to eternal happiness. It is unreasonable to say that God would foreordain man to eternal happiness and not also predestinate all the means necessary in order thereto. It would also be unreasonable to suppose he would appoint ineffectual or insufficient means, for that would be equivalent to predestinating an uncertainty and be no predestination at all. Therefore as God has foreappointed some of Adam's race to glory and foreordained effectual, sufficient and infallible means in order thereto, how could he have made it more certain that they reach there, even if he had tried; and as they were chosen in Christ, they have ever been as safe as he is, for the inmates of the house are as safe as the house in time of storm; but it may be said that the word "*should*" in the text shows it was left optional with them; but to prove that is wrong see Rom. viii., 29, etc.: "Whom he predestinated, he called, justified and glorified." So we may plainly see he justified and glorified all the Romans whom he predestinated, which is plain proof he did as much for the Ephesians. How plain then it is that they who fail to get to heaven were never foreordained to glory. See Ps. lxxv., 4: "Blessed is the man whom thou choosest and causeth to approach unto thee." This text shows they were not only chosen, but that God caused them to approach unto him—merely choosing them was not sufficient; they must be caused

to come unto him. And I ask what more could they need, since God declares that those whom he causes to come to him he will in no wise cast out? (John vi., 37.) Now, as some people admit that a part will be lost, can they not see that God never caused them to approach unto him; and as he never caused them to come to him then they are the non-elect. See Ps. cx.: "Thy people shall be willing in the day of thy power." Most people will admit that many are never made willing, then will they not also admit that they were never God's people? For if they were God's people he would make them willing, as the text declares. See Jude i.: "Jude, the servant of Jesus Christ," etc., "To them that are sanctified by God the Father, preserved in Jesus Christ and called." The word sanctified here means set apart or foreordained. The text also shows they were preserved even before they were quickened. But preserved from what? Why preserved from being lost. We sometimes preserve fruit by sealing it up in glass jars, but it is subject to be gone into by persons because the jars can't resist intruders, but Jesus is no glass jar to be opened at man's option, although Armenians seem to think he is something about as frail.

If I were to construct a vessel, and get ready to start to Europe, and then advertise when I would start, and then some loving father were to bring all his family and entrust them to my care, I at the same time promising to take them to Europe; and on a pleasant day, when the wind is fair, we start, and the weather continues pleasant, and I keep a sharp look out for a few days, so through my agency the family are preserved from wreck; but soon I get careless and allow the vessel to be driven in the storm and wrecked, and some of the family are lost, would not the good man blame me instead of his family? For I would be honor bound to do all in my power to take care of the passengers. So God, when he predestinated his chosen children to glory, well knew they would have to cross the troubled and raging sea of time, but as his Son Jesus Christ agreed to take care of them and be responsible for their safe arrival in glory, he felt no fears whatever,

but that Christ would be as good as his promise. And as God foreknew and foresaw what would come to pass in the future, he foresaw the whole family safely landed in their predestinated home; and though Jesus, the blessed Ship, encountered storm after storm, and all the devils in existence seemed to be let loose on him, still he sinned not in word, thought, act, nor appearance; and though the wrath, displeasure and indignation of God against sin was heaped upon him as a tremendous mountain forcing the blood through the pores of his skin, yet he meekly submitted without a murmuring word or a murmuring thought; and as he wrestled with all the devils in existence, every sin and temptation which ever his people had to encounter, and thwarted every purpose of Satan, how could these things come against his elect since his encountering them and overcoming them was in his elect's behalf, and for the very purpose that they should be conquerors through him? Besides, God would not have received his offering and mediatorial work if he had not have secured his people beyond the possibility of being wrecked; but as some will never reach that beautiful shore, may we not safely conclude they were never sanctified in that infallible boat?

Referring to the text again we learn all who were preserved were called, and in Rom. viii., 29, all who were called were glorified; then all who were sanctified or set apart for glory were glorified. How plain then it is that if all were sanctified, all would have been preserved and would be called and glorified. Paul said God called him by his grace; and told Paul his grace was sufficient for him; and to be sufficient it must be both sovereign, omnipotent and immutable in its operations; but if anything in Paul was needed, if it be but simply to accept, without which he could not be saved, then that of course was needed with grace, hence grace was insufficient. Then it is clear that God has given some sinners sufficient grace to make them Christians, and if he had given all sinners the same all sinners would be Christians, or else the word sufficient has no meaning. And as some are never made Christians of course they have never received sufficient

grace, hence they are the non-elect. See 1 Peter i., 2: "Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience," etc. This text shows some were elected according to God's foreknowledge, and it can't be as some have it, that God foresaw that some would do good and elected them on account of the foreseen good works they would do; but the text shows he chose them and then appointed the sanctifying influence of the spirit in order to make them obedient to his doctrine, examples and precepts; and the spirit does this by quickening, regenerating, delivering and adopting and working in them both to will and to do of his own good pleasure. (Phil. i.) "Thou hast wrought all our (good) works in us."—Isa. xxvi., 12. How plain then it is that the foreordinations of God secures the good works, and not as the Armenians have it, that good works secures the election.

In conclusion, if praying, repenting, believing, being baptized, and living up to all the requirements of gospel discipline are necessary in order to salvation, then God has infallibly decreed that we should do all these things. It would not do to say that God predestinated that some ought to get to heaven, or that he predestinated sufficient means provided we use them, for the Scriptures declare he predestinated persons to be saved. He has not merely predestinated that man ought to repent, but he has predestinated that man shall repent, and if it isn't this way it is a mere happen so, may be so the plan of salvation which reflects dishonor upon God. For such a scheme of salvation is unworthy of him, for it places him upon a level with the foolish man who built his house upon the sand.

As ever yours to serve,

Kinston, N. C.

I. J. TAYLOR.

Security resembles a flash of lightning, which ushers in a clap of thunder; or it is like a profound calm at sea, which is generally succeeded by a dreadful storm.

For to do whatsoever thy hand and thy counsel determined before to be done.—Acts iv. 28.

The above Scripture has been on my mind since awakening yesterday morning, and feeling a desire to speak of some of the wonders and glorious beauties presented in the subject, I have taken my pen with a desire to be guided by the Spirit of truth and true holiness; for I feel assured that without the direction of the true Spirit, nothing can be done to profit in a spiritual sense, or to edify the children of God. I therefore venture upon a solution of the above text with fear and trembling, feeling my nothingness when I can have a glimmering view of the wonderful wisdom taught in the subject. Wisdom that as far surpasses mortal knowledge as the mild noonday sun surpasses dreary midnight darkness. The preceding verses teach us of a gathering together of people from the highest to the lowest grade of humanity; in a word, of all classes of unbelievers to do whatever the hand of God had determined should be done—the crucifixion of Jesus. My thought is that this determination was in the counsel or mind of God before the formation of man upon earth; for he was wise enough to declare the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure.—Isaiah xlvii, 10; wise enough to see man in his lost and ruined condition before he was created a good creature. Wise enough to see the needs of fallen man and make preparation for his redemption before his members were fashioned or formed of the dust; and the final consummation of that preparation could not be brought about without the wicked act of those creatures gathered together to do what the hand and counsel of God had determined before should be done. We are not only taught in this subject the wisdom of God, but also his mighty power to bring to pass his determination. For as he had formed man a good creature, had he not possessed all power, (when man became bad,) to control him, his purposes must have fallen or have come to an end. Not that we believe God controls or compels man to do wickedly, but we think

the Prince of the power of the air impels him in that direction. And were it not for the almighty power of God to overrule or restrain, there is no conjecturing by me what would be done. But to be brief, we think out of this desperately wicked people God had a chosen generation, a people he had formed for himself; and seeing them from eternity in their lost and ruined condition, and as he has declared, "children of wrath even as others" and forever debarred his presence in that condition, therefore he determined their salvation by the sacrifice of his Son, who is represented as being every way equal with the Father. And further, it is declared, "judgment and justice is the habitation of his throne!" Oh, the depth of the mysteries of Godliness! how can it be just in God to lay our sins on one every way equal with him and every way separate from sinners?

How can this innocent Son of God suffer in our stead, or justly suffer the just for the unjust, that he might bring us unto God? The law was given by God the Father, and violated by us, the creatures of God, or the subjects of his law; how can the law justly lay hold upon the equal of the giver of the law and in every sense above it, unless there were provisions agreed upon in the law-making department before the law was given? This we understand to be the case, consequently the Son of God becomes our surety, hence the language of the text. As the Son, having agreed upon his part to fulfill the law, when the fullness of the time came he was made of a woman, made under the law to redeem them that are under the law. Here is where the Universalist, both conditional and unconditional, claim that as Adam's posterity all are under the law, Christ redeemed all. Being blinded by the god of this world they are not able to understand that redemption implies prior ownership. We therefore understand that Jesus gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.—Titus ii, 14. This plainly shows that we were given to him when he gave himself for us; and he says again, "he prays not for the world, but for those thou

hast given me out of the world," which shows us that all were not given him. Then for a faint illustration: Suppose I owned one thousand sheep, and saw fit to give some party fifty of my flock and afterwards the whole herd go astray together, and go into bondage by the estray laws, can any party but the owner redeem them; can the party I gave the fifty to redeem my nine hundred and fifty? All who understand the law know he cannot. Then suppose he goes and redeems his fifty and leaves mine still in bondage, has he injured mine by not redeeming them, or have I injured them by not giving them all to him? We might say they were all in good condition and well cared for before they went astray; but upon their own accord they left and got into bondage and cannot return until they are brought. This we understand to faintly represent the Adamic family's relation to God the Father and his Son. Then when the time came according to the purpose and counsel of God the Father and Son, these people were gathered together, and not a shadow of a doubt upon my mind but what God knew from the foundation of the world every one that was present on the occasion, and precisely what they would do. But I can't think he coerced them in any sense to do his determined counsel, but only withdrew his restraining power from them and let their devilish disposition manifest itself; and in that, the wrath of man praised God. But when they would have holden him in the sepulchre through their madness, it pleased God to restrain that portion and bring up Jesus victorious over death, hell and the grave, and exalt him at his right hand, a Prince and Saviour, to give repentance to those characters he atoned for in their generations until the last one shall be brought out of bondage, or receive the gift of eternal life, that God, who can not lie, promised before the world began.

Yours in hope,

GEO. M. HOLCOMBE.

Carrolton, Ga.

That is but a hell-made proverb: "Plain dealing is a jewel, but he who adheres to it shall die a beggar."

STOWERS, KY., February 10, 1886.

All things are of God who hath reconciled us to himself by Jesus Christ. God sees no fault or flaw in his elect, even when they are "dead in trespasses and sin," for as he views them in his Son they are perfect, they are holy, "To wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." We see in ourselves only sin, vileness, unrighteousness, "Woe is me! for I am undone; for I am a man of unclean lips;" while God sees us only as pure and spotless. Who shall lay anything to the charge of God's elect? It is God that justifieth. God has from eternity loved us, for he is unchangeable; he is infinite, and as "Christ was as a lamb slain from the foundation of the world," so has God from then looked upon his elect children as perfect, as righteous as his Son; who "made him to be sin for us who knew no sin, that we might be made the righteousness of God in him," "that being justified by his grace, we should be made heirs according to the hope of eternal life." Now this salvation, this life as referred to, is eternal life, that preaching or the gospel cannot give, but can only manifest; and it is also true that the gospel is limited in its manifestation, as it is said, "Tongues are for a sign, not to them that believe, but to them that believe not, but prophesying serveth not for them that believe not, but for them that believe." So it is also said that "The gospel is the power of God unto salvation, even to every one that believeth." Now, who is the believer, "He that believeth that Jesus is the Christ *is* born of God." The great sovereign God is not limited to time nor circumstances as we are, but is infinite, and "declareth the end from the beginning," and hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;" but now see what the next verse tells us, "but is now made manifest (to us) by the appearing of our Saviour Jesus Christ who hath abolished death, and hath brought life (eternal life) and immortality to light through the gospel."

Now we see the gospel did not nor does it bring life, but manifests it or brings it to light. To illustrate: If I take a lighted lamp in a dark room its light does not cause the articles that are seen to be there, but only manifests what was in the room before the light was brought in. So when the light that shined out of the darkness shined in our hearts, giving us "the light of the knowledge of the glory of God in the face of Jesus Christ," then for the first time do we realize that God was in Christ reconciling the world unto himself. The gospel, that is through the gospel, is this fact manifested, and the minister is a witness, "and we are his witnesses of these things, and so is the Holy Ghost whom he hath given to them that obey him."

Yours in hope,

J. W. STOWERS.

CONNEHATTA, MISS., Dec. 26, 1885.

Dear Brother in Christ:—I feel like I want to write you to-day and let you know how it is with me, a poor sinner. I have been bowed down in spirit for a long time, feeling I was almost a castaway, doubting very much whether I ever had been renewed in the spirit of my mind. But sometimes I have a little hope that the Lord is still mindful of me and will not entirely forsake me, a poor worm of the dust. I suppose it must needs be that we have our dark seasons, and I still hope that the time is not far ahead when the Lord will show his lovely face, and enable me to rejoice with that joy which is unspeakable and full of glory. The GOSPEL MESSENGER has come to me regularly without the loss of a number, and I feel that I have surely been benefited by it. It is certainly a great blessing to have such a paper. In reading your appeal to the brethren in December number, I was stirred up, and I thought, "Can I not get one subscriber?" and I began bestirring myself, and I have gotten nine, and hope to get more—and they are all Missionaries but one, and he is not a professor at all. So I feel like our God's work is a glorious work; he works and none can hinder. What a glorious thought that is to a poor, tempest-tossed child of grace! that

his God rules on high and works all things after the counsel of his own will.

I was well pleased with your protest against Dr. Carlton's book. I had been wondering whether such a thing could be put off on the Old Baptists or not, and none come to the front to condemn it, so I was greatly relieved in my mind when you did. I feel like I want to write many times to the dear brethren and sisters, but feel so unworthy and incompetent that I shrink from it. May we all be more resigned to the will of Him who does all things well, is the prayer of a poor sinner.

T. R. ALLEN.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

SMOOTHER THAN BUTTER.

"The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords."—Ps. lv., 21.

It is impossible for even the best of men to know and detect fully the hypocrisy and deception which is in the heart of man. It is deceitful above all things, and desperately wicked, and who but God can know it? In his holy word we find both the real and assumed character of man fully and clearly delineated. "All are gone out of the way. With the tongue they have used deceit." "The *best* of them is a liar" to pierce you with sorrow and disappointment, the "most upright is sharper than a thorn edge."—Micah vii.

But it is needless to multiply quotations. Nearly or quite every page of the Bible sets forth, either directly or indirectly, the deception and depravity of man. He is a sinner, a sinner against God and man. "Wickedness is in his heart." He sins against the light of nature and against the reproofs of wisdom, as well as against his own soul. And poor man, such is his alienation from God and from all that is good, that in his very heart and soul he has such propensity to go wrong and do wrong, that the Holy Ghost speaks of him as being

“given over unto lasciviousness to work *all* uncleanness with *greediness*.”—Eph. iv., 19. What a horrid description this is of men! It shows how freely they act out their heart’s desires. They “*give themselves over unto lasciviousness*.” The spirit of God has not moved them to it. It is the real inclination of their heart, and hence they work *all* uncleanness with such freedom that it is done with “*greediness*.” And in religious matters they are no less wicked, but run “*greedily* after the error of Balaam for reward.” Their greed for filthy lucre will cause them to show much love outwardly. They are exceedingly kind and tender in their expressions when it best suits their purpose to be so; their words are smoother than butter. Soft, meek and humble in appearance, but war is in their heart. They lie in wait for a good opportunity to make a more open and bold attack upon some orderly and quiet brother who has more expectations than themselves, and more than they can well bear to see him have without an effort of deception to pull him down. They vainly hope to rise upon the downfall of others. In their natural state of sin and wickedness, men are not only enemies to God, but they are enemies to all who love and serve God. “Despisers of those that are good.” By evil speaking, sarcastic thrusts and back-biting they “privily shoot at the upright in heart.”

It is indeed a precious jewel for a Christian to have a faithful friend and brother. But he should be quite careful not to be caught by an oily tongue. Danger is always to be suspected when we are repeatedly approached with high compliments and flattering encomiums from the same person. “He that flattereth his neighbor spreadeth a net for his feet.”—Prov. xxix., 5. How often did the self-righteous come even to Christ to catch him by flattery? “We know thou art a teacher sent from God, and no man can do the works thou doest except God be with him,” etc.

And when the carnal nature of even brethren in Christ gets stirred up to walk after the flesh this hateful principle of flattery is often seen. It may be there is a church difficulty, either existing or approaching. They have taken a position,

and are determined to carry their point, right or wrong. Sometimes they assume to want advice, when indeed they want nothing more than to evil-affect your mind and gain your assent and influence to their carnal view of the case. If you do not decide on the case according to their version of it, then your decision or advice, in their estimation, is wrong. Their soft, oily words become drawn swords to slay you. They are deceived in your ability and discernment, and insinuate that you are "taking sides" against them. They would not have thought it of you. Thus it is shown, that though in the beginning the complimentary words were "smoother than butter, yet war was in the heart; and though they were softer than oil, yet they were drawn swords."—M

Continued from March Number.]

ESTHER.

THE FEAST OF SEVEN DAYS.

This was also a special feast, and embraced all, both great and small, that were present in Shushan the palace. It was given in the court of the garden of the king's palace, which was magnificently festooned with white, green and blue hangings, with cords of fine linen and purple to silver rings and pillars of marble. There were also beds, probably couches for reclining, and they were of gold and silver upon a pavement of variegated marble. It must have been bewildering in its magnificence even to the king's servants accustomed to some extent to the riches of his glorious kingdom. A total stranger in that presence would no doubt have been like the man at the feast without a wedding garment, he would have been speechless. There could have been no toleration of folly in any guest at such a feast as that.

"And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance according to the state of the king; and the drinking was according to the law; none did compel; for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure."

The vessels were different in shape and size, but they were:

all of gold and were the king's, as there are different gifts, but all of God. If the vessel was small and held but little, he to whom it was offered could bear but little; but if larger, it was because more was needed. That which, as to quantity, would but cheer one, might inebriate another. Some have more grace than others because they need more; their trials and temptations are greater. As thy day thy strength shall be. Those who drank, drank all as unto the king's honor and glory, and their hearts were cheered. He who gives but a cup of water to a disciple for love of God praises God and gets comfort to his own soul. He who in his weakness is but able to speak a word of common comfort to a troubled fellow-servant, both scattereth and increaseth, dispenses good and receives good.

DUTY AND PRIVILEGE.

The drinking was according to law; there was no compulsion. It was not the duty of any man to drink the king's wine, but the privilege of all to drink it. Had the king commanded it, it would then have been the duty of all to drink it, and the privilege of none to refuse it. It is the privilege of an unmarried man to marry a wife, but not his duty; that is to say, he is not compelled by law to marry; he may or may not, as he chooses; he violates no law if he does, and none if he does not; it is his privilege. But if he does marry it is his duty to support his wife and children. He may use any lawful means in their support; he may be a lawyer, doctor, farmer, mechanic or merchant, or may engage in any other lawful pursuit for their support; but if he is a Christian there are lawful pursuits in which he may not engage; he may not keep a tippling shop and be the means of crazing his fellow-creatures, inciting brawls, demoralizing young men and sending old ones home infuriated with whisky to maltreat their families and squander their living. This is no Christian's privilege, because it violates his duty to God and his fellow-creatures. No privilege may violate a duty; if privilege and duty conflict, privilege yields to duty. No privilege absolves us from duty, but every privilege enjoyed entails additional

obligations. It is not our duty to go in debt, it is our privilege; there is no compulsion of law; we may or may not as we choose. There may be a compulsion of necessity, as there was in drinking the wine; but if we do go in debt it is our duty to pay our debt; it is not our privilege to evade its payment even if the law of the country affords the means of evasion. If iniquitous laws prevail the righteous mourn. Ammon, when he violated his sister Tamar, despised her; so men despise law when they outrage justice. Mercy is lovely, but mercy at the expense of justice is a harlot by the wayside luring the simple and vicious to destruction. There must be no compulsion in mercy, it must be voluntary and unforced, otherwise it is robbery and extortion. It is not our privilege to extend mercy at the expense of justice. Our mercy must be at our own expense, and not at the expense of others nor to the injury of society. If we are charitable and give alms to the poor it must be of our own and not the goods of another. Our fleshly sympathy should not influence us so as to cause us to set the law aside. Joshua stoned Achan to death, not because he hated him, for he probably deeply sympathized with him, but because the safety of Israel and the glory of God required the faithful execution of the law, and it was not therefore his privilege to pardon him. But it is our privilege to dispose of our own as we please, and not even then to the injury of others. The householder who gave a penny apiece to those who wrought but an hour, did those who bore the heat and burden of the day no injury, because he paid them according to contract, and it was his privilege to give the others that much or more if he pleased, but it would not have been his privilege, if doing so had rendered him unable to pay the others the penny agreed upon. Let their needs have been ever so deep and his compassion ever so great, it would not have been his privilege to have afforded them relief at the expense and to the injury of those whom he agreed to pay. It would have been unjust, and would have been mercy at the expense of justice, which is robbery. Nor would it have accorded with the king's honor, or "shown the riches

of his glorious kingdom," to have provided wine at this feast at the expense and to the injury of others; let those needing the wine been ever so infirm and feeble, he could not have relieved them. It is our privilege to publish the GOSPEL MESSENGER, but not a duty—that is, there is no special command for it; nor is it a church institution, else there would have been a command for it. But it is not our privilege to publish heresy in it; if we do, we are amenable to the church for violating the king's law. Nor does the publication of this magazine relieve us in any degree of our duty to the church, either as ministers or members, no more than our farm does. It is your privilege to subscribe for it, but not by reading it to keep away from church, or be freed any church duty, or Christian duty to the poor, ministers or others, or reading the scriptures. But privileges simply impose greater obligations, as drinking the king's wine did upon those drinking it.

MERCY IN THE GOSPEL.

The mercy in the gospel of Christ provided for the poor, needy, helpless and infirm, is not at the expense of justice or in violation of the holy law of God. It would not have been to the glory and honor of God for it to have been so; if so, it would not have shown the riches of grace or of the glorious kingdom of Christ, but its poverty and destitution. But so rich is this kingdom in grace, in justice and mercy, that the feast costs the sinner nothing, absolutely nothing! not even so much as a contrite tear; for if it had cost him even that much, he could never have paid it. But it cost the holy Saviour a life of bitter sorrow and inexpressible humiliation and a shameful death, all that justice should not be violated in extending mercy. Therefore mercy, as the wine at the feast, is provided at the King's cost; and though many feel no need of it, many do, and to them it is an unspeakable blessing and no injury to others. The drinking was according to law, and none therefore were forced by the king's officers to drink, and none were forbidden. Those who drank, drank from necessity, as the publican prayed from necessity, saying "God be merciful to me a sinner." But this necessity did

not arise from the king's command; his mercy in providing it did not create the necessity for it; it was provided to meet and supply their needs. It shows the riches of his glorious kingdom. So grace is forced by law upon none; to force it is to violate the King's command. The publican could say, and did say in spirit, feeling humiliation, shame and penitence for his sins, "God be merciful to me a sinner," but to have forced one to have said the same thing, who felt no penitence, would have been to make him confess what he did not feel, and to have violated God's law in bearing false witness. The gospel is forced upon none and forbid to none, but is free to any and all who may feel the need of it. It costs the sinner nothing.

(To be continued.)

BOLD ASSERTIONS ARE NOT PROOF.

Some one writes from Dawson, Ga., that he heard a Missionary clergyman preach some time last year that if it "cost a million of dollars to convert one soul it was the duty of the church to send the gospel;" that the "Anties never had sent a missionary—they were only about fifty years old—they had went out from them, and that the Missionary Baptists dated back to John the Baptist," &c.

Now, to those who do not care for the teachings of the New Testament, but are willing to take bold assertions of men as proof sufficient, the above statements may pass very currently, but not so with those who want the sure foundation of a "Thus saith the Lord," for their faith to rest upon.

The condition of man as a sinner, guilty, condemned, helpless, and dead in sins, without God and without hope in the world, or from the world, is fully set forth in the scriptures, as well as realized experimentally by all who are born, not of blood nor of the will of man, but of God. The system of salvation by which sinners are saved from their sins, is also testified of in the word of God—that they are not

redeemed even from their vain conversation, or doctrines, which they have received by the traditions and teachings of men, with such corruptible things as Missionary silver or gold, but by the "precious blood of Christ as of a lamb without spot or blemish."—1 Pet. i, 18. Christ Jesus as the Lamb of God, was "verily ordained before the foundation of the world," and quite too early for the modern Missionary system to have any claim, "but was manifest in these last times for you who, by Him," and not by money, "do believe in God," and all this for the very good reason that "your faith and hope might be in God," and not in modern Missionary money, or efforts of man. (1 Pet. i, 20.)

And, while treating briefly upon this point, we wish to remind the reader that a model description of a gospel church is found alone in the New Testament, and if there is any description given there of societies as auxiliary, or helps to the church, such as modern Missionaries have, we have failed to find them.

It would, indeed, be something new under the sun, to find a record in the New Testament of the Primitive churches sending out begging agents to solicit funds to establish, or endow, a Theological Seminary, in which "pious young men" could be prepared to preach that gospel which is received not by man, nor taught to men save by a revelation of Jesus Christ. And it would be equally marvelous to find a description of the Honorable Faculty of such an institution—Directors, Presidents, Vice Presidents, Secretaries, Corresponding Secretaries, Treasurers, and such like. How strangely it would sound to read in the New Testament of *Rev. Paul, D. D., LL.D.*, President; *Rev. Simon Peter, D. D.*, Vice President; *Rev. Luke, M. D.*, Secretary; *Rev. Simon*, the Sorcerer, Treasurer. And how would our astonishment increase if we should read in the New Testament of a Baptist State Convention as a great central institution of the Church of Christ, controlling, receiving, and disbursing missionary money, allowing no one to have a voice or membership therein, save upon a money qualification? Would it not be astonishing to

read therein, that by a certain amount of money a man could be made a life member of a missionary society, to help send the bread of life to perishing heathen? and by a still greater sum of money, another Rev. D. D. may become not only a life-member, but a Life-Director of the proceedings of such Missionary Institution? Would not the reading of such things in the New Testament cause one to think that money, and not morality, honesty, or soundness in faith, was the qualification to be a member in fair standing *for life*?

Now, as modern Missionary Baptists have fostered these things, and a great many others among them, for which there is no model in the New Testament, we must think the Bold Assertion of dating back to John the Baptist, is all a mistake.

M.

ELDER HASSELL'S CHURCH HISTORY.

The Church History manuscript is received by the printers, who say that "to get the whole matter into one book we will have to run it in brevier, and then the book will make, as near as we can now estimate it, from eight hundred to one thousand pages; reading matter six and three-fourths inches in length, and four and one-eighth inches in width. This will make the book probably the largest history ever published in this country for the money, being equal to what generally sells for from six to eight dollars. To complete this work it will take us from six to eight months. We assure the subscribers that we are as anxious to get the work done as they are to have it completed, and if possible we will shorten the time mentioned above. The work now is mostly of a mechanical nature, and the time necessary for its completion can be calculated with more certainty than can the composing and compiling. We will keep subscribers informed as the work progresses by publishing from time to time just how far the work is advanced. To run the book in long primer, as at first proposed, would make from sixteen hundred to two thousand pages, which would necessitate running it in two volumes, and that would

make it too expensive for many of the subscribers. We are actually crowding two large books into one, and selling that at half-price."

We will give a copy of the above Church History by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the GOSPEL MESSENGER. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best Church History ever published. The getter up of the club may have the whole year to get up the club and send the money. Also for 5 new subscribers Elders Durand & Lester's Hymn and Tune Book; and for 3, Elder Rowe's Sovereignty of God, or Elder Oliphant's Book. All to be sent as gotten up during the year.—R.

EXTRACTS FROM LETTERS.

PRESCOTT, ARK., July, 1885.—*Dear Brother Mitchell*:—Enclosed I send subscription price for the GOSPEL MESSENGER. Pardon the delay, as I am in arrears since December, 1884. This I confess with shame, for I dearly love to read the MESSENGER, which comes with so many precious letters. I do think I have been wonderfully fed and strengthened in faith by reading the editorials, and many correspondents, who so ably write to us. But I do feel awfully rebuked when the time comes for me to pay up, and fail to remit.

Dear Brother, I wish I could tell you how much I appreciate the sound doctrine, wholesome advice and instruction, that I have read over and over again, and shed tears of joy and thankfulness to God for his gifts. I do feel to thank his holy name for sending men to preach the gospel, and also that we have a good little church here. Elder B. L. Landers visits us nearly every month—a good minister, and greatly beloved by all who know him. There are a good many Baptists in Arkansas, but not many in this part of the State.

CYNTHIA WYNN.

TEMPLE, GA., Nov. 23, 1885.—*Dear Brother Mitchell*:—I find it a pleasant duty to remit and renew my subscription for the MESSENGER. It is indeed a messenger of comfort to many, and I hope that all its readers and patrons will be prompt, that it may be continued to us. When a number comes, I think I can enjoy the reading, and have felt what many express,

though I may not be able to express it myself. I am thankful for the editorial about "Natural Needs;" also, Elders Holcombe and Chick told so plainly about the little nurslings that need so much comfort, and at times get so little. I have read those good letters over and over again, and hope in future every one will try to cheer those little ones who can not stand alone, or hold up their heads as one of the family.

We went to New Hope Association, and wished often to see some dear old familiar face. I wrote you at some length soon after we moved here, also sent messages to Mount Olive Church, but learn they were not delivered, and perhaps the letter* not received. MOLLIE MOORE.

*Your letter was received and promptly replied to, and messages delivered to the church members.—M.

WELLINGTON, TENN., August, 1885.—*Beloved Brethren* :—In all spiritual points of salvation all God's people are taught alike. But it is often a question with me whether I am of that blessed number who have heard of the Father and come in faith and confidence to Jesus, and whether I am one whom God hath called with a holy calling according to his own purpose and grace, which was given his people in Christ before the world began. There are times that I feel confident that Christ bore my sins in his own body and died for me, and I can in faith embrace the plan of redemption and feel the truth of what the scriptures testify, that man is a condemned sinner, having no merit or ability to recover himself from his fallen state. I heartily believe the doctrine of God my Saviour, embracing election, predestination, effectual calling, and final perseverance of the saints in grace.

I have been reading the MESSENGER for some months past, and find from correspondence therein, that many of our brethren, besides myself, are traveling much by night. All have this one experience, that "when I would do good, evil is present with me." Here is a great cross from which many of our troubles come. Our negligence in duty brings trouble on ourselves and others. Sometimes gospel ministers are negligent to encourage those who have a hope in Christ to discharge their duty, and thus they linger without, exposed to many temptations and trials. But, while some need encouraging, the church should watch carefully that none are brought in who ought not to be in fellowship with the saints of God.

I wish here to say to Elder Mitchell, that September MESSENGER has come, bearing good news, as usual, from various parts. The editorial comment on Heb. x, 26-29, was a feast to my soul, and no doubt, to many others also. It is a difficult text to many of the weak in faith to understand, and one which Arminians think sustains their creed, but if they would read the comment upon it in September MESSENGER, I think they could not use that text any more as favoring their conditional system of salvation.

For five months past I have been trying to speak a little publicly, and

as there is not a preacher of our order in this county of Shelby, I often feel sad, lonely, and cast down. However, it is a comfort to believe that the Lord will provide for his people. May we all pray the Lord of the harvest to send laborers into his harvest.

I trust that you, brethren editors, may be long spared to give us comfort. Excuse bad writing and spelling. I know you are much pressed with business, and I regret to trouble you, but have felt that I wanted to write a little, perhaps I shall not attempt it again soon. I do not write this for publication, but do with it as you think proper.

Your brother in Christ,

J. M. HICKS.

DANVILLE, N. Y., May, 1885.—*Dear Brother Mitchell*:—It does seem, after all, that there is something about the gospel plan of salvation; the work of the Spirit in the hearts of God's children that is calculated to convince the skeptical, assure the doubting, comfort the mourners, and encourage the faithful.

In the fellowship of suffering and hope of eternal life through Christ,
I remain yours in love.

P. WEST.

ROANOKE, ALA., May, 1885.—*Dear Brother Mitchell*:—After much affliction, we are all well now. I was much pleased with your article on Election and Predestination in the March number of the MESSENGER for 1885, page 160—in which you clearly showed that sin is the cause of man's punishment, and not election or predestination. I am much pleased with all your writings, because I believe they are according to God's word. I see that Elder Bazemore refers to some one who denies Holy Ghost teaching in the present day. I am much astonished to think that any Primitive Baptist minister should harbor such a thought. It is the Holy Spirit that is our teacher and leader. The Spirit is as much the sanctifier now as in the apostle's day, and without the Spirit I can do nothing. Blessed be God for his Spirit. Your brother in Christ,

J. W. H. CLIETT.

Beloved Elders Respass and Mitchell:—I feel like taking each of you by the hand and saying, "Well done, good and faithful servants," for the wise and judicious choice you have made in selecting Elder J. E. W. Henderson as one of the editorial staff of the GOSPEL MESSENGER. Also, I feel like taking Elder Henderson by the hand and saying to him, "Come in thou blessed of the Lord; as thou hast been faithful over the *Primitive Pathway*, enter thou into the laborious duty that now devolves upon you as one of the editors of the GOSPEL MESSENGER." I have read after Elder Henderson a good deal, and I think him to be a sound and able defender of gospel truths. May the Lord sanctify his labors to the good of the GOSPEL MESSENGER, is my prayer.

Carroll Co., Ga.

ENOCH PHILLIPS.

CORRECTION.—In my letter in February number, the sense is impaired somewhat by a misprint. Instead of a minister *bad* in reputation, it should be a minister had in reputation, &c.

E. RITTENHOUSE.

OBITUARIES.

ELDER CADER PARKER.

Died, Elder CADER H. PARKER, at his home near Mount Vernon, Franklin county, Texas, January 19th, 1886. Deceased was born in Cumberland county, N. C., on May 16th, 1810, and was in his seventy-sixth year.

He had serious impressions, in early life, of his responsibility to God, but did not fully realize his condition as a lost sinner until 1831, when, to use his own words—"I unexpectedly became overwhelmed, and commencing with prayer, I was soon filled with praising and shouting." He was baptized a member of Richland Baptist Church, Stewart county, Ga., in December, 1831.

Impressions in regard to a ministerial life accompanied his conviction and conversion, and so closely were those impressions and convictions allied to each other, that he has been heard frequently to remark, that if he was mistaken in one, he was mistaken in the other. So that, yielding to the promptings of the Holy Spirit, he began his ministerial work November, 1833, in which he persevered throughout his long and eventful life, having served *fifty-three* or more years in the ministry. Nor was he ever a supernumerary, but was an active preacher.

From the best data left by him, he traveled fifty thousand of miles and preached four thousand sermons.

He began the struggle of life very poor, having married Mrs. Louisa C. Beard, in Stewart county, Ga., November 7th, 1830, both of whom were not worth more than the value of a good saddle horse. They had born to them and raised nine children, all of whom lived to be grown. He served four churches most of the time, and by the year 1860, had by dint of hard work, sober, industrious habits, and prudent economy, accumulated a property of not less than twenty thousand dollars. He served the four years of the war in the lower house of the Legislature of Alabama, and a term in the Texas Senate.

He suffered much affliction the last thirty years of his life. Two years he was greatly afflicted with scrofulous white-swelling in the left arm, from which he suffered two amputations—one at Midway, Ala., the other at Nashville, Tenn.

For several years past he has confined himself to narrow limits, being too much enfeebled with age, to undergo hardships and exposure incidental to ministerial life, but kept himself "in the harness," and retaining to an extraordinary degree the vigor of his mind.

He was attacked with pneumonia on Thursday, January 14th, 1886, and seemed balancing in chances until the 18th, at which time both lungs became involved, and after suffering intense agony for about thirty hours, he passed quietly, peacefully, sweetly away, without a groan, without a struggle, without a gasp. He spoke frequently of the crisis through which he was passing, remarking that he was in the hands of Fate; and when asked if he was reconciled, he answered, "Yes, as much as any poor mortal can be." Later, when fully convinced that the supreme hour was near, he said, "I die as I have

lived." Later, he said, "My Lord calls me to a happy, happy land," and "My trophy is a crown of life."

Many such blessed expressions escaped him, but a few are mentioned to comfort those who survive and who are soon to follow. His life has been a demonstration of the truth of the Christian religion, and his death a triumph of the Christian faith.

He was buried at Providence Church, where he was a member; buried with services suitably memorial of the grand character he has made.

The last sad rites were attended by a large assembly of sympathizing and mourning brethren and friends, attesting their feelings by many expressions and acts of sympathy and kindness, to say nothing of their tears.

A minister at the funeral said, "I would rather have his record than that of General Grant."

Thus has passed away a kind, considerate husband, the best of fathers, an humble, consistent Christian and minister of the gospel.

"Asleep in Jesus! Blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

His unworthy son,

D. H. PARKER.

Mt. Vernon, Tex., Feb. 3, 1886.

Primitive Baptist papers please copy.

GERTRUDE KELLAUGH.

GERTRUDE KELLAUGH was born August 18th, 1884, and died of cholera infantum October 2d, 1885, being one year and one month and fourteen days old. She was sick about three months, and all attention was paid by parents, doctors and friends, but without avail. Although so loth to give the dear little daughter up, she being the first born and very smart, and a pet for all that came about her, but it pleased God to take her to himself. We should be resigned to his will and praise him for his goodness in taking the dear little daughter from all harm, and lay the chastening on parents, especially her mother, as she takes it as such—she having been in deep trouble in regard to the eternal salvation of her soul, and having received some consolation, but not such as she desired, and is afraid to claim it as a hope in Christ, and is, I believe, lying out of her duty. We learn from the Bible that all things work together for good to them that love God, &c.; may this be the result in this case. The mother thinks she had indications of the death of her little brother, Thomas Coats. While they were burying her little daughter, her brother Tommy was looking into the grave, and it struck her mind so impressively that he would be the next that would go. She got him away, and in eight or ten days he died and was buried in the same grave-yard at Shiloh.

Garland, Tenn.

ALDRIGE BROWN.

CYNTHIA DOZIER.

In memory of Sister DOZIER, the widow of the late Brother Z. Dozier, of Bedford county, Tenn., in the 78th year of her age.

Cynthia Dozier was born December 22nd, 1808; married to Z. Dozier, April 3rd, 1828; (her maiden name was Johnson); joined the Primitive Baptist Church at Union, Liberty meeting-house, October 20th, 1851, and was baptized by Elder J. W. Burge—where her husband was a member. Some years afterwards they moved their membership to Mount Pisgah Church, where they remained until their usefulness and Christian labors were closed by death. Brother Dozier died some years past. He had served the church for many years as deacon, and was highly esteemed as a faithful servant, who used his office well. Sister Dozier died July 5th, 1885—having lived to see all her children settled in life, and the most of them members of the church; beloved by her church and highly esteemed for her many noble qualities. I can say of her, and that from long acquaintance, that she was a good mother to her children, an obliging neighbor, and ready at all times to entertain her brethren, especially those of the ministry. I have often been the sharer of her hospitality; her house was a welcome home for way-worn ministers; her words of cheer soon made one feel easy and at home; then she spared no pains to make all things pleasant. O! how often she has met me at the front door with smiling face and words of welcome. But she is gone—yes, gone *home* to Jesus, as we do earnestly believe, leaving her beloved children to fight the battle of life without father or mother. This is sad, indeed, to be in this world of suffering and trial, fatherless and motherless; but they have fought the battle; and we do believe through Jesus they have gained the victory; then, dear children, in all your comforts, trust in Jesus, and he will lead you safely home and crown you with eternal joy.

Yours, &c.,

J. E. FROST.

MRS. LUCINDA HOWARD.

My sister, LUCINDA HOWARD, whose maiden name was Carleton, the daughter of Dr. David and Amelia Carleton, was born in Lawrence county, Ala., February 15th, 1820.

While she was but a child, our parents returned to North Carolina, their native State, but returned again to Alabama, and settled in Madison county, when Lucinda was in her eleventh or twelfth year.

Through the rich grace and mercy of God, she sought, and no doubt obtained God's pardoning love, when she was but a child. While in her seventeenth year, she was married to Michael Howard, whose death occurred February 21st, 1881.

After the death of her husband she lived with her widowed daughter, near the old homestead, whose name is Beckie Davis, until the day she left earth for heaven, which was the 20th day of January, 1886—having lived on earth sixty-five years, eleven months and five days. But, when I say she lived on earth, I use it in the common sense of the term, for much of her devoted life was spent walking with God, and she often breathed a holier atmosphere than this sin-cursed earth affords.

While in after years she often said, that she believed that God, for Christ's sake, pardoned her sins when she was a mere child; yet she made no open profession of religion until several years after her marriage. Like many others, she was waiting to get better, but at last, after many trials, sore temptations, and anxious cares, when she offered herself to the church, she had to return to the days of her childhood to tell what great things the Lord had done for her soul.

She was received into the Primitive Baptist Church some time in the year 1851, and was baptized by Elder David Jacks, who is precious in the memory of many of the people in North Alabama. The same good man had joined her in wedlock to her husband, and had instructed and prayed for her in her childhood while she was seeking to find Him of whom Moses in the Law, and prophets did write.

I do not claim for her absolute perfection, for no human can lawfully claim that in this life, but I can say with all who knew her, that earth has seldom been blessed with souls so pure as hers. For me to say that she was a dutiful and affectionate child, a kind sister, loving wife, a devoted mother, and a kind neighbor, is not saying too much for her; and I am sure that eternity alone will reveal all her virtues and many worthy trials of character, for she was not one of those who make themselves conspicuous wherever they go, but like the blessed Saviour, whose image had been impressed on her soul, she was all the time doing good, but sounded no trumpet before her.

When the stranger was to be visited, there she was found; where the sick were to be administered to, there her kind and ready hand was found smoothing their pillow and administering to their wants; and it has been said of her that, while she was a devoted, tender, and affectionate mother to all of her children, and could smooth their pillow and wait on them with more tender care than any one else could, in their afflictions, yet to strangers she gave the same tender care that she did to her own children. She made no loud or great pretensions to religion, yet no one was seen oftener at church, or enjoyed the gospel of Christ, and sweet songs of Zion, more than she did.

While she was a true Primitive Baptist and loved that church, and took great delight in making the preachers of her church comfortable while with her, as many of them can testify, yet she was no bigot. She loved to hear the sweet sound of the gospel of peace, let it be preached by any one.

But few women have lived with her opportunities who possessed a clearer and better balanced mind; hence, her children, with many other neighbors, would go to her for advice and instruction in the hour of doubt; and all looked to her for words of comfort in the hour of distress. She, in common with Adam's race, had her own trials and afflictions, but it often seemed that she forgot her own to administer to the wants of others, and was often seen by the bedside of the afflicted when she, herself, was unwell.

But her labor of love on earth is all done; she "fought a good fight;" she "kept the faith," and no doubt has received a "crown of righteousness," and heard the welcome plaudit—

"Well done, good and faithful servant,
Enter thou into the joys of thy Lord."

But she "is not dead but sleepeth." She is sleeping in the arms of Jesus. She lives on earth in the fond memory and affection of one lone brother of once a large and happy family, and she lives in the affection of five sons and five daughters, with a host of mourning friends, that is left on earth to mourn their loss; but far above this, she lives in heaven with a father, mother, brothers and sisters, husband and three children, that preceded her to glory. But above all these, she is with Christ her Saviour. And I, her only brother, hope soon to join her in that blissful world.

Written by her brother,

W. L. CARLETON. M. D.

Bluffton, Texas, Jan. 31, 1886.

Zion's Landmark, please copy.

H. F. NORRIS.

Brother HARRIS F. NORRIS (more generally known as Brother Frank Norris), died at his home near Columbiana, Shelby county, Ala., January 26, 1886, in the seventy-fourth year of his age, after excruciating sufferings of two days with kidney troubles. Three doctors were called in, but failed to give any permanent relief.

Brother Norris was born in Jasper county, Ga., and in 1832 he was married to Miss Angeline R. Jones, of Troup county, by whom he had several children. In 1836 he moved to Chambers county, Ala., and in 1851 he and his wife were received into the fellowship of the church at Macedonia, and baptized by Elder Absalom Blythe. In 1858 he moved to Butler county, Ala.—and in 1862 he became a citizen in Tallapoosa county, and a member and clerk of the church at Concord, and also clerk, for a few years, of the Beulah Association. In 1882 he and family moved to Shelby county, Ala., where he and Sister Norris found a comfortable home in good society in less than one mile of the church at Mount Olive, where they were received as members, and there remained till death called our dear brother from the evils to come to that long, eternal home, from whence no traveler returns.

Our beloved Brother Norris was truly a useful man in his day. He was no ambitious aspirant for high political distinction, or official honors; yet, but few men attain the degree of usefulness and political influence which he exerted in private life. Being a man of good sense and sound judgment in the ordinary business of life, besides also being sound in the faith, doctrine, and order of the gospel, he maintained a good moral, upright deportment, all of which brought him into immediate acquaintance and continual correspondence with not only his brethren in the church, but also with most of the statesmen and leading men of Alabama. His influence was known, felt and sought by many. But his work on earth is forever done. His earthly race is run, and he now rests—rests with Jesus. The writer of this notice had the privilege of being with Brother Norris and family last August near fifteen days, and then again in November. Never in all our life did we have more unremitting attention, or kind assistance, than was freely given by the whole family. May heaven's blessing rest upon them.—M.

WILLIS HALL

Died, at his home, in Dooly county, Ga., on the 12th October, 1885; aged 62 years. He was a deacon of Mount Beason Church, filling his office as one should, to the best of his ability. He was a devoted Christian; was always at his meeting if not hindered by providence. I have been in his company a great deal; never heard him speak evil of any man. He was a kind father and a devoted husband, a good neighbor, peaceable, and seemed to be contented in any condition that he was placed in. But the Lord saw fit to take him from us, and he leaves a large family of children, a wife, and a host of friends, to mourn him who is gone, but the Lord works all things after the counsel of his will. He has one son who is a minister of the gospel, two who are deacons, and I think all of the family are members, except two or three. He walked worthy of the vocations wherewith he was called. May all the children live as the father lived, who has gone to receive that crown of righteousness which was laid up for him, and not only for him, but for all that look for his second appearing, there to remain through the ceaseless ages of eternity.

We believe that Brother Hall was looking and waiting for the summons. It was a sad sight to see all of his family; his dear companion, his children and grand-children, and a host of relations and friends, stand around his dying bed and see him go from whence no traveler ever returns. May the Lord bless his dear wife, our sister, his children, is the prayer of one that wishes them well.

A FRIEND.

LOTA HALL

Died, September 28th, 1885, LOTA HALL, daughter of Mr. and Mrs. W. A. J. Hall, in her sixteenth year, as the beams of the morning spread light and loveliness over the earth in the morning of life, the sweet spirit of our loved one was tenderly borne on angel wings—

To that land of pure delight,

Where saints immortal reign.

It was a sweet privilege to know and love one so lovely in disposition, so true and unselfish in all the relations of life. Though her years have been few, she has not lived in vain, her loveliness and example will continue. She received Christ as her Saviour by saying to one of her aunts that she wanted to join the Baptist Church last August, but did not. The sickness that caused her death was endured with great Christian fortitude. Although she never made an open profession, yet we believe that the Lord had been with and had given her a good hope in himself. While grappling with the monster, Death, she turned to her parents and said, "Grieve not for me; I shall be at rest with all the redeemed of the land; shall meet and join in a song of praise unto Him who is worthy." May all of the young people take her as an example, and live as she did, that they may die the death of a Christian. We can say to her parents, grieve not for her, but take up the cross and follow the blessed Saviour through evil as well as good report; as there is a time to all things, and as it is appointed unto man once to die and then judgment. May the God of heaven sanctify this dispensation to the good of all the family, neighbors, friends, and children. A friend,

Vienna, Dooly Co., Ga.

J. T. E.

ALFORD PATTERSON SPIVEY.

Our darling baby, ALFORD PATTERSON SPIVEY, departed this life Dec. 20th, 1885. His stay on earth was short, being one year and three months old. He died of congestion. All that could be done for the relief of the little sufferer could not stay the hand of death. The Lord, who gave him, took him away. Brother Respass, it was hard for us to give him up, but the Lord knows what is best for us. Oh, that he would give us strength to be resigned to the Divine will, for the Lord "doeth all things well."

"Oh, Lord, it seems good to thee
To take my infant dear;
I hope it will work good for me,
And cause me thee to fear.

"To show me that I should prize
Nothing on earth so high
As thee, the sovereign Lord of all,
That rules the earth and sky.

"O cease, fond nature, cease to mourn,
And let my Saviour's will
Be mine in all things here below,
Then should I fear no ill.

"O may I meet my babe above,
In heaven among the blest,
That I may praise thy holy name,
Who saved its soul by grace."—ITS FATHER.

Your unworthy brother,

C. B. SPIVEY.

DONEY WRIGHT.

Died at her home in Wood county, Texas, Sister DONEY WRIGHT. Her maiden name was Wharton. Sister Wright was born in Lawrence county, S. C., March 14th, 1806. She was married to George Boman Wright the 10th of April, 1823.

She professed a hope in Christ in 1828, and was baptized at Ebenezer Church in Coweta county, Ga., by Elder John Wood. And when the Fullerite doctrine was introduced into the Baptist denomination that caused the division in the Baptist family, she remained steadfast in the doctrine of Christ as held to and proclaimed by the old order of Baptists, and so continued until the day of her death—23d November, 1885, in the eightieth year of her age. She was the mother of eight children—six yet living. Her own children, grandchildren and great-grandchildren amount to about one hundred, scattered through Georgia, Louisiana and Texas. Sister Wright was a member at Hopewell Church, in Wood county, Texas, where my membership is. She was a devoted Christian, though sometimes fearful that she was deceived and not a child of God, but was willing to commit her all into the hands of the Lord, knowing that she could do nothing, and he was a Judge that would do right. Truly it can be said of her, "A mother in Israel has gone to rest," while she leaves many to mourn her absence on earth.

R. T. WEBB.

HYMN TUNE BOOK

For Use in Old School or Primitive Baptist Churches.

This Work is now in the hands of a Publisher, and we expect to have it ready for distribution some time in May. It contains 254 pages of hymns and tunes, one tune, and sometimes two, being on each page, with hymns to which they are suited. There are 620 hymns, and 255 different tunes, 35 tunes being repeated. We have endeavored to select such hymns and tunes as are most commonly used in churches of our faith and order in all the different sections of our country. The book will be made of the best material, printed in good, clear type, and bound in cloth in the best style.

We hope those who desire the book will send their orders and money as soon as possible, that we may know how large an edition to print at first, and because we need the money to assist in paying the expenses of publication.

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We have prepared this book in response to the request of many brethren, and have bestowed upon it much careful thought and labor; and we hope for the favorable consideration of our brethren. And we humbly pray that our imperfect labors may be blessed of the Lord to his true worshipers.

Price, per copy, sent by mail, post-paid\$ 1 25
Price, per dozen, sent by express.....\$12 00

SILAS H. DURAND,
P. G. LESTER.

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NOTICE.—All persons taking this Magazine from the post-office at Troy, Ala., Brundidge, Ala., Henderson, Ala., and New Providence, Ala., who are behind on subscription, are very earnestly requested to renew their subscription by the first of April proximo. J. E. W. HENDERSON, *Gen'l Agent*.

—THOS. GILBERT,—
Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

GOLD WATCHES

GIVEN AWAY.

L. & B. S. M. H.,

SAVANNAH, GA.,

The Great Music House of the South, has removed to a Magnificent New Store (the Largest Music Temple in U. S.), and as a souvenir of this important era in their business, and also as an advertisement which will tell from the Potomac to the Rio Grande, they are actually giving away valuable Gold Watches.

Doubt not this statement. It is a fact. It's a Wholesale House, and they do things in a wholesale way. Read this startling

Souvenir Offer to Piano Buyers.

To every Cash Purchaser of a Piano between November 1st and December 1st, 1885, from us direct, or through any of our Ten Branch Houses or 200 Agencies, we will present as a Complimentary Souvenir an elegant

GOLD WATCH.

Guaranteed Solid Gold Case, and fine movement. Sold by jewelers at \$40 to \$50.

This Offer Good Only Until Jan. 1st, 1886.

Pianos at Lowest Cash Prices known, with *Complete Outfits* and *All Freight Paid*. Everything fair and square, and full satisfaction guaranteed.

Send your name and address for circular giving full particulars. This is the one chance of a lifetime, which should not be missed. Don't wait. The offer expires December 1st, and cannot be renewed. Address

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Ludden & Bates' Southern Music House, of Savannah, Ga., are actually giving away handsome Gold Watches as a souvenir of their removal to their Magnificent New Temple of Music, which is the largest now occupied by any Music House in the United States. Read their startling advertisement in this issue, and send your name and address for further information. This House is noted for its square dealing, and can be depended on to fulfill to the letter any offer they make. You can trust them every day in the week.

THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

BUTLER, GEORGIA.

PUBLISHED MONTHLY.

H Hardy Dec 85

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

MAY, 1886.

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Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

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Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
11:40 a.m. Lv.....	Columbus	Lv. 9:00 p.m.		8:40 a.m. Lv.....	Savannah	Lv. 8:10 p.m.	
2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.		3:45 p.m. Ar.....	Augusta.....	Ar. 6:15 a.m.	
3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.		4:25 p.m. Ar.....	Macon	Ar. 3:20 a.m.	
4:25 p.m. Ar.....	Macon	Ar. 5:20 a.m.		12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.	
9:30 p.m. Ar.....	Atlanta.....	Ar. 12:40 p.m.		2:32 a.m. Ar.....	Butler	Ar. 11:50 a.m.	
.....Ar.....	Eufaula	Ar.....		6:23 a.m. Ar.....	Columbus	Ar. 2:15 p.m.	
10:45 p.m. Ar.....	Albany	Ar.....		9:30 p.m. Ar.....	Atlanta	Ar. 7:32 a.m.	
.....Ar.....	Milledgeville ..	Ar. 5:49 p.m.		.....Ar.....	Eufaula	Ar. 4:01 p.m.	
.....Ar.....	Eatonton	Ar. 7:40 p.m.		10:45 p.m. Ar.....	Albany	Ar. 2:45 p.m.	
6:15 a.m. Ar.....	Augusta	Ar. 3:45 p.m.		5:49 p.m. Ar.....	Milledgeville ..	Ar.....	
6:00 a.m. Ar.....	Savannah	Ar. 4:07 p.m.		7:40 p.m. Ar.....	Eatonton.....	Ar.....	

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G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

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AGAIN! AGAIN!! AGAIN!!!

DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

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A POSITIVE cure for Coughs, Colds, Hoarseness, Whooping Cough, and all other Bronchial Affections.

It is a positive cure for Incipient Consumption.

It speedily alleviates the worst cases of Whooping Cough, if taken according to directions.

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It is made entirely of Roots and Herbs, which are combined in such a manner as to make a perfect and pure remedy for Coughs and Lung troubles.

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 We call attention to GUINN'S PIONEER BLOOD RENEWER advertisement on outside back cover. We can recommend it, knowing it to be a good medicine that has been used in this country many years.—R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 5.

BUTLER, GA., MAY, 1886.

Vol. 8

BIOGRAPHICAL.

ELDER SAMUEL CANNON JOHNSON.

I was born August 6th, 1804, in Hancock county, Ga., and moved to Tennessee in early childhood with my parents, and remained there until my eighteenth year, when we moved to Alabama. The first thing enstamped on my memory was my parents being from home attending a Methodist camp-meeting, at which time they both professed and joined that denomination; so I was brought up by Methodist parents.

Their teaching was piety, industry, truthfulness and honesty, and politeness to all. It seems to me that from my earliest recollection there was something about me, or within me, that taught me that there was a God and a place of happiness, and of punishment; and that there was a preparation necessary to enjoy happiness after death; and hence, I had many serious reflections, and often great trouble in regard to what would become of me after death. But I grew to manhood with the faults and follies of youth. Thus I passed to June, 1828.



when, as I was walking alone along a road, my mind inactive, I was suddenly aroused to sensibility with a deep heartfelt sense of sorrow, such as my tongue cannot describe. At first I did not know what it meant; but in thinking and inquiring as to what was the matter, it was made as plain as if it had been spoken by an audible voice, "You are an alien from God and a stranger to grace, and in an open field of ruin!" Then tears flowed freely; and I was compelled to turn to my right to seek a lonely place to plead with God for mercy. But no relief could I find. I returned home and was asked, "What is the matter—are you sick?" I answered, "No." "Why are you so sad?" "Oh, nothing, nothing;" and I tried to hide my feelings.

Thus I passed on in deep sorrow. In that time I used all my power to throw off my troubles both by joining in gay company and trying to pray. My cry was continually, asleep or awake, "O, Lord, be merciful to me, a poor, helpless and guilty condemned sinner!" In this sad and deplorable condition I remained until August, when I had a severe attack of fever; when the fever was high I was insensible of all my surroundings; at length, being aroused from my stupor, in the dead hour of night, my case was laid open to me; I saw that to die I was unprepared to meet God in peace; and oh, the anguish of my soul then! when I was, as it were, balanced between life and death, and my sins lying heavily on me. I tried to pray and implore, beg and beseech the God of salvation to pity me and bestow on me his forgiving love. Here I vowed to the Lord if he would spare my life and raise me from the bed of sickness, I would try to honor him with the life that he gave me. I began to mend from that time, though slowly. I had no intermission of my troubles only momentarily.

In September I heard of a camp-meeting to come on about the first of October, and I thought I would go to it and see if I could find any relief from my burden; so the meeting came on, and I went on Saturday. When I arrived, the morning sermon was closed, and they were calling for

mourners and singing, and many were going to be prayed for. My brother met me saying, "You are a mourner; go on and be prayed for." I went, and the first prayer I wept freely; then my heart became hard and my eyes dry and crusty; I mourned because I could not mourn. I thought that others were rejoicing and on their way to heaven, and I was sinking down to hell. Oh, the anguish, the deep despair of that hour; I can never tell the half of it. I thought I would go there no more, but I went up again, and a class leader said to me, "O, you have mourned long enough, rise up and shout and give glory to God, and all will be right." Here my confidence in that man's Christianity sank to rise no more. On Sunday, instead of going to the altar I went to the woods and roamed the hills, and through reedbrakes, in search of a secret place to pray; all the time my very breathings were, "Lord be merciful to me, a sinner!" I returned in the evening more miserable than before. I determined to go home the next morning, but was persuaded by friends to remain. All nature seemed to me to be in mourning; I spent the time much as the day before until late in the evening, when I thought I would one time more try to pray, thinking it would be the last time. About one-half mile from the camp ground I fell prostrate on the ground, and my cry was, "O, God, pity me! for I can do nothing; and if I am saved it is by thy mercy; if I am damned, it is just; but if mercy can be vented to such a sinner, O let me realize its benefit." Just then, though my face was to the ground, there appeared the most beautiful and bright light in the southeast that mortal eye ever beheld; I then thought, and I think yet, it shined into my very soul, driving all darkness from my eyes. I then could see how it was that God could remain just and yet pardon as vile a wretch as I. My burden was gone; I felt like a new man, and like I was in a new world. I rose up to view the surroundings; all nature seemed to be praising God; my tongue was want to speak his praises and sing and shout from the top of the mountain. I then went back to the camp-ground with a cheerful heart and happy feelings, look-

ing at smiling nature and rejoicing in God my Saviour—for I could claim him as my Saviour. I wanted to be talking of his goodness, or singing of his mercy, all night. The next morning (Tuesday) I started for home, feeling that all my troubles were gone, and that I would glide smoothly on; in this exulting train of thought I met mother; she asked me how I did; I told her that I hoped that I had found the pearl of great price; she said, "Son, I am glad;" (she seemed sarcastic). I then thought that my mother was a discernor of spirits, and knew I was a hypocrite. Then came doubts, and fears, and with them seemingly greater trouble than before. I sought my former burden, but could not get it. That evening I was in deep distress; that night, praying to God for my burden, I found myself thanking and praising him for what he had done for me. So I have my ups and downs. And now for a four years' travail in search for the Church of Christ, which he said he would build upon a rock. My people were there amongst the Methodists and Presbyterians—I did not find them.

In the date of 1832 I went to a Baptist Union meeting, and there I found the Church of Christ built upon the rock; there I found my people that could say with the apostle, "We are the circumcision, which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii, 3. I hastened then to obtain my inheritance, which I obtained by relating the substance of what is written above. Myself and wife were baptized the next day; I then returned home, a distance of eight or ten miles, to meet with a flood of persecution, which was fierce and bitter, though it finally resulted in my good. It caused me to search the scriptures, in which I soon became equipped for the warfare. My weapons were turned against all unscriptural institutions and all shapes of Arminianism. I now began to feel strong impressions to a work in the ministry; I said, "No, never; with no education, no influence, no qualification!" I said, "No, never; I cannot so bring a disgrace upon a cause I love so well; no, rather let me die, if it is thy will, O God!" but the

impression grew heavier until it amounted to solid, deep, heartfelt trouble; it was on my mind day and night, asleep or awake, and no peace of mind at any time. I prayed to God to ease my troubled mind. My friends thought I was losing my mind. I went on this way up to the date of 1837, when in March, I was brought very low with disease; in this I was made willing to acknowledge my fault in desiring to die rather than try to preach; I was made willing, come life or death, or what might, to try to preach at the first opportunity. So, on the second Sunday in April, I made my first effort to preach; at that time the church gave me a license to preach in the bounds of the same. So I went on trying to preach and trying to find an easy place to quit up to September, when the church took up my case again, and gave me license to preach wherever God, in his providence, should cast my lot.

In the same month the Association met in which the great battle was fought between the Baptists and the Fullerites. I made the motion on which a debate sprang up and lasted nearly a day and a half, and was very heated, and finally resulted in a separation. We then formed the Pilgrim's Rest Association of the Primitive Order of Baptists, which till now, stands firm in the Primitive faith, with Elder A. T. Coleman, Moderator.

After being licensed, I was called to serve churches as best I could; this went on till March, 1838, when my ordination was called for; I opposed it with all my power, but a presbytery was called for; the first was a failure; the second call met in June, and was composed of Elders H. Petty, W. H. Cook, and I. Percell. My mind not yet made up to submit myself to the presbytery; I had worried with it from March to June, all the time saying, "No, no, never," until within a short distance of the meeting-house the thought struck me, "You have professed to love God, and that you were his servant;" this I did by word and action; "and shall the servant choose his own labor, or shall he go at his Master's bidding?" My opposition gave way; I could do no more; I submitted,

and was ordained by the presbytery. I was soon called to the care of three churches. I have from then until now been trying to serve God by fearing him and keeping his commandments, the whole duty of man. His commands say, "Feed my sheep." I have had the care of from three to five churches most of the time, and I have served the brethren the best I could in any capacity they placed me in, desiring always to be at my brethren's feet.

I have extended this too long; I must close by saying to you, Brethren Respass and Mitchell, if one so unworthy as I feel myself to be, might claim such near relationship; I now say to you, "Go on in the good work of managing and sending the GOSPEL MESSENGER, as it is a welcome messenger to so many dear brethren and sisters; and now, let me say to the dear editors and readers of the MESSENGER, "Farewell!" with many it will be final for time, but we hope to meet you in that world of bright life and immortal glory.

Yours in hope,

S. C. JOHNSON.

Caledonia, Miss.

THE HOPE OF THE RESURRECTION.

Dear Brethren:—I have been receiving the GOSPEL MESSENGER regularly, and have many times been favored to read with pleasure therein. Time has rapidly passed since I last wrote a few lines to you. It seems to me that the days, weeks, months, and years, are shorter than they used to be. I would not prolong (if I had the power) my stay in this world. O, how exceedingly precious is "the hope of the gospel." While in the world tribulation is our lot. We have never been able, nor can we, and there are times when by the power and goodness of the Lord revealed in our hearts, we feel we have no wish to evade the pathway of tribulation wherein it is ordained of our God that we shall walk, and know the fellowship of Jesus' sufferings. (Phil. iii, 10.)

It is recorded of our blessed Redeemer that "*for the joy that was set before Him*, endured the cross, despising the

shame, and is set down at the right hand of God." The hope of the gospel reaches forth beyond this vale of tears, entering into that within the veil, whither the forerunner is for us entered, even Jesus made a high priest forever after the order of Melchisedec." And as our blessed Jesus, our forerunner, overcame and came up out of great tribulation, having triumphed over sin, and the curse death, and the grave, all their power laying low, and entered into his glory, so surely by the grace of God shall all the children of God (even though seas of tribulation, sin, and death, and hell oppose,) be gathered home to be forever with the Lord in eternal glory. "But if in this life only we have hope in Christ, we are of all men most miserable."

Is the believer in Jesus the most miserable of all men while in this life? No; that is not it. It is true the world loves us not; we are plagued by sins, and temptations; we have sorrows which the world knows nothing of, but are there not times given us of sweetest joy in the Lord Jesus? Though our conflicts be many, and sharp, yet is there not in the Saviour peace which passeth all understanding? And does not the Holy Ghost, the comforter, give us according to his pleasure, to realize heavenly, unspeakable melody in our hearts to the Lord. But if in this life only we have hope, if all hope beyond this stage of mortality is to be taken from us, if death be the end, if the grave be the finality, if the dead rise not, if there be no resurrection, if in this life only we are to realize the consummation of all that we hope for in Christ, then we are of all men the most miserable—for what is our hope in Christ? Is it not to be saved from sin, to be delivered from the old man which is corrupt according to the deceitful lusts, for our hope is that our old man is crucified with Christ, that the body of sin might be destroyed. In this life how often are we made to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?" Deliverance we do not, and cannot, expect to fully realize in this life. But by the faith of the operation of God we are enabled to sing, "I thank God through Jesus Christ

our Lord." "If in this life only we have hope in Christ," then what could have possessed Moses that he should be found—"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt." What could be the meaning of the confession that "we are strangers, and pilgrims on the earth, that *here* we have no continuing city, but we seek one to come; we seek a city whose builder and maker is God; we desire a better country—that is, a heavenly." O, have not our souls been made exceeding glad, when the wonderful revelation has been declared in us by the Holy Ghost, that "God is not ashamed to be called our God, for he hath prepared for us a city."—Heb. xi. In this life many infirmities and vexations encompass us; here we are held in "the bondage of corruption;" but our hope beyond this life is "the glorious liberty of the children of God." Now we groan within ourselves, but are waiting for the adoption, to wit: the redemption of our body; for we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.—(Rom. vii, 18–25). But if there be no resurrection of the dead! if there be no redemption of our body! then we are waiting in vain, our faith is vain, if the dead rise not; "the spirit of adoption" would be manifestly a lying spirit, for the adoption, to wit: the redemption of the body would never be. We are yet in our sins, "if in this life only we have hope in Christ." Death then will be able to separate us from the love of God which is in Christ Jesus our Lord. (Rom. viii, 38.)

I feel I cannot pen anything more upon the fearful, disastrous consequences, such destruction of all our comfort and hope which would be involved if there be no resurrection. "But now is Christ risen from the dead, and become the first fruits of them that slept." Then "our preaching is not in vain, our faith is not vain; we are not false witnesses, we are not in our sins. The spirit of adoption whereby we cry

Abba Father (Rom. viii, 15) is given us by the true and living God who cannot lie; who has not and will not deceive his people; then we are not hoping and waiting in vain for the adoption, to wit: the redemption of the body." O, the glorious liberty of the children of God. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." "For if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words." (1 Thess. iv, 14-18.) "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. (Our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Phil. iii, 20, 21). In a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. 15.) It is not in this life only we have hope in Christ, but our hope reacheth forth beyond this life, beyond death, and the grave, into an eternity of unutterable glory which in the

resurrection we (who are now poor, sinful worms of mankind,) shall without spot, or wrinkle, without blemish, holy, unblamable, and unreprouvable, and faultless, be before the throne of God. (Eph. v, 27; Col. i, 22; Rev. xiv, 5.) So shall we ever be with the Lord. This hope of the resurrection of the dead, is the anchor of the soul, both sure and steadfast entering into that within the veil. Jesus made the atonement in his precious blood; he died for our sins, and rose again for our justification, and entered within the veil, into heaven itself, and is now in the presence of God for us—our forerunner, our great high priest, our comfort by day, and our song in the night, our hope, our salvation, our all. Though the wind of false doctrine assail, though by the waves of sin, and temptation, we are often tossed about, though rough and stormy be our journey, “A good hope through grace,” which God has given us in the crucified but now risen and ascended Saviour, is an anchor holding us sure, and steadfast, to the confusion of all our enemies, but unto the eternal praise of the everlasting God. Amen.

Newbury, Ontario, Canada.

FRED. W. KEENE.

FAITH, HOPE, CHARITY.

And now abideth faith, hope, charity, these three; but the greatest of these is Charity.—1 Cor. xiii.

There are three Christian graces brought to bear by the apostle, which I now purpose noticing in their order. Faith, what is it? The apostle defines it thus, “Now faith is the substance of things hoped for, the evidence of things not seen.”—Heb. xi, 1. With this definition of faith it is easy to see that there is a proper discrimination to be made between faith and belief; faith is the foundation, or evidence, that belief rests upon; having the evidence abiding in our hearts that Jesus died for us, that he is our Saviour, we believe on him; and this faith is a fruit of the divine Spirit (Gal. v, 22); it is a gift of God, “For by grace are you saved, through faith, and that faith not of yourselves, it is the gift of God.”

Eph. ii, 8. It is measured to the children of God.—Rom. xii, 3. Having this faith, which is a fruit of the Spirit, in our hearts, hope springs up as an anchor of the soul both sure and steadfast, and enters into that within the veil whither the forerunner hath for us entered even Jesus. This hope rests upon our faith, and is so connected with it that, to have one is to have the other. So it is of faith and belief; belief is the direct result, or sequence, of faith; and believing, hope ensues as a consequence. “Therefore, we joy in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost which is given us.” Thus we see that hope is the result of experience, and the whole rests in and is the result of the love of God in the heart. This hope is composed of expectation and desire; having faith to believe, we look forward into the far future and expect and desire to see and to be like our Saviour; and nothing short of being fully and completely assimilated into the glorious image of Jesus will suffice. “When I awake in thy likeness then shall I be satisfied,” is the testimony of holy writ. Then, if in this life only we have hope, we are of all men most miserable. But the Christian’s hope reaches beyond this vale of tears, and by faith, lays hold of the promises of our God and Saviour, who has assured us in his revealed word that, “if the Spirit of him that raised up Christ from the dead dwell in us, he that raised up Jesus from the dead shall (in the future) quicken our mortal bodies by his Spirit that dwelleth in us.” The sinner that has the evidence abiding in his heart that he is an heir of God through the redemption which is in Christ Jesus, has the assurance, and desires and expects this mortal body of his to be changed and be glorified with his Saviour in heaven. This is his hope; for this he waits—waiting for the adoption, to wit: the redemption of our body. Then the assurance is, dear child of God, that although our bodies die, and go to the dust; although they be torn to atoms and devoured by beasts; although they be burned to

ashes, and be scattered by the wind to the uttermost parts of the earth, the promise is, they shall come forth in the resurrection spiritual, immortal, and glorified bodies. "For our conversation (the end of our hope) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. iii, 19, 20. This, dear children of God, is my hope; by this faith and hope we walk here; this faith, hope, and charity, are needful to us here, but the greatest of these abiding graces is charity. Love—this love of God is the greatest of all; it underlies the whole structure; it is at the bottom, so to speak, of our salvation; it is the first thing manifested to us in our salvation. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins;" again, "We love him because he first loved us;" "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." This is the charity the apostle speaks of here in this connection, that endureth all things, beareth all things; this is the charity that never fails, therefore is the greatest of all; it is the one thing most needed, and without it all is a failure; without it, in our devotion and benevolence, we are but a sounding brass or a tinkling cymbal. Charity, or the love of God, is the greatest because it is first; it is, as before stated, the foundation of our faith and hope; and by faith we walk here, by faith we lay hold of the promises set before us; by faith we live here, "for the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me;" by faith we overcome the many trials that lie in our pathway in this life. But in the resurrection of our vile bodies from mortal to immortal, from natural to spiritual bodies, then faith will be lost in sight and hope in realization; then that which we have only seen by faith, will usher in full view; and that we so long expected and greatly desired, will be realized to the fullest extent. But this love of God will still accompany the redeemed hosts of God our Saviour,

and will be the substance of the song sung there by the children of God; there they will be enabled to sing redeeming grace and dying love beyond the stretch of thought to all eternity. This will be enough.

DeLeon, Texas.

R. A. BIGGS.

EXPERIENCE.

Dear Brother Respass:—Something in my heart causes me to love the brethren; though I have often thought that, if I was a saint at all, that I was certainly one of the least. I feel my unworthiness so much that it causes me to doubt, and fear that I am deceived and have deceived the brethren. I can't see anything good in me; and when I would do good, evil is present with me; and the hardest thing I find is to find fellowship for myself; I love the brethren, and can fellowship them truly; I love them, but how can they find fellowship for one like me, I can't see.

Now I will try to tell you something about the little hope I have, if it can be called a hope. In 1865, in July, I hope that God, for Christ's sake, pardoned my sins; and I saw myself a sinner before God; but when it pleased the Lord to show me that I could do nothing that would save me, it was then that I gave up all and fell humbly at the foot of the cross, and my prayer was, "Lord, have mercy on me, a sinner!" when, as I hope, he spoke peace to my troubled soul. I then joined the Missionaries, but I soon became dissatisfied, for I found out that if they were right, I was wrong; for they preached works, and I had to give up all of my works; they preached free moral agency, but my Saviour said, My grace is sufficient for thee. But I staid on with them until 1878, when I went to hear a Primitive Baptist; it was at New Hope, Free Stone county, Texas; Old Brother Aspley preached that day; his subject was, "Our weapons are not carnal, but are mighty to the pulling down of the strongholds," &c. Now, Brother Respass, I don't know whether any one else in the house saw as I did or not, but I saw that day that if there

was any people on earth that I could claim, that I had found them there; for I loved them; and the old brother told my experience in his sermon so plainly, that I got more food that day than I had in nine years. Though I never offered myself to the church for a year, for I had many doubts. I went to Pilgrim one day determined to offer myself to the church, thinking if they refused me, to make the best of it I could; and when Brother Denton gave the opportunity, I went up and offered myself, and they received me, but I know that it was not for any good that they could see in me.

Your brother in hope of eternal life,

Mexia, Texas.

J. T. STANFORD.

FLAT SHOALS, GA., March 7, 1886.

Dear Brother Mitchell:—I have not written you in a long time; can't put it off any longer. I am so despondent, I can not feel, nor discover any feeling in others. The churches seem to be in a cold, lifeless state, and when the time comes for my meetings I don't feel like going; don't have that longing desire that I once had for opportunity to meet with the churches. I know that such complaining as this is not pleasant to read, neither is it pleasant for me to write such, but I must write, and what else can I write? when it is a self-evident fact, as well as a Bible truism, that out of the abundance of the heart the mouth speaketh. Oh, that I had something cheering to write to you this morning! Now, in the midst of all my gloomy and dark seasons, I have encouragement in the thought that, while I am dead to the joy of his salvation, I am alive to the sting of his afflictive providence; for if I was dead in sin and alive to sin, I would not experience so much unrest on account of sin. When I look around and see the prevailing spirit with many amongst us to watch for evil (unwittingly, I hope) and strive about matters that they don't understand, it makes my heart sink. Those straining efforts upon the part of some brethren to explain all the great mysteries of godliness, and even going fur-

ther, and attempting to dive deeper than Bible light reflects, will always tend to sever, rather than bind the brotherhood together. No, there is too much discontentment amongst us. If we could only keep before us the aphorism of John the Baptist, that "A man can receive nothing except it be given him from heaven," we certainly would be more contented with such things as we have. Israel of old, was a very discontented people, and met all their troubles in going beyond what the Lord had said.

I greatly fear, from the signs of the times, that the agitation of this predestination question has not yet fully accomplished all of its mischief. Let us follow Paul as he followed Christ; agitate it to the extent that he did and no further, and it will give us no trouble. Paul is the only writer in the New Testament that uses the word, and he applies it to "us," or the children of God.

No, the truth is, we are not content with such things as we have, and especially we are discontented with our littleness; we want to come to the front—entertaining mistaken views as to what it takes to constitute greatness in the kingdom of heaven. God's ways come left-handed to nature, and when men bring themselves to the front (as they think) they are the ones that are furthestest behind, while, on the other hand, those who stand the highest in the affections of their brethren feel themselves to be hindmost of all.

I know that you are heavily taxed, both mentally and physically, but would be glad to get a letter from you. My family all well. My wife joins me in sending love to yourself and dear family.

E. C. THRASH.

Reader, would you be righteous in God's sight? then you must be righteous in God's Son. Would you be unspotted from the world? then remember, you are not of the world. When the godly are left to fall, then the envious sinner will exclaim, "There is your religion." No wonder if a Barbarian gives the alarm, when the leprosy is in an Israelitish house.

EXPERIENCE.

Beloved Brethren and Sisters:—I have had it on my mind a long time to write out and have published a sketch of my experience. When I read of others who tell my feelings so well, I am drawn out to them in love, and feel that I want them to know what the Lord hath done for my soul, if not deceived.

I was born 29th of December, 1839. My father was a member of the Primitive Baptist Church, and was with them in the division. From my childhood I have had serious thoughts about death and eternity, and thought I could do something to aid in the salvation of my soul. Sometimes, sitting under the preaching of the gospel, I would be melted into tears, and then I would resolve to do better, but would break my promise. In my fifteenth year, I hope, the Lord showed me my true condition. I was standing at the window and saw father and mother, two ministers, Philip and John Snyder, and some other company, coming home from meeting, the thought rushed into my mind, "When they leave this world they will go to heaven;" then the thought, "Lord, what a wretched sinner am I!" I thought I was the worst sinner on earth. That night, while they were singing, I did not feel worthy of their company and kept seated back where they could not see my tears, and I could not help them sing as I usually had done. The next day I went to meeting, but could not join in singing as before; I felt to be a poor, lost sinner, not worthy to mingle my sinful voice with so good a people as they looked to be. Father inquired of mother, as they went home, why I did not join in singing. I then began to fear they were deceived, thinking perhaps I was repenting of my sin. The next day I was weaving and closed the doors, wanting to be alone, for I felt that God was angry with me, and was frowning on me and I was trying to beg him for mercy on me, a poor sinner. Mother came into the loom-house and sat down; I turned and looked at her, and I saw the tears running down her cheeks, and I thought she knew

I was the meanest child she had and that she knew that I was doomed to hell. That seemed to increase my trouble, and I tried to pray God to be merciful to me, and it seemed it was all sin; my prayers did not assend up, but fell to the ground. I tried to read the Bible, but found no comfort there, and I often thought of the happy condition of the brutes and fowls that had no soul, that had never sinned against God; how gladly I would have exchanged conditions with them if I could. In this condition I passed on until I was married, in my seventeenth year; and I thought I could relate my troubles to my companion, and have some one to sympathize with me; but nothing I could do seemed to do any good, but rather added sin to sin; more and more was I made sensible of my just condemnation before God.

On the 18th of April, 1859, our second child, a little daughter of five months, died, with bold hives, we supposed, and we knew nothing of it, but unexpectedly found it dead; it seemed like it was more than I could bear; my poor, sinful heart, would almost break; God had taken my sweet little babe to heaven, and I thought it was a final separation, for I felt I must go down to an awful hell. We requested Brother C. Helms to preach its funeral, which he did. He sang the hymn, "The little babe is gone to rest," &c. I became so completely overcome with trouble during preaching, that I felt I was sinking under a burden of sin, that in agony of soul I asked him to pray for me; he told the congregation we will bow in prayer; I felt a little relief for a few minutes, but then thought I had deceived everybody. O, how miserable I was for four months after—I never can describe it! I thought I must go soon to an awful eternity, there to suffer justly for my sins—not for anything God had caused me do. I started one day to see my dear old father-in-law (A. Little), who, I believed, had an experience—thinking, perhaps, he could console me some; but the thought occurred that I would deceive him, and then I turned and went back, thinking I would have to end my days in sorrow, which I thought were but few.

In September, 1859, I went to Bear Creek Association, in North Carolina, at High Hill Church, and O, my poor burdened heart during that meeting, I never can describe; on Monday, during the last sermon, everything became dark, and I thought I was going to die in a few moments, and became almost unconscious of my surroundings. I arose from my seat and made my way to the stand; my breathing was short and hard; I thought I would call on the minister to pray for me once more, for it would be the last; if I went to hell I would go pleading for mercy, if I am damned it is just. The minister stopped and I told him I wanted him to pray for me one time more, and I fell at the stand, and he engaged in prayer; my poor, burdened heart, began to get easy; when we arose from prayer, every thing seemed to be new and bright; I was perfectly easy; it seemed that the sun had been hid behind a black cloud, and had suddenly shone out in all its beauty. I thought there was the prettiest and loveliest people my eyes ever beheld. They began to bid each other farewell; I melted into tears; thought I never would see that lovely people again. As we were on our way home my husband asked me what was the matter with me; I told him nothing, and then enquired of him why he asked; he said, "You are more cheerful than you have been in a long time;" I began to tell him my feelings and the condition I was in when I called on the minister to pray for me, and what a change was in my feelings; he said, "You will have to tell that to the church;" it surprised me, and I told him, "No, I never would deceive the church with that story; if I never got better evidence of a change, I never would offer to a church;" I found that my burden of guilt was gone; I endeavored to get it back, but could not; then my prayer was, "Lord, if I am deceived undeceive me," for I thought Christians knew more about a change than I did. But amidst this enquiry my mind was directed to the church; but I thought I never could go without more evidence.

In September, 1860, I was at Watson Church, North Carolina; after preaching, the church went into conference; I

had no thought of offering to the church that day, and thought I would wait until I knew better what my duty was; I turned my face to the wall, and the first thing I knew I was among them, and told some of my feelings, was received and baptized by Elder Calvin Helms. Then I thought my troubles were over; I went on my way rejoicing for a while, but many has been my afflictions and sorrows since that time, but the Lord has led me on, and I have been kept in the fellowship of the Primitive Baptists; had many pleasant moments in company with the saints, enjoyed some blessed manifestations of the Spirit, and often could say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits."

On 12th of March last, it pleased the Lord to lay me very low from a stroke of paralysis, from which I have suffered a great deal, and thought my enjoyment of meeting with God's dear people, and joining them in prayer and praise, was over, but I was sufficiently restored to attend two Associations, viz.: South Arkansas and New Hope; and it was a great feast to a poor, afflicted sinner; I could momentarily forget my suffering and troubles, and exclaim, "I know that my Redeemer liveth;" yea, often have I felt to say, "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him!" I can never be able to describe all my feelings; the exercises of my mind can never be told.

I fear I have been too tedious in this sketch of my feelings, but I can't find where to stop, so much is left out. In my doubts and fears, afflictions and sorrows, I have to cling to that hope I received in North Carolina. Sometimes it seems sufficient if I were called to die; it is an anchor to the soul. I have the care (with my dear husband) of a large family of children and orphans, and I feel I am a monument of God's mercy, and hope a subject of his saving grace.

May God bless you, dear editors, and the inhabitants of Zion everywhere.

Yours in affliction and Christian hope,

Cleveland Co., Ark.

N. A. LITTLE.

KELLEY'S CORNERS, MICH., March 8, 1886.

Dear Sisters in Christ:—How beautiful, and how sweet it is for members of one household to address one another as brethren, and sisters dear. We cannot say so to members of another household, although we often hear, or read, the term universal brother or sisterhood, yet we do not feel to take the liberty to speak in this manner to all we meet. They would not, perhaps, be pleased with our familiarity in thus addressing them. There may be lines drawn of social distinction, and such like, and we would be considered as very presuming if we were to use this as a general manner of greeting. But to those born in one house, it is most proper and befitting, that we speak one to another in this endearing manner, trusting that none will be displeased with the liberty which we thus take. Those who in their youthful days were blessed with the companionship of brothers and sisters, can never forget the one peculiar tie which bound them together, and the particular regard that they had for each different one, and their manner of dwelling together with them in the father's house. Father and mother, and brothers, are there, but *sisters* are sweetly and peculiarly united together; all their little joys, and sorrows, are usually shared in common with each other. But how surpassingly dear is the tie that unites us in the Lord? when we can in truth feel to say, "Sisters in Christ," claiming a relationship of which the earthly one is but a shadow—saying by this that we trust we are of the household of faith, of the household of God, born of him and heirs together of his grace, heirs of the kingdom—for all eventually share alike in the inheritance which the Father is pleased to give his children. "Ye shall be my sons, and my 'daughters,'" saith the Lord Almighty. "Say to the North give up, and to the South keep not back, bring my sons from far and 'daughters' from the ends of the earth, even every one that is called by my name." The Father has a place for them all, has use for them all, and in this household we again find the same sisterly regard, with perhaps little partialities, such as we often see manifested in the nat-

ural tie. Although we are told to be without partiality, yet it will appear among us sometimes, or a semblance of it at least. Like, as the brethren had companions in travel, and true yokefellows particular ones for company, so sisters often have a close, special understanding of each other; sometimes rejoicing all together, sometimes mourning together, as when they went out with songs and timbrels, or when they together made prayers and supplications for the welfare of their people. Deborah could praise Jael, the wife of the Kenite, and rejoice in her most courageous act, when she slew Sisera, the leader of their enemy—blessing her in the song which she sang. Ruth could cleave to Naomi to that extent that she would die with and be buried with her. Mary must go to Elizabeth to tell of the wonderful dealings of the Lord with her. Elizabeth could receive her and say, "What is this to me that the mother of my Lord should come unto me." At the sound of the voice of her salutation, all her inmost powers rejoiced. So, dear sisters, our hearts leap forth for joy when we hear from you; we feel that we know the sound of the voice and of the Spirit which utters it, for we trust we have within the hope of Israel, Christ in us, the hope of glory.

Again, there may be an appearance of petty jealousies. As Martha, who thought she had to do more than her share, and Mary did not do as much as she ought, yet they were two lovely sisters, beloved by their Lord. Together, sisters followed him to the cross, when he said to them, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." Together they could behold when he died—some afar off. O, I have thought I would have been like them; I could not have endured to witness that cruel sight. But the mother must have stood near, or she could not have said, "Behold thy mother!" and to her it was said, "Woman, behold thy son!" Mary Magdalene and the other Mary were first at the sepulcher, and received the first words of the dear Master when he was alive from the dead—still assuring them of the relationship existing between them, saying unto Mary, "Touch me not, for I am not yet ascended to my Father, and

your Father, to my God, and your God ; but go and tell my disciples that I am risen from the dead." This was his command to them then, and even yet the command may be to some dear sisters to tell just what "I bid thee," and that too, to the disciples ; and if we be curious to know what is the work required of us, it is pleasant to remember that it was granted to the same woman to pour the ointment on his head, and also to wash his feet with her tears, and wipe them with the hairs of her head. She could minister to the least as well as the greatest member of his body. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. We may be looking away off for our work when our hands are busy with it all the while. It may be entertaining a stranger. We only thought it such an one friendless, and homeless, for which we must needs care. Long afterwards (perhaps when he comes to die) it is manifested as a little one of his. Was it not truly an angel we had entertained unawares? We may have grieved that it took so much of our time and mind, but now we wish we had given it more. We wish we could have only known who it was that our unworthy hands were ministering unto. "A stranger, and ye took me in," are the sweet words that explain why we are blessed of the Father, and welcomed to the inheritance of the kingdom. Your sister, I trust,

MRS. KATE SWARTOUT.

WE have to announce that we are out of a regular chain of back numbers of the MESSENGER for the present year, and new subscribers will have to begin with March issue. We have received more new subscribers than we expected to from the stringency of the times. We are thankful that it is so ; and for the last few days they have increased largely.

OUR dear brother, Elder Wagner, of Tennessee, writes us that he cannot accept our views appended to his article in March issue.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

EQUALITY.

“As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.”—2 Cor. viii, 15.

Sister M. A. Searcy requests that we write our views of the above text, either privately or through the GOSPEL MESSENGER; and thinking that, if our view of the text should be of any benefit to her, it might also be to others, we therefore answer through this medium.

The apostle Paul was treating upon the liberality of the Macedonians, and recommending the church at Corinth to follow the same example. It is not common for men to be very liberal in the work of benevolence; and the liberality of the Macedonians is attributed to the influence of the grace of God, as appears from the first verse of this chapter. Grace made them willing to do more than they were really able to do; but having done what they could, they were acquitted and commended. And inasmuch as the grace of God had that effect upon them, it is reasonable to expect all Christians, or recipients of this grace, would be to some extent affected by it likewise. The grace of God teaches men what to do, and what to deny. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”—Tit. ii, 11, 12. Where these fruits abound, it is evident that the grace of God has been abundantly bestowed; but where they are lacking, there is no evidence of grace.

The idea presented in this connection of Scripture is that of equality among the people of God. Equality is the wise design and glorious end of God's providence and grace toward them. This fact is clearly exemplified by our Lord Jesus Christ, who, “Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

(9th verse). The same appears from Paul's teaching, that the children of God are *joint* heirs with Christ, which means equal heirs with him. So, in heaven we expect to be equal and all alike rich and happy in the presence and love of God; and this scripture teaches the importance of our equality in this life. If the Lord blesses us with a superabundance of the goods of this world, it is that he entrusts them to us as stewards, and enjoins us to "minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv, 10. The same is true of spiritual gifts. 1 Cor. iv, 1: "Let a man so account of us as ministers of Christ, and stewards of the mysteries of God." Faithfulness in our stewardship produces equality. If we understand this text, and should be able to impart its meaning to Sister Searcy, then we shall be equal in this matter. The duty of bestowing our goods to relieve the wants of the needy is taught by the worthy example of the Macedonians, and earnestly enjoined by the apostle upon the Corinthians, and all Christians. To think of it and speak of it as a duty is well, but not enough; we must perform, not only the thinking and talking, but also the doing of it. "Now therefore perform the doing of it; that as there was a readiness of will, so there may be a performance also out of that which ye have." (11th verse). This duty is defined very closely here. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (12th verse). A man might claim that he is willing to contribute so much to the poor provided he himself possessed more than he has. Such willingness is not acceptable with God nor man; because it never benefits anybody. If one should say, "I have only one hundred bushels of corn; if I had two hundred bushels I am willing to give Brother A. ten bushels." What is that worth to Brother A.? Absolutely nothing. But if he be willing to give five bushels of the one hundred, and gives it, that would be accepted—it would be according to what he hath.

"For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may

be a supply for their want, that their abundance also may be a supply for your want; that there may be equality." (13th and 14th verses). How is this? Here are Brother C. and Brother D. Brother C. has only enough to relieve entirely the wants of his own family—nothing over. He is just easy, but has nothing to spare, lest he become a little burdened. Brother D. has nothing, is quite destitute; and it requires all that Brother C. has to make Brother D. easy—nothing less will ease him, nor entirely relieve his want. What shall be done—shall C. give to D. all he has? No, that would not be equal. Shall he give him nothing because he cannot entirely relieve his want? that would not be equal. Then, what would be equal? To divide with him what he has, of course; that would make them equal in want, and equal in supplies, for the present; for one may relieve the present wants of another without burdening himself; yet, if necessary, we should even share the wants of our fellow-beings.

"As it is written, he that gathered much had nothing over, and he that gathered little had no lack." (15th verse.) This refers to Exodus xvi. 18, where the Lord fed the Israelites with manna; and Moses said unto them, "This is the bread which the Lord hath given you to eat." The Lord commanded every man to gather of it according to the number of his family and household. Some gathered more, some less; and when they measured it with an omer, the supply was just sufficient for each, according to their eating. This was equality, in which, the actual wants of all were supplied; and the providences of God are as ample now as they were then for the wants of his people, if they would only obey his commandments, and his teaching, with regard to gathering and consuming what he bestows. But as it was then, so it is now; some are greedy-minded, and want to gather and hoard up more than is necessary for them, and fail to distribute to the poor and needy; and the result is not more favorable than it was then. "It bred worms and stank." H.

WE say again to all our subscribers, that we correct all mistakes when notified of them. Bear this in mind.

THE LORD REPENTS.

In compliance with the request of Brother J. S. Sellers, of Inverness, Ala., we offer a few thoughts upon Jer. xvii, 8, and its connection.

Many dear brethren and honest inquirers after truth, as it is in Jesus, knowing that the scriptures declare that God is of one mind and changes not, and that his counsel shall stand and he will do *all* his pleasure, have been greatly puzzled in mind to know how this unchangeable character of God can harmonize with repenting of the good that he has promised, or of the evil threatened to any people. But when we come to examine this subject in the light of equity, righteousness, justice, and truth, as set forth in the scriptures, it will be seen that all the works of God are in harmony, his ways are equal, and that he is, indeed, "without variableness or shadow of turning." (James i.) "Justice and judgment are the habitation of God's throne—righteousness and peace go before him." He is a "just God and a Saviour."

In the first part of the xviii chapter of Jeremiah, to which our attention is specially called by Brother Sellers, it is expressly declared that "word *came* to Jeremiah from the Lord, saying, Arise and go down to the potter's house, and there I will *cause* thee to hear my words." Then the prophet of the Lord went to the potter's house, and "behold, he wrought a work on the wheels, and the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the *word* of the Lord *came* to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, to pull down and destroy; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and

to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

Whatever may be the construction, or misconstruction, that men have placed upon the Lord's repenting, it is evident that it does not mean that he is fickle and changeable in his character or purposes, as man is, or that he makes mistakes, does wrong and repents in the sense that man repents. The quotation from the xviii chapter of Jeremiah, as well as many other scriptures, plainly and conclusively show the absolute sovereignty of God, unlimited and unrestricted in anything save by his own divine perfections and his own sovereign will.

This principle of God's sovereignty is not only taught in the scriptures, but also in the experience of all who have been "delivered from the power of darkness and translated into the kingdom of God's dear Son." They know personally and individually, that God is of "*one* mind, and none can turn him." And in all God's dealings with his people throughout their pilgrimage the sovereignty of God is manifested. We see it demonstrated in moving the Lord's prophet down to the potter's house, and in his hearing the word of the Lord and delivering the message committed unto him. It is said the "*word of the Lord came* unto Jeremiah." It came unto him—he did not receive it by man, but by a revelation and inspiration from God. The prophet did not know this word of the Lord was coming to him, nor was he even desiring or praying for it. But it *came to* him and *in* him with power irresistible. The word of God as sent by him to his servants is omnipotent. It is that word that will not return unto him void, but will accomplish that which the Lord doth please and prosper in the thing whereunto he sends it. It is the word of God whose voice shakes heaven and earth, and by which worlds are made, or dashed to pieces, in a moment. "By faith, we understand the worlds are made by the *word* of God." This all powerful and irresistible word of God came to Jeremiah, and to him personally. He felt its power and was

under its control. It was the word of the Lord in his heart, and as a burning fire, shut up in his bones so that he could not stay, stop, throw it off, or treat it with light indifference. The prophet could not control that "burden of the word of the Lord," but the power of that word subdued and overcame his natural opposition and made him as "clay in the hand of the potter" to do God's bidding.

Such is the power of the word of God as sent by his Spirit, that it is compared to a "hammer that breaketh the rock in pieces." It breaks and subdues the hardest heart. It is also a fire that tries the righteous, consumes the dross of self-righteousness, and purifies them for the work assigned them. "Forever, O Lord, is thy *word* settled in heaven."—Psalms. Now the prophet of the Lord, under the direction, life, light, and power, of this omnipotent word of God, went down to the potter's house, and saw clay marred in the hand of the potter. The potter then took the same clay and made it another vessel, as it pleased him. Again, the word of the Lord came to Jeremiah, saying, "O house of Israel, cannot I do with you as the potter? saith the Lord. Behold, as the clay is in the hand of the potter, so are ye in mine hand, O house of Israel."

God is a sovereign over all worlds, beings, nations, and kingdoms, and in this chapter is shown his manner of dealing with them. His ways are equal, and he administers his government to nations as equity demands. The house of Israel, or Jewish nation, was under a conditional covenant, which secured blessings for obedience, or curses for disobedience. Not one thing, conditionally promised, was withheld from them when they conformed to what was required of them, nor was there one evil thing, curse, chastisement, affliction, famine, or sword, which they could escape when they transgressed. The "law of works" was founded on strict principles of justice and equity, so that man could have a fair test to see what he is capable of securing to himself on the ground of his own personal righteousness, or his own obedience to a righteous law. The law was just and equitable, requiring a tooth for a tooth, eye for eye, and life for life.

Now, so long as Israel continued in conformity to the law, they had the favor of God manifested continually in their protection, defence and temporal security. But they must be dealt with according to their works. Eternal life was not promised for their obedience to that law, nor eternal death for disobedience. But when they transgressed, the Lord adapted the administration of his law to the nature of the case. This is called repenting; not because of any change in the purpose or mind of God, but a change in the outward administration of his law. The law of God as given to men, or to nations, expresses what is the will, purpose, or mind of God, so far as man is concerned. If God has secured peace and prosperity to men, or nations, as a reward of their well doing, so when they do evil he inflicts the penalty as expressed in the law. "Every transgression of disobedience receives a *just* recompense of reward."—Heb. ii. Now, this just recompense of reward against transgressors is so different from that just recompense secured to the obedient and law abiding, that when the Lord inflicts this punishment and visits upon the transgressor the due reward of his evil doings, it is called repenting. Not repenting in the sense that man repents because of any wrong doing, or because he has violated any just, righteous, or equitable law, but repenting in the sense that God is executing his law and bringing about such a change in the views, feelings, and condition of transgressors, as to cause them to sorrow, mourn, and repent. "Then they cry unto God in their trouble and he saveth them out of their distresses."

It is written in 1 Sam. xv, 29, that the "Strength of Israel will not lie nor repent: for he is not a man that he should repent." And yet in the 35th verse, same chapter, it is said, "It repented the Lord that he had made Saul king over Israel." It is therefore evident from these two texts in the same chapter, as well as from others, that God is not a man that he should repent for mistakes, blunders or wrong doing, as man repents. But he repents, or changes his course, or manner of dealing according to his own will, as expressed in

his law, by adapting the outward administration of his government to the nature of the case. God's ways are equal and just; man's ways are unequal and sinful. The execution of the penalty provided in the law against offenders, instead of being a change in the will, mind, or purpose of God, is rather showing that he is working all things according to the counsel of his own will. The will of God is expressed in his law, and though it is written that the Lord repented that he had made Saul king over Israel, yet the character of Saul—his oppressive and wayward course was all fully known to God and provided for, even before Saul was manifested as king in Israel. Samuel, the prophet of the Lord, was specially commanded of the Lord to "show unto Israel the manner of the king that should reign over them." Please read 1 Sam. viii. It was wickedness in Israel to have asked or desired a king, and hence, the Lord adapting the administration of his purpose according to the demands of the case, and on principles of equity and justice, gave them just such a king as would prove a scourge to Israel, and thereby carry out God's purpose by inflicting the just penalty of his law against transgressors. And here it should not be forgotten that "God *gave* Saul to be king over Israel." "He *made* him king." It was wickedness and rebellion in Israel to ask a king, and God hearkened to their desire and made and gave them just such a king as would fulfill his will and purpose in scourging his people for their sin in desiring a king. God did not hearken to the sinful desire of his people, or give them a king as they petitioned, in order to show favor or give sanction to their wickedness, but he gave them a king as they desired in order that they might become the instrument of their own chastisement, be filled with their own ways, and the justice and equity of God's government be more fully manifested. It is expressly said in Hosea xiii, 11—"He gave them a king in his wrath, and took him away in his anger." Hence, the Lord's repenting is an expression either of his wrath, or of his long-suffering and tender mercy. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men

who hold the truth in unrighteousness.”—Rom. i, 18. God executes the penalty of his law against transgressors, and in this particular the “law worketh wrath,” but God hath not changed.

Before closing this already too lengthy article, there is one other thing to which it may be necessary to call attention, and that is, that though God is Uncreated, Underived, Invisible, Self-Existent, and Eternal, and man is but a poor creature, a worm of the dust, yet God graciously condescends to speak to him by men of like passions with man. He speaks to man by man, and “after the manner of men,” and in such a way and by the use of such terms, phrases and words, as are in use among men, and understood by them. How merciful and gracious this is for the Great God of heaven and earth thus to speak to man? This supplies a need that many a poor soul in distress has often felt. “O that I knew,” says Job, “where I might find him.” Such was Job’s distress that he desired to come even to God’s seat and plead and pray and talk with him with all the freedom and familiarity that a man would have with his friend. He desired to pour out his complaint, and the terror and dread of God’s majesty not make him afraid. This was a holy, pure, and lawful desire, which the Spirit had wrought in Job. It was a desire to be granted. Hence, Elihu, the servant of God, says, “Behold, I am according to thy wish in God’s stead; I also am formed out of the clay.”—Job xxxiii, 6. “Behold, my terror shall not make thee afraid; neither shall my hand be heavy upon thee.” Here are words of consolation; here is a door of hope to the burdened soul, to hear what God will speak. Under the conditional covenant God spake unto the fathers by the prophets, and hath in these last days, in the gospel dispensation, spoken unto us by his Son; yet, it is God who speaks to us, and let us see that “we refuse not him that speaketh.”

In thus speaking to us by men, and as the apostle says, “after the manner of men, because of our infirmity,” or weakness to understand in any other way, many familiar terms and words are used, and though they may not always

mean the same thing in *every* sense as when used among men, yet they bear sufficient resemblance in some particulars to help our feeble capacity to understand and comprehend some of the deep mysteries of godliness.

When the Lord, by the preaching of Jonah, threatened to destroy the Ninevites, it had precisely the effect which he designed. It alarmed the Ninevites, and in this manner the Lord gave them that repentance on which he had purposed to spare them from overthrow. But to the Ninevites the merciful preservation was so different from the judgment threatened, that it could not be better expressed than to say the Lord had repented of the evil. This is according to our manner of speech and according to our conception of things. Neither the mind, the purpose, nor the will of God had undergone any change, but the outward administration of his purpose was such a change to the Ninevites from the threatening, and from what their sins merited, that it is well expressed by the word repentance. In all these things where repentance is ascribed to God as turning from the evil threatened upon his people, the great system of salvation through a Mediator is dimly set forth. The same just and holy God that condemns the ungodly sinner, also justifies him by grace through the redemption that is in our Lord Jesus Christ. Has the Lord turned, repented as men do, or changed his mind or purpose in these things? He has not. "O Lord, I will praise thee; though thou wast angry with me, thine anger is *turned* away." M.

Our aged brother, Elder Hodges, of Tennessee, whose letter got mislaid, thinks the ordination of a minister vests him with the right to constitute churches, ordain, etc., without further church authority.

WE had a very pleasant visit from Elder P. W. Swain, of Indiana, in February; and we became much attached to him. May the Lord ever bless him and his family.

Continued from April Number.]

ESTHER.

NO CONDEMNATION IN THE GOSPEL.

Those who did not drink at the feast were not on that account subjects of the king's condemnation. Christ did not come into the world to condemn the world, but to save it. The wine was provided at the feast for those who needed it, and not for those who felt no need of it; it was not provided that those feeling no need of it should be condemned for not drinking it; that would have been a violation of the king's law. The gospel is not preached to condemn sinners, for they are already condemned; but it is preached to save sinners, those feeling the need of the mercy provided in it for the lost and undone, and is therefore the power of God unto salvation to every one that believes. It leaves the unbeliever as he was before, under sin. It does him no harm if it does him no good. We heard of a little story once that will serve us to illustrate this point. We do not suppose it was a literal truth, nor do we repeat it as such. It has been said there was once a man condemned to be hanged for murder, and on his way to the gallows, sitting on his coffin, he was met by a deputation of citizens with a reprieve upon conditions that he would marry; he asked who the woman was, and upon being told that it was a certain woman, he cried out, "Drive on the cart"—the woman being so abhorrent to him that he preferred death to marrying her. Now, the question arises, What was that man hanged for—was it for murder, or was it for refusing to marry that woman? The answer is plain, that it was for murder; he was condemned for murder, and for murder he was hanged. Because, it was no crime to refuse a woman in marriage; he might have escaped if he had married her, but he had no desire to marry her. So a sinner is not condemned for not believing the gospel, but his unbelief shows that he is already condemned; that he is dead and feels no need of mercy.

But if any of the king's subjects at the feast, should have

forbidden the wine to those for whom it was provided, then they would have been subjects of condemnation by the king as violators of his law, as the Pharisees were in Christ's day. Or if they had persecuted them, and spoken against the king for providing wine for which they felt no need, and which they would have been ashamed to drink, for those poor ones who did feel the need of it, then they would have been subjects of the king's condemnation as the Pharisees were.

None could drink the wine and become puffed up by it; indeed, those who drank it, drank it from a sense of need. Others could satisfy themselves with the food upon other tables of the feast; but these had greater needs, and from necessity were urged to seek the wine for which others felt no need. And they were ashamed that their needs were so much greater than others; they would have preferred it otherwise. But unwittingly they rendered the greater honor to the king; were and felt to be under greater obligation to love, reverence and honor him in all things. So it had no tendency to make them throw off moral restraint and take license from mercy; the royal wine gives the true spirit of all the king's laws, and increases the reverence for them in those who drink it. They thenceforth reverence the king in his laws, as Paul did, and bemoan their carnality.

VASHTI.

Also Vashti, the queen, made a feast for the women in the royal house which belonged to King Ahasuerus.

In Vashti we have an illustration of the insufficiency of the highest mental and moral culture and training, and of personal beauty and conduct, in the salvation of the soul. And that though these high endowments call the persons in possession of them to the highest stations of this life, they fall short of elevating them to spiritual union with God, without which union all excellence of mind, morals, and conduct, amounts to nothing; is, in fact, less than nothing and vanity, and but a "sounding brass and tinkling cymbal." This, highest of all excellencies, is to be obtained only by regeneration, and hence, the Saviour taught and yet teaches the sinner that

"he must be born again." But the religious world teaches a different doctrine; it teaches that religion, meaning regeneration, may be taught a child, or person, as grammar and geography is taught, thus substituting worldly rudiments in place of Christ, and making Christianity a mere machine work. This is what the pharisees believed in Christ's day, and yet believe; that so the outside is clean—that is, if one is moral and educated, attends promptly to church duties, especially to the preacher, and abhors whisky, especially in public, that he will be saved. Now, all these things are good, if unconnected with religion, but if connected with religion, they make men worse by making them hypocrites.

The word Vashti signifies beauty; her beauty was of such unsurpassed excellence that she was called by the king into his presence that his people and princes might behold it. To have been called to the highest position that any woman could have been called to in all the great empire of Ahasuerus, her beauty must have been of the highest type; indeed, it must have excelled every other woman in the empire. As in his empire were both moral and spiritual subjects, or citizens, so to be qualified for his queen she must possess not only beauty of person, but also beauty of mind, morals and spirit. In all moral, mental and personal beauty she was queen, but not in spiritual beauty; of that highest of excellencies she was destitute, and being destitute of that she was unfit for the position from which she fell. There was only one woman in all the empire fit for that position, and that was the poor captive Jewess, Esther. She was possibly equal to Vashti in mind, morals and person, and in possession of that which Vashti was destitute—the highest of all gifts and graces—spiritual life. But of her she shall have, if the Lord's will, more to say in a subsequent chapter. Vashti had no equal in all these outward accomplishments of mind, morals and person; in them she was queen; if any other woman had been equal to her in these excellencies, then she would have been queen with her. But Vashti alone was queen; there was not another equal to her in mind, morals

and person. It required a combination of these excellencies to call her to the position of queen; a beautiful idiot, or a beautiful woman of uncultivated mind, could not have attained so exalted a place; nor could one of the highest beauty of mind and person, but of impure morals and profligate life, been called to so exalted and responsible a position.

VASHTI'S FEAST.

She could make a feast, but not a spiritual feast. She could not have feasted a spiritual person, because she had no spiritual beauty or wealth. But she assumed to make a spiritual feast, or one in honor to the king, for it was in his house or name. She could feast her women with her own excellencies; but she could not feast them with the excellencies of the king's grace and favor to her; or if she did, it would have been to base his favor to her upon her own excellencies, and to say it was the cause of his favor instead of the result of it. Thus she could feast or encourage her women in their own works as means of obtaining the king's favor. She could feast as well without the king as with him; and to have his name was simply to glorify herself and not the king. She could not have feasted a poor, destitute sinner; those cast out and despised; the lame, halt and blind; those who could not have, from their extreme poverty and helplessness, contributed anything to the feast, or have recompensed her for it; such as these she could not feast, for she was not able; she was too poor for that, though she felt so rich. But if she had been what she professed to be, these are the kind she could have comforted; not with her own riches but with the king's riches, and thus her feast, like the king's, would have shown the riches of his glorious kingdom and the honor of his excellent majesty. But her humility was but intensified pride. There may be a great profession of humility, but all for honor of self instead of Christ. Saul, the first king of the Jews, coming to the prophets prophesying with Samuel over them as appointed, and seeing, as we think, that humility was the thing most honored by them, determined to have the greatest honor by the greatest humility, and therefore stripped off his

clothes also, and lay down naked all that day and all that night. (1 Sam. xix.) And so we may be faithful and extra sound that we may get honor by it. It is all an abomination. But humility is a gift that the highest worldly position cannot bestow; the most perfect mental, moral and personal excellence may be lacking in humility—and indeed will always be unless it be given by the Spirit of God. Humility, as a gift of the Spirit, makes mental and moral gifts sacred and spiritual as the shew bread was made sacred by its consecration to God. If Vashti had feasted to the king's honor her great excellence of mind and morals would have glorified the king and humbled her; and her unfeigned humility would have been greater than that of any woman she feasted, and thus she would have feasted them. Paul was the greatest of all the apostles, and the humblest of all, saying of himself, and not in a vain-glorious spirit, that he was less than the least, and chief of sinners, and therefore felt the most need of grace, and thus honored Christ the most. It would be natural to think that persons of cultivated minds and morals and of high social position and wealth, when humbled by grace to the feet of the lowliest disciple of Jesus, that they would at times be tempted to think that they deserved some credit for their great self-denial and humility; and were it not that God leads them in such a way in humbling them as to cut them off from all boasting they would, no doubt, become exalted by their humility. But Paul was made to wonder at the unspeakable grace that saved him in spite of all his opposition to the truth; and was enabled to say, with all his beauty of mind, morals and life, "To me who am less than the least is this grace given," etc., and to count all things as loss for the superior excellence of the knowledge of Christ Jesus, etc. Vashti had never been humbled in heart, though blameless in morals and strict in ceremonies and in the proprieties of the letter and scrupulous of all outward duty; but it was more for her own honor than the king's. Though she had been trained in the proprieties and was versed in the letter of the king's law, and prompt and scrupulous in all duty, was faithful as a wife

and vigilant in business, yet her heart was in her own works. If she had fallen short in a duty or been guilty of an impropriety her cheeks would have mantled in shame and her heart been filled with remorse; but not because it reproached the king, but because it reflected upon her own character and standing. It would have been a dagger to her pride, but not to her love for the king. Vashti's feast is a feast to self-righteousness and self-dependence; and the more they feast the more self-dependent and self righteous they become; they become boastful of their works, of their numbers, of their wealth and influence; they speak loftily, and set their mouths against the heavens. They despise, as Haman did poor Mordecai in the king's gate, who would not bow to and reverence him, all those who will not reverence the gods they have set up on every high hill and under every green tree. The more they feast the more boastful they become, and when the test comes, they like Vashti, fall. Of this we expect to speak in our next.

(To be continued.)

ELDER LEE HANCKS was ordained in Ozark, Alabama, last winter, and from sickness and over work in consolidating MESSENGER AND PATHWAY the minute of the ordination sent us for publication has been twice mislaid. The presbytery was composed of Elders Parker, of Alabama, and Head, of Georgia, and probably some other elders.

God has his vials of wrath filled with indignation, for those who are vessels of wrath fitted for destruction. If his long-suffering does not draw the sinner to repentance, his severity will drown him in desperation. O sinner, either seek a Saviour to deliver you from the wrath of God, or else find a shoulder to bear you up under the wrath of God!

EXTRACTS FROM LETTERS.

SPARTA, GA., March 17, 1886.—*Dear Elder Respass:*—I send \$3.00 herein to pay my subscription, or rather to have one year added to my subscription to the GOSPEL MESSENGER; also to pay for it for my brother, James E. Vardeman, Macon, Georgia, and you may appropriate the remaining dollar to the subscription of some poor widow of your faith and order, who is not able to pay for it. This refers either to one who is not taking it or one who is, and is not able to pay for it, according to your judgment of propriety in the matter.

Perhaps it is proper I should say I am not a member of the Primitive Baptist Church, being connected with the Missionary Baptist Church here, but I am free to admit that I have derived more sweet consolation from reading the MESSENGER than from any and all publications. All departments of your excellent MESSENGER are of great interest to me, and I usually read the numbers through on the day of arrival, or soon thereafter. I am much interested in your continuation of "Esther," and indeed in all the editorials of yourself and associates. These seem so much more scriptural than many editorials and communications found in the popular so-called religious journals of this time. I refer especially to those of a begging character for missions, or to establish a seminary for theological students, and to cultivate faith in young men, etc., etc. To me these things seem utterly foreign to the spirit of Christ and his apostles. Indeed, Elder Mitchell's criticism upon such teaching, which appeared in the April MESSENGER, expresses my opinion of such things more forcibly than I can do. It was timely and to the point. The Rev. Sam Jones is accredited with this statement: "It takes three G's to carry on a successful religious meeting. These are *grace*, *grit* and *greenbacks*. *The Lord will furnish the GRACE, I will furnish the GRIT, and YOU MUST FURNISH THE GREENBACKS!*"

This man is much more outspoken on such things than many of his own church people, and other Missionaries, but perhaps not a whit more acquisitive than they. Of one thing I am satisfied, viz: The Lord does not draw his people unto him proportionately to the amount of money contributed for supporting missionaries or other means. Indeed the Scriptures make no mention of such agencies. A doctrine of WORKS necessarily enters largely into all such enterprises and organizations. We are taught that "pure and undefiled religion is to visit the widow and the fatherless in their affliction, and to keep ourselves unspeckled from the world." This we learn from the word of God. But it appears to me that these D.D.'s and LL. D.'s, and their numerous organs, give a somewhat modified definition to the word "religion." That word would probably be defined by those to be, "*A free and ready con-*

tribution to support missionaries, establish and maintain seminaries to teach young men what God wants them to say and do, and aid Young Men's Christian Associations, to build fine houses, etc., etc. There is a wide difference in these definitions. Which shall we accept? The answer is too plain to need mentioning. To my simple mind neither the Word nor the Spirit agree in the latter definition. It has only the tradition of man for its authority; the Word of God making no mention of such things.

I am informed that a large Bible publishing house in London, which sends thousands of Bibles to China, India and other heathen countries, pays so small wages to the several hundreds of young women and girls they employ that these are barely able to get the necessaries of life; and that, upon the presentation of this deplorable condition by the girls and young women, the proprietor told the latter to leave the house at once, if they were unable or unwilling to continue at the rate of wages they were then receiving, that no better wages would be paid. Now, this rough and hard treatment was imposed upon the very people who made it possible for the house to furnish (*at a good profit, no doubt*) Bibles to the heathen, a race of people which, with *very rare exceptions*, is utterly unable, and thoroughly unwilling, to comprehend the teachings of Christ. Comment upon this is also unnecessary.

The above, and much more of its kind, has done much to teach me that these so-called churches and their boasted "auxiliaries" are "of the earth, earthy." Therefore the perusal of the GOSPEL MESSENGER, which comes untouched with hypocrisy and untainted with beggarly appeals to our liberality to support such institutions, "at the peril of our soul's salvation," gives a real solace to my heart and conscience.

Because of these things—which I fear I have rather tediously referred to—I am much drawn to your people. Before reading your MESSENGER I shared much of that prejudice against your people which others do, but now feel greatly drawn to the Primitive Baptists. The simple recital of experiences given by your correspondents finds a ready response in my own heart. These are all in general like unto my own experience, and some of them particularly so. Because of these things I am often much cheered and comforted, while the editorials and communications from other ministers furnish much edification to my mind. I hope you will continue the publication of the MESSENGER, and that all who are in arrears may be able and willing soon to promptly pay up, and thus help along the good work. With much love for all your people I subscribe myself,

Yours affectionately,

G. S. VARDEMAN.

ORANGE CO., FLA.—*Dear Sir:*—Feeling sometimes a hope in Christ, it seems that I want to write to you about my soul's welfare at this time. At thirty-six years of age I joined the Baptist Church, and tried to follow the precepts of Christ and keep his commandments. About a year ago I joined the Masons, and was turned out; but one church member said anything to me about it. They heard it and put me out, and I don't know what to do. Please give me your idea in next MESSENGER, and oblige a poor soul.

J. B. KEEN.

The thing for you to do is to go to the church and confess your sin in violating the rules of the church in joining the Masons—you knew it was against the rules of the church when you joined, of course—and to give the Masons up for the church.—R.

FANNIN CO., TEXAS.—*Dear Brother Respass:*—I am 52 years old, and poor yet. I have six children, three married, and they all can read but two. I was raised in Franklin county, Tenn. My father's name was William Russell. He was in the war of 1812, under Major Bill and Captain Bill Russell. James Wagner and his wife are both related to me. He was preaching when my mother left Tennessee. I have heard John P. Walker preach.

JOHN F. RUSSELL and MARY C. RUSSELL.

AN AFFLICTED AND NEEDY SISTER.

Sister William E. Pittman writes us that she is bed-ridden, and has no means to get medicine, and is in distress. She seems to be a spiritual sister, and has written occasionally for the MESSENGER. Should any reader feel to contribute even a dime, more or less, to her, we have no doubt it will be lending to the Lord. Address her, Mrs. William E. Pittman, Ty Ty, Worth county, Ga.

By request of the daughter of Sister Elvy Myhand, a brief extract is given from two unfinished letters which she wrote a short time before her death:

"HARMONY, ARK., June 17, 1884.—*My Dear Father's Children:*—Will you suffer a poor old servant to take a seat on the door steps of your beautiful dwelling. She has been listening to your talk through the MESSENGER. I hope I am a servant of your heavenly Father, and that he has looked on me with an eye of pity and has purchased me with a great price. I was a poor out-cast, without home or friends. It was the everlasting love of God that gave me life and brought me out of my state of death. How wonderful his kindness and love! I feel like I have been an unworthy servant, if one at all; but I know I love God's people. How sweet their conversation to me! They are all safe in their Father's arms of love, and O how it makes my heart rejoice that he is their helper.

"Dear children, you have a kind and good Father, and you should obey him and love one another, searching the Scriptures to know his will, and to see if you are all in your proper place, walking in all his commandments, loving one another."

Another unfinished letter of our lamented and precious old sister is sent us by her daughter, Sister Fidle Pollard, dated February 9th, 1885, in which this devoted pilgrim expresses a desire, that she had for many years, of writing to the children of God, but fearing that she might tread on forbidden ground, she had not relieved her mind in this particular. Her closing words are:

"Last night was a night of trouble. I did not know how to put my words in form, but it come with force to me that Jesus had commanded to take up the fragments and let nothing be lost. May God help me, if it is his will that I should write."

The above is the last writing of the dear aged Sister Myhand, as she soon afterwards was prostrated on the bed of death. She was truly a "Mother in Israel."

Elder Jeff Stringer, Big Sandy, Texas, says that he is quite feeble, eyesight imperfect, and that his dear, aged companion, is so blind that she can only go from one room to another in the house by feeling her way along, and that neither of them are able to do anything for a support, but are entirely dependent on their children to care for them. He closes his short and pathetic note by saying: "I desire an interest in the prayers of all God's people who may feel an interest in the poor, old, weary and worn-out man, that his hope may remain firm and his faith unwavering to the end of his earthly pilgrimage, which will be but a short time."

We remember the more youthful days of our dear Brother Stringer, when he commenced his ministry in Harris county, Ga., but now his work is nearly done. May he enter into rest with Jesus.—M.

Brother Moses Dumas, of Monroe county, Ga., writes that the "Wholesome doctrine and precious experiences of brethren and sisters which are published in the MESSENGER make it very comforting to him." He quotes the text, "By grace ye are saved," and rejoices in that plan of salvation that saves sinners from their sins, for "God, who is rich in mercy for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ and saved us by grace." He insists that when spiritual and eternal life is given that the sinner begins to see and hear and feel as he never did before, and realizing that something must be done, he tries to pray, read the Scriptures, and as far as possible to leave off his bad conduct. But to his astonishment the more he reads and prays, the more helpless, guilty

and condemned before God he feels to be; and though neither his reformatations, his prayers, nor his repentance can save him, yet still he cries, "Lord, save a soul condemned to die." But when Jesus is revealed as having died for him, and as having put away his sins by the sacrifice of himself, the poor, perishing sinner then begins to see by faith that he can be freely justified through the redemption that is in Christ, and for a short time he may think his troubles are all over and that he is clear of sin, both in soul and body. But soon he finds that in his fleshy nature there is no good thing. Doubts and fears assail him and causes him to cry to the Lord for help. This has been my lot for thirty-eight years, and I yet feel to pray: "Lord increase our faith."

MOSES DUMAS.

HELP TO BUILD A CHUCH HOUSE.

We are trying to build a Primitive Baptist Church house at Lincoln, Talladega county, Ala., and we are few and poor; can you help us any, and do anything towards raising money to aid us? Please solicit help for us.

HENRY HUTTO.

Lincoln, Talladega County, Ala.

Any money sent us will be acknowledged and sent to aid the above needy brethren. We will give you a dollar, brethren.—R.

GREENVILLE, ALA., February, 1886.—*Dear Brethren:*—I want to tell you how good the Lord has been to me of late, for if I was ever under the sweet influence of the Holy Spirit, it is now. If I was not afraid people would be confirmed in their idea that I go crazy occasionally, I believe I would go out in the open air and shout and tell all I meet to trust in God, for he is wonderful; his mercies will endure forever. Oh! let me tell you why I am so filled with the precious food that comes from God, it is this: I have knocked and the door has been opened; such sweet feasting I have had! One thing only causes a gloom to fall over me and that is, I know it cannot last. Oh how I dreaded to follow Jesus when there was an evil report of him, and when he fasted and prayed to the Father for help. Dear brethren and sisters, it is often the case with your humble sister that all help of an earthly nature is taken away. Often through the day do I withdraw and beg the Lord to help me, and when it is his pleasure to help, it makes me more humble if possible. I do know it is not of any of my good works, that is of a fleshy nature; it is all in and through Christ, and grace treasured up in him from the foundation of the world. He has enough for his bride. Now dear saints, here comes in something that is beautiful indeed, something that is pleasing to God our Father, and that is our work; for each one has his or her task measured to them. It was measured to Christ. He cried with a loud voice that it was finished and gave

up the ghost, and now we will come to our part of the work and finish up this scribble: "Little children, keep the robe that Christ has put upon you unspotted from the world." I would like to say more, for there is a fountain within me that I cannot seal; in spite of all my efforts it will burst out, and often will overflow, as is the case this morning.

L. E. S.

BLACK ROCK, MD., 28th January, 1885.—*Dear Brethren:*—The MESSENGER for January, 1886, comes to us as usual, with its messages of love to the scattered children of our heavenly Father in this day of darkness and delusion; and the message that the apostle John wrote to the "little children" was that God is light, and in him is no darkness at all; and if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. I am glad to see an increase in the number of subscribers to the MESSENGER. I find you are beginning the eighth volume with seven thousand subscribers. Well, that is not a very large number, but we ought to feel thankful to our heavenly Father that even at this time he has reserved unto himself seven thousand souls who have not bowed the knee unto Baal. I find you have combined the *Primitive Pathway* with the MESSENGER and incorporated its name in the title page, to which I suppose none will object. The wise man hath said in the way of righteousness is life, and in the "pathway" thereof there is no death. May we ever be found enquiring for the old paths, where is the good way, and walk therein and find rest to our souls.

Yours in love,

JOHN P. KELLY.

WEST POINT, GA., March 11th, 1886 —*Dear Brother Respass:*—By request of the brethren I send you the following:

1. According to appointment the churches composing the Union Meeting of the original second district of the Primitive Western Association, met for the purpose of reorganization, at Lebanon, Troup county, Ga., on Saturday before the first Sunday in March, 1886.

2. Lebanon was represented by H. Dennis, A. Piper and W. B. Roberts; Flat Shoals, by C. Fuller and Deacon A. B. Hunter; Sardis, by J. T. Pearson, Deacon G. A. Myband and Elder T. J. Bazemore.

3. On motion, it was agreed that this Union Meeting be known hereafter as the *Lebanon Union Meeting*.

4. Appointed the first session of the Lebanon Union Meeting to be held with the church at Sardis, Harris county, Ga., six miles east from West Point, Ga., on Friday before the fourth Sunday in July, 1886, and to continue three days.

5. On motion, agreed to send a copy of the minutes of this Union Meeting to Elder J. R. Respass for publication in THE

GOSPEL MESSENGER, for the information of brethren abroad who may desire to attend our Union Meeting.

H. DENNIS, *Clerk.*

T. J. BAZEMORE, *Moderator.*

Preaching brethren, and brethren and sisters generally, are cordially invited to attend our Union Meeting at Sardis, in July next. Preaching brethren coming on the cars, will be met at West Point on Thursday before the meeting, and conveyed to the meeting, provided they notify us by mail in due time.

Yours truly,

T. J. BAZEMORE.

MESSINA, FLA., February 1, 1886 — *Dear Brother Respass:*—Enclosed please find money for the MESSENGER; one for our daughter, Mary F. Fulwood, of Oakland, Orange county, Florida, who was married last October, and left us. She came again Christmas and asked me to send on for the MESSENGER for her, that she was so lonely without it. Dear Brother Respass, we so often think of you, and the much comfort we have received from your preaching, and wonder if we will ever hear you again. We are getting anxious to see your picture in the MESSENGER. I do not think I should ever get tired of looking at it; and now that you are left alone, you feel dearer than ever. It does seem to me that your afflictions are greater than any one's, and it is my great desire that the Lord may remain ever near you in your troubles. With much love to you all, I remain your ever loving sister,

ANNIE E. MURRAY.

RUTHERFORD, TENN., February 27, 1886.—*Dear Brethren:*—I am so well pleased with the GOSPEL MESSENGER that I wish my subscription renewed, for which you will find inclosed one dollar. I will give you a short sketch of our new church, called Flower's Chapel, two and a quarter miles west of Rutherford, organized October 24th, 1885, with eighteen members. We are getting along very well; Elder J. E. Braden is the pastor of our church. We desire the prayers of God's people. You will please publish this, for we want all of the ministers to visit us.

Yours in hope,

E. W. TOWNSEND.

THOMASTON, GA.—*Dear Brother:*—In conversation with some friends about the Prodigal Son, Luke xv, it was argued by some that the son in question is a representation of the sinner in a state of nature, and being led by the quickening influence of the Spirit, he at once adopts the language of the 18th and 19th verses of said chapter, and comes, as it were, to the throne of grace, pleading for mercy. Others argued that it represents one who has professed the name of Christ, and has lived in disobedience until he has become dead to his religious enjoyments, and by the judgments of God upon him in some way, is made to see and realize his condition and at once sets out to amend his ways. Now, dear

brethren, I was asked by one of those friends to write to you and get your views, or of some other brother, upon the above subject.

Your unworthy brother,

W. W. CHILDS.

Will some reader who has light write on the above subject? We hav'nt time now, only to say that the Saviour is, as we think, representing the quickened Gentile sinner by the prodigal, and the Pharisees by the home son.—R.

CALHOUN COUNTY, ARK.—*Dear Brother Respass*:—I like the MESSENGER very much; were it not for it I would know very little about the Primitive Baptists. I have heard but one sermon, Primitive Baptist, in five years. I live amidst Christian friends, but none of our order. I am always comforted in reading the MESSENGER. May God strengthen and sustain you and Brother Mitchell. Pray for me and my children.

E. J. ABBOTT.

GOLDENDALE, W. T., March 2d, 1886.—*Brethren Editors*:—On yesterday borrowed the February number of the GOSPEL MESSENGER, and in reading it was so well pleased with such pieces as that of the dear Sister Maggie A. Scarbrough relating her experience, it was too good to lose; how forcibly it brought to my mind the saying: "O my people, they which lead thee cause thee to err."—Isa. iii, 12. And so it is even now. Under the name *Christians*, people are still taught that the baptism of water is the new birth, and claim that because our Saviour said unto Nicodemus, "Except ye be born of water and of the Spirit, ye cannot enter into the kingdom of God." It is strange too, that baptism was not named by our Saviour at all when speaking to Nicodemus. Our Saviour only spoke of the two births, and said "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit, marvel not that I said unto thee, ye must be born again."

From your brother, I hope,

JOHN T. CROOKS.

NASHVILLE, TENN., March 15, 1886.—*Dear Brother Respass*:—Yesterday Elder J. B. Stephens baptized eight in the river here in the city, and last night two more were received for baptism. We have meeting here to-day and to-morrow still. Wednesday I go to southern Indiana, to attend a church (whose pastor died in January) next Saturday and Sunday. Next week I hope to return home. I am about as usual. The Lord bless you all.

In love, yours,

D. BARTLEY.

WILKINSON CO., GA., March 12, '86.—*Dear Brother*:—After reading those articles on absolute predestination, and also Eld. Wagner's article in last number, I felt more confused and uncertain than before. I do not think such matter is profitable to a large majority of saints. We want something with fatherly simplicity. Please pardon me, and believe me to be truly yours in earnest love.

A. W. PATTERSON.

OBITUARIES.

MRS. ELITHA SELLERS.

My dear mother, ELITHA SELLERS, wife of deacon H. P. Sellers and daughter of Elder Joseph and Clary Thigpen, was born in Duplin county, S. C., March 6th, 1824, but in 1828 the family moved to Green county, Ala., and in 1832 to Pike county, and in a short time settled near Midway, in Barbour county, where her childhood days were spent under the paternal roof. In 1841 she and father were married and settled near Perote, Ala., where she remained till death. She was the mother of three sons and ten daughters. Three daughters are now dead. She was received into the fellowship of the Primitive Baptist Church at Friendship, and baptized by Elder Hugh Pickett in 1861, and in 1868 she and father united with the church at Canaan, Pike county, by letter. But after living a pious and orderly life in the church for twenty-five years, and after sickness of only four days, she died December 14th, 1885, in the sixty-second year of her age. In the evening before her death she sat up with the family, conversing in her usual pleasant manner, till near nine o'clock, but at three o'clock that night father rose to prepare her medicine, and as he was bringing it she said, with trembling voice, "O darling! I cannot take it," and asking to be raised up, she said, "I am gone," and soon afterwards her eyes closed softly, her lips moved in prayer, and distinctly called the name of Jesus and fell asleep in the arms of her Saviour.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

These lines often occur to my mind while in sorrow and gloom I weep for my dear *mother*, the sweetest name ever spoken in our earthly state. But she is with us on earth no more, and hard as it is to give up such a precious mother, let us try to be reconciled to the will of God and not question his love, justice or mercy, in claiming his own jewels to shine in their eternal home. I praise God for such a mother. She was known by many, yet being naturally modest and unassuming, her true worth was only known in the family circle. She accepted her task in the burden of life meekly, and retained a more youthful appearance than many of her age. Grace enabled her to bear the cross that whether in life or death, her features had but little mark of disease or pain. May the Lord enable us to live right, and worthy of such a precious mother. Pray for us, and our dear, aged father.

Send me ten copies of GOSPEL MESSENGER containing above.

Inverness, Ala.

J. S. SELLERS.

MRS. R. T. STRICKLAND.

My mother departed this life 29th November, 1885. She was born 26th July, 1832, and was married to R. T. Strickland in 1852, and was baptized by Elder Emanuel Brittain, at Enon Church, Merriwether county, Ga., and lived in fellowship with that church until 1872, when she moved to Carroll county, Ga., but soon removed to Merriwether and united by letter with Bethel Church, in that county, with which church she lived a useful member

until called to the arms of her blessed Saviour. Her parents, Mr. and Mrs. Thomas Knowles, still survive her. She had been sick for two years and never murmured, but always said, "God never put anything on his children but what he made them able to bear." She told me and others her experience often, and it seemed the greatest pleasure of her life to talk of heavenly things. I do not know at what age she joined the church, but I know that she said her peace was made with God over twenty-five years ago—before I was born. She was greatly blessed in bearing her affliction; never murmuring, but at all times blessing and praising God, and asking us all to help her praise him. She told us not to grieve for her; that her Saviour was coming to take her to his arms, and that she was glad the hour was drawing nigh to go with him. Two weeks before she died she sang the beautiful hymn:

There is a house not made with hands,
Eternal and on high.

Also sang other hymns with, it seems to me, a heavenly voice. On Saturday morning before her death, she told a friend that she was not going to die, but only going to fall asleep in Jesus. On the first of December her funeral was preached by our much beloved brother, Elder A. B. Whatley, from Rev. xx, 6. His discourse was short but comforting. She lived a consistent member of the church, always attending her meetings when health would admit. She was besides, useful to all around her, rendering medical aid to them and visiting the sick and afflicted, soothing, consoling and relieving them all she could. She was not slack in doing. She leaves a husband and six children, and quite a number of relatives to mourn her death. But we believe with joy that our loss is her gain. Blessed be God for the strong hope we have of her immortality, of the reunion that awaits the children of God beyond the flood of death. Dear children of God, pray for me and my little sisters, and my poor father. I learn from my uncle, Elder E. C. Thrash, that mother joined the church 18th August, 1860.

Your loving sister in Christ Jesus,

Merriwether County, Ga.

MOLLIE E. STRICKLAND.

ELDER JAMES CASTLEBERRY.

It becomes our sorrowful duty to chronicle the death of our dearly beloved brother and faithful fellow-laborer, and yoke-fellow in the Gospel of Christ, Elder JAMES CASTLEBERRY, who died at his residence, near Water Valley, Yallabusha county, Mississippi, 19th July, 1885, with paralysis. Brother Castleberry was born and raised in Alabama, where he obtained a hope in Christ and united with the Primitive Baptists. Soon after he became deeply impressed to preach, he decided to go where (as he expressed it) there were but few Baptists and a new country, and he would be relieved of such impressions; accordingly he emigrated to Mississippi, in about 1855, where he found Baptists of his kind, and became so restless and distressed that he began to preach, and was soon ordained and traveled and preached among the churches, much to their comfort and edification. He was the Moderator of the Hope-well Association for several years. Brother Castleberry was dearly beloved by all the brethren who knew him; and especially the Baptists of the Hope-

well Association, who best knew him. It was our sweet privilege to be thrown in company to travel and preach with Brother Castleberry a great deal, and can truthfully say I never knew a better man as a minister. He was able in the defence of the truth; humble, devoted and faithful, in all his relations of life. He was deep in the doctrine of the gospel and lucid in all his illustrations, and one of the best disciplinarians I ever knew. He was truly an exemplary man in all his daily life, so that he had the confidence of all who knew him. "Having a good report of them that are without." Truly a good man has fallen in Israel, and a great pillar has been removed from the Hopewell Association; but we mourn not as those who have no hope. His last text from which he preached was, "I have finished the work thou gavest me to do;" truly he has finished his work and has gone to receive his reward. He leaves a widow and two daughters, and many friends, to mourn his loss. May heaven bless them in this sore affliction.

Yours in hope,

A. B. MORRIS.

Denmark, Miss.

MISS JADIE WILLIAMSON.

MISS JADIE WILLIAMSON, aged fourteen years and nine months, daughter of A. J. and R. J. Williamson, died June 22, 1885, at her step-grand mother's, Mrs. Emily Burdetts, Spalding county, Ga., and was buried at County Line cemetery, Liberty Hill, Pike county, Ga., June 24, 1885. Religious services were conducted by the writer, amidst a large congregation of relatives and weeping friends. The occasion was one of unusual solemnity. The deceased died of quick consumption, and was confined to her room but a few weeks before her departure. Her father died the month before she was born, of the same disease, therefore she was deprived of the many blessings of a father. He was for several years a highly respected and beloved brother and member of the Primitive Baptist Church at Old County Line. Her mother has been sorely afflicted for years of inflammatory rheumatism, of the most acute character, and at this time has been unable to walk a single step in about two years, and has often been unable to use her hands; consequently a mother's needs often deprived the daughter from many of the pleasures and privileges of most girls. Besides her whole life was spent from place to place, without any settled stay but a few days, weeks, or months, at most, yet among kind friends and relatives, still she knew the frown and cold shoulder attendant upon an orphan's life, as short as it was. To say that Jadie was whole soul and devoted to her mother at all times, day or night, is not enough. How great the mother's loss—but as great is heaven's gain. Blessed truth: "The Lord will provide." The deceased manifested a peculiar love for about three years before her death, for the doctrine of salvation by grace, and grace alone. At various times the writer has been blessed with good evidences of her acceptance through the beloved. Her last illness too, was borne with such amazing patience, resignation and fortitude, that the many kind relatives and friends, together with her physicians, were constrained to believe too, that Jadie was a Christian. And last, but not least, just a few hours before fading in death, while hemorrhage was threatening to sever the vital cord, she turned a faded eye to a weeping mother and said:

"I don't want to die; I had rather stay with you. Ma, don't cry; I am not afraid to die." Thus we are taught by a youth in death that there is dying grace given of our dear Saviour. Such evidences ought to encourage and incite both the young and old of the Lord's dear ones to a closer walk with him. May we all weep not, but with patience await our time to depart, ascend and reunite with those that sleep in Jesus.

Milner, Pike County, Ga.

W. T. GODARD.

MRS. LOTTIE A. RITTENHOUSE.

Dear Brother Respass:—Death has again entered our family circle. In less than five months since my companion was taken from me, we have been called upon to mourn another bereavement. MRS. LOTTIE A. RITTENHOUSE, wife of John R. Rittenhouse, died at the family residence, State Road, Del., March 9th, 1886; in the twenty-third year of her age.

Sister Lottie was my daughter-in-law, as also a worthy and much loved member of the church. She was baptized September 19th, 1881, before she was eighteen years old. And since then, until she was called away, her course has been consistent and steadfast; and she has enjoyed in full measure the Christian love and fellowship of the Lord's people. A sketch of her rather remarkable experience was published in the MESSENGER for September, 1883, though without her name being given. The account of her experience of a work of grace, and the way she was led through difficulties and distances to finally offer to a church, where she had never before been, and the members of which she had never before seen, was given you to publish, as displaying in a remarkable degree the bringing of Zion's sons from far, and her daughters from the ends of the earth. There were no Baptists in the family, nor in the neighborhood. The family name is Beathard, and the residence is one hundred miles from here. She and my son were married about seventeen months ago, since which time she has been an inmate of the house. She was always amiable and affectionate, and appeared to walk much of the time in the light. It is a sad bereavement to the family, to the neighborhood and to the churches, that enjoyed her presence and fellowship. We had anticipated a life of abundant usefulness, but she has been suddenly called home, and we are left to mourn. This second stroke, after so brief a period, falls heavily upon me. The shock was in some respects more sudden and more terrible than the other. If death is the last enemy to be destroyed, when may we hope that the triumph will come?

State Road, Del.

E. RITTENHOUSE.

DEACON JOHN HELLUMS.

Our beloved and faithful Brother HELLUMS died at his residence in Pontotoc county, Miss., December 21, 1885. He was born in Walker county, Ala., April 5, 1814, emigrated to Mississippi with his parents while young, was married to his first wife, Editha Murphy, December 1st, 1836, with whom he lived pleasantly and happily until her death. He obtained a hope and joined the Primitive Baptist at Hopewell in 1853, where he lived a most devoted and exemplary life until the day of his death. He was married to Miss J. N. Smith, June 28, 1860, with whom he lived in peace until her death in

1884. He was then married to Mrs. Ann Freeman, October 1st, 1885, with whom he lived a few months. He was chosen deacon of Hopewell Church in 1870, which office he filled with credit to himself and honor to the cause; ever faithful and punctual in all the relations of this life, and more especially in all his Christian duties. He was very zealous and devoted, and kind to every one, and ready to assist the poor and needy of his church and neighborhood. I have known Brother Hellums a long time, and have often thought he was without a fault. He had no enemies, but was beloved by all who knew him; truly he was an ornament and pillar to his church, and the leading man of his neighborhood. A kind and affectionate father, and a most devoted husband—but he is gone from the evil to come, to receive his reward. He said he was ready to go, and we mourn not as those having no hope, believing his happy spirit is basking in the joys of his dear Saviour, while his sleeping remains lie molding in the dust to wait the resurrection morn, when the trump of God shall call forth that corruptible to incorruption. Brother Hellums leaves a widow, eleven children living, eight boys and three girls, with many kind friends, brethren and sisters, to mourn. May heaven bless and sustain the dear sister, children and church, in this sad affliction.

Your brother,

A. B. MORRIS.

Denmark, Miss.

MRS. N. A. MILLER.

Our beloved Sister, N. A. MILLER, died eight miles from Cisco, Eastland county, Texas, April 19th, 1884. Sister Miller was born May 8th, 1850, in the State of Arkansas. She was the daughter of Elder John C. Antry, and was the youngest of three children born to Elder Antry by his second wife. Her mother died when she was about three months old, and when quite young she removed with her father to the State of Texas, where she remained until her death. Sister Miller professed a hope in Christ about the year 1869, and soon after related her hope to Sugar Loaf Church, Coryell county, Texas, and was received and was baptized by Elder Jesse Graham. She was married to Brother T. G. Miller, Jr., January 19th, 1873, by Elder Jesse Graham, at his residence, with whom she lived for several years before her marriage to Brother Miller. Removing to Stephens county, in 1876, Sister Miller became a member of Shiloh Church, where her membership remained until her death. She was a firm believer in the doctrine of salvation by grace, and was a consistent and useful member of the church. She possessed a mind remarkably well stored with scriptural knowledge, and could quote readily almost any passage of Scripture. It was ever her delight to talk of the mercy and goodness of the Lord, and she was often made to rejoice and praise God while sitting under the sound of the gospel. Sister Miller's life was one of such amiability, and was so fraught with evidences of God's grace in the heart, as to win the deepest love and affection of all who knew her, and especially her brethren and sisters in the church. She was a kind and affectionate mother and a loving and faithful wife. Her sickness was short, but of an exceedingly painful character. She bore all, however, with the most calm and patient fortitude, and her unshaken confidence in God remained firm to the very last. Throughout her sickness, as in her former life,

she evinced a firm and unshaken trust in the God of her salvation, and was perfectly reconciled to his will. Her only anxiety was for the welfare of her little children and beloved husband, and her prayer was that God would sustain and comfort them. She gave such evidences of God's sustaining grace in her dying hours as to leave no doubt on the mind of Brother Miller that she has been called from this world of toil and tribulation, to enjoy that rest that remains to the people of God. Sister Miller was the mother of four children, the youngest of which was three years old at the time of her death. She leaves a husband and children, and an aged father, with a host of friends, to mourn her loss. Her burial was attended by a goodly number of friends, among whom were an aged Brother Brown and Elder J. M. Morgan, who officiated by prayer and appropriate remarks. May God grant us that confiding trust in his holy name that characterized the life and death of our beloved sister.

I. W. STEELE.

Stephens County, Texas.

MRS. SUSAN T. BRANAN.

Our much beloved Sister, SUSAN T. BRANAN, and wife of James H. Branan, departed this life February 8th, 1886, aged twenty-nine years, six months and four days. She was born and raised in Putnam county, Ga. Two years ago last May, she joined the Primitive Baptist Church at Crooked Creek, and was baptized by our pastor, Elder John H. Gresham, and up to the time of her death lived a Christian life, although she was deprived of attending her meetings regularly, for her afflictions were such that she could not. That dreaded disease, consumption, preyed upon her body about one year, but she was never heard to murmur or complain, but bore it with all patience and Christian fortitude, and would say, "The Lord's will be done." In the last six weeks of her sickness I visited her nearly every day, and religion seemed to be her chief delight. One morning, I never will forget, her soul was full of praise to God, although she was very weak, she was made to shout aloud and exclaim, "Oh world, world! and all perishing things, I bid you all adieu; what have I to live for? It is true, I have a kind husband and children to leave behind, but I leave them in the hands of my God; he has all power, he will take care of them and do what is right, and why should I want to stay, when it seems I can almost see the smiles of my dear Saviour beckoning me away, and then I will be free from all pain and sorrow, to rest in the arms of my dear Saviour. I don't want any of you to shed a tear of sorrow for me, but let them be tears of joy." Her last moments were full of rejoicing. Thus she passed away, leaving behind a kind husband, three little children and the church, and many kind friends to mourn her death; but we mourn not as those without hope, for we believe her sainted spirit is now at rest.

Dearest sister thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Written by her sister,
Putnam County, Ga.

MAGGIE L. CARTER.

PREMIUMS.

We will give a copy of the Church History by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the GOSPEL MESSENGER. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best Church History ever published. The getter up of the club may have the whole year to get up the club and send the money. Also, for 5 new subscribers, Elders Durand & Lester's Hymn and Tune Book; and for 3, Elder Rowe's Sovereignty of God, or Elder Oliphant's Book. Also, Elder B. Greenwood's Book for 2 new subscribers.

All to be sent as gotten up during the year.—R.

NEW ASSOCIATION.

The churches that withdrew from the Alapaha and Ebenezer Associations last Fall for the purpose of forming a New Association, are requested to meet at Bulah Church, Graham, Ga., at her annual meeting, 3rd Sunday in May and Saturday before, for the purpose of arranging the matter and things pertaining to it.

JNO. W. LOARD.

The Dealings of God with a Laborer.—A spiritual relation of the dealings of the Lord with B. Greenwood from Germany; and now a minister of the Primitive Baptist Church. Price, 50 cents. Address
ELD. B. GREENWOOD, Wilson, N. C.

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For \$2.25 cash we will furnish the LANDMARK and MESSENGER AND PATHWAY one year to all new subscribers (not premium subscribers) and renewals. But it must be distinctly understood that such subscribers will not have the benefit of this cheap arrangement after the expiration of the time paid for, unless they promptly remit again by the expiration of the time paid for; but will be charged at the regular rates. The regular price of these papers is \$3 a year, and this arrangement puts them almost below cost. The LANDMARK is a good paper, containing a large amount of reading matter.

Address Elder P. D. GOLD, Wilson, N. C., or me at Butler, Ga., which ever is most convenient.
J. R. RESPESS.

NOTICE.—When you come to Troy, Ala., and wish to subscribe for *The Gospel Messenger and Primitive Pathway*, or to renew your subscription, or have any matter of business connected with this periodical, call at the Store of A. T. LOCKARD, and if I am not present, leave orders in his hands and I will give prompt attention to the same.
J. E. W. HENDERSON, *Gen'l Agent*.

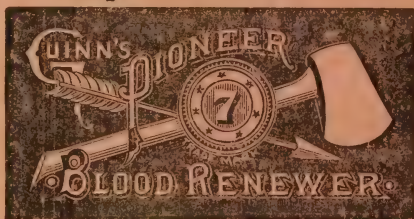
NOTICE.—All persons taking this Magazine from the post-office at Troy, Ala., Brundidge, Ala., Henderson, Ala., and New Providence, Ala., who are behind on subscription, are very earnestly requested to renew their subscription by the first of April proximo.

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Mr. A. H. Bram'ett, Hardware Merchant of Forsyth, Ga., Writes:—It acted like a charm on my general health. I consider it a fine tonic. I weigh more than I have for 25 years.

Respectfully,

A. H. BRAMLETT.

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Dr. G. W. Delbridge of Atlanta Ga., Writes of Guinn's Pioneer:—GUINN'S PIONEER BLOOD RENEWER has been used for years with unprecedented success. It is entirely vegetable and does the system no harm. It improves the appetite, digestion, and blood making, stimulating, invigorating, and toning up all the functions and tissues of the system, and thus becomes the great blood-renewer and health restorer.

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AND

PRIMITIVE PATHWAY,

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PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy Ala.

JUNE, 1886.

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[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN.		
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
11:40 a.m. Lv.....	Columbus	Lv. 9:00 p.m.	8:40 a.m. Lv.....	Savannah	Lv. 8:10 p.m.
2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.	3:45 p.m. Ar.....	Augusta.....	Ar. 6:15 a.m.
3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.	4:25 p.m. Ar.....	Macon.....	Ar. 3:20 a.m.
4:25 p.m. Ar.....	Macon.....	Ar. 5:20 a.m.	12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.
9:30 p.m. Ar.....	Atlanta.....	Ar. 12:40 p.m.	2:32 a.m. Ar.....	Butler.....	Ar. 11:50 a.m.
.....Ar.....	Eufaula.....	Ar.....	6:23 a.m. Ar.....	Columbus.....	Ar. 2:15 p.m.
10:45 p.m. Ar.....	Albany.....	Ar.....	9:30 p.m. Ar.....	Atlanta.....	Ar. 7:32 a.m.
.....Ar.....	Milledgeville	Ar. 5:49 p.m.	.....Ar.....	Eufaula.....	Ar. 4:01 p.m.
.....Ar.....	Eatonton.....	Ar. 7:40 p.m.	10:45 p.m. Ar.....	Albany.....	Ar. 2:45 p.m.
6:15 a.m. Ar.....	Augusta.....	Ar. 3:45 p.m.	5:49 p.m. Ar.....	Milledgeville	Ar.....
6:00 a.m. Ar.....	Savannah.....	Ar. 4:07 p.m.	7:40 p.m. Ar.....	Eatonton.....	Ar.....

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AGAIN! AGAIN!! AGAIN!!!

DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

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THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 6.

BUTLER, GA., JUNE, 1886.

Vol. 8

BIOGRAPHICAL.

ELDER CYRUS HUMPHREY.

I was born 24th July, 1822, in Coshocton county, Ohio. My parents, Squire and Sarah Humphrey, were both members of the Regular Baptists; as also were my grand parents, and belonged to the Old Providence Church, Rhode Island. My grandfather served through the Revolutionary war. My father left the land of his nativity and came to Ohio in 1812, where



he formed an acquaintance with a Miss Sarah Sweet, (my mother,) whom he married September 18, 1814, and by whom he had thirteen children, eleven of whom lived to be married men and women, and two died in infancy. Of this family of children I was the fifth child, and the oldest son. For three years, or more, it was thought that my mother could never raise me, as I was afflicted with boils and ulcers continually. My uncle opened twenty-four boils at one time, the scars of which I am carrying to this day.

About this time my mother, as she has since told me, experienced a hope and united with the Regular Baptists by experience and baptism. My father experienced a hope before he left Rhode Island, but never united with the church until about 1834 or 1835. Here I date my first thoughts concerning the salvation of my poor soul, and therefore made many promises when I would set about the work of my salvation, never intending to die without religion; but what a poor, deluded mortal, the natural man is! But after my father became a member of the church he hardly ever retired to rest without first reading a chapter and trying to pray with his family; and always, even before joining the church, tried to teach his children the first and best principles of morality, assuring them, however, that the religion of our dear Saviour consisted not of works, but of being born again of the Spirit of God. Like Nicodemus, I marveled, and often asked myself the question, "How can these things be?" and not until September, 1839, when my parents took it in mind to visit their parents, could I comprehend that deep and glorious mystery. For, as I bid them farewell, my dear mother embraced me, telling me to be a good boy, and that if she never saw me here any more, to meet her in that better world. Here, my dear brethren, is where I trust I was shown the awful condition I was in; and for three weeks a more distressed mortal never lived. My former company afforded me no pleasure, my sleep and my appetite forsook me, my Bible condemned me, so that I verily believed I was inevitably lost, world without end. I had often thought about a judgment to come, but never until this time felt as though I was summoned to appear before the judgment seat of God, where all my sins stood before me, and between me and God's mercy; while all nature, even to the trees of the forest, seemed to be shrouded in an awful sad and solemn silence, and while sitting at the foot of a large poplar tree, a few moments before sun-set, with my head bowed down, half mile from the house, to which place I had resorted, wishing to be alone, my mind ruminating upon the Scriptures in search of some word or text, or

promise, as the poet has it, "some sure support against despair," all of a sudden my head was raised, and such a glorious beauty, and lovely scenery, and calm and undisturbed repose, as then and there surrounded me, I never have and do not believe I ever shall be able to fitly describe. It certainly was,

"A heaven below, my Redeemer to know."

How long I remained in this glorious mood I know not, but it was about dusk when I came to my mind sufficient to know it was time I should be at home; and as I was repairing to the house the desire to tell what I then felt and saw, was so strong, that I ran with all the might I had until a few moments before reaching the house the awful thought that I might be deceived came, and now, "if you tell what you have seen, no one will believe you, and therefore you had better keep it all to yourself." Baptism was now my next thought and desire, and as my father had lately moved from Coshocton county to Tuscarawas county, Ohio, and there being no Baptists anywhere in reach, and wanting to hear the gospel preached, I attended a Methodist meeting, and should probably have united with them had they been willing to immerse me without gainsaying on the subject, in preaching two or three different modes. However, by this time, my parents had returned home, when my father wrote to a Baptist minister, Elder Rice, who came and preached twice, when the Lord called him away by death. But in the latter part of October a minister was traveling through, and learning of father's residing in the neighborhood, came and staid over night and left an appointment for the fifth Sunday in January, at which time my sister and I were baptized. In April following, there were five more baptized, when a church was constituted with nine members. In July following, there were nine more added by experience and baptism, among whom was a sister by the name of Henrietta Baughmon, whom I afterwards married on the 25th day of March, 1844, and by whom there has been ten children, seven of whom are yet living, three of which are members of the church with us; .

the youngest having been married the 27th day of December, 1884. So you see we are again alone. Now, in reference to the exercises of my mind in regard to my public gift: The desire to tell and speak of the goodness of God never left me from the time referred to at my deliverance; but my extreme ignorance, having never had the advantage of an education, kept me halting and doubting the propriety of engaging in such a solemn work as I viewed the preaching of the gospel to be, therefore to get away from the brethren and sisters, and as I hoped, to get away amongst strangers who knew nothing of me, my dear companion and I concluded to gather together our little effects and try a new country. After arriving in a strange land, and not anywhere near any of our people, oh how sad and lonely we were, until we finally learned of some Baptists four or five miles from us. We were not long in going to visit them; and getting an opportunity to hear the gospel preached once more, was truly a feast to our poor, hungry souls. But oh the awful shock! just after feasting on the good things of the kingdom, to have the minister to step up to us and ask us if we ever exercised in public, was more than we dare deny, and yet to own it! Oh, what must I do? was the all-absorbing thought. Says the dear old father in Israel, for such I found him to be, "You must feel yourself among your friends, and at liberty to exercise in any way the Spirit may dictate." So in a short time I was liberated by the church to exercise my gift in the bounds of the church, and in 1858 was ordained to the ministry by Elders A. Goforth, J. A. Davis and J. Bolunden, acting as the presbytery, in conjunction with the Friendship Church of Regular Predestinarian Baptists, where my membership has been for over thirty years. CYRUS HUMPHREY.

Hermion, Ill.

Another principle by which a Christian should walk, is this: That no present worldly business should interrupt his pursuit of future blessedness.

Dear Brother Respass:—I notice in the February number of the MESSENGER that Elder Mitchell has turned over a request to some of the brethren to answer, mentioning my name, and thus rather specially turning the matter over to me. If I undertake to answer, it will be only to deal with the subject of *repentance* in a kind of general way, and not confine myself to the one or two passages cited. I do not wish to supersede any others who may feel disposed to write. It will be recollected that the query related to the subject of repentance, and the sense in which the term is used in Acts xvii, 30, and similar passages.

Repentance is a New Testament term, appertaining to the gospel dispensation, and the preaching of repentance seems to have commenced even with, and amounted to about the same thing, as the preaching of the gospel of the kingdom of God. In one of those last interviews between the Master and his disciples, it was announced that *repentance should be preached* in his name; and that remission of sins should be preached in his name. The preaching or proclaiming of things, is of the character of an announcement that those things do exist, setting them forth, etc. So this New Testament, or *will* of our Heavenly Father, has among its bequests this gift of repentance. Those who are called of God to the work proclaim the gift, and designate the heirs. I remember in my early life having heard much about preaching repentance. It was charged against those who continued to walk in the *old paths*, that they did not preach repentance. The complainers of course claimed that they did preach it, and that all others ought to. With them preaching repentance was simply telling sinners to repent. Asserting that repentance was the act of the sinner, resulting from his own volition, and that he could, by his own resolve, repent at any time. Hence, urgent appeals were made, and entreaties and expostulations resorted to, in order to induce sinners to repent. They were told that this was a condition of salvation, and that by fulfilling this condition they would secure the great reward. We can but wonder at men who are supposed to possess ordinary intelli-

gence, that they would ever countenance such gross absurdities. Men know better naturally. They know that in regard to the most trivial natural things, men do not repent of any thing of their own volition, nor of the persuasion of others. Except they were blinded by the god of this world, they would understand that people do not repent of anything while they love and enjoy it. If those who are engaged in advocating this kind of repentance were to go about among their neighbors, telling them that they must repent of the work in which they were engaged—building houses, planting orchards and vineyards, cultivating cornfields, &c., and go to scolding and threatening them if they did not repent of what they were doing, while as yet they could see no reason why, such men would be sent to a lunatic asylum. They would be accounted insane, and unsafe men to be at large. Suppose they were to go to our statesmen, or political leaders, and appeal to them to repent of the principles they are advocating and devoting their lives and all their energies to maintain, would they not be arrested and sent to a madhouse? This peculiar fanaticism is a feature of the religion of our times, and absurd as it is, it has its thousands of advocates.

Repentance is a development of divine life, and of the love and fear of God. It is always a result or effect produced by the subject of it being enlightened, and led to see and feel differently. Gospel repentance is the result of divine teaching, and is one among the fruits of the Holy Spirit. The Lord Jesus is exalted by the right hand of Jehovah to give repentance to Israel, &c. God granted unto the Gentiles repentance unto life.—See Acts v, 31 and xi, 18.

Repentance towards God results from a knowledge of God and love to him. This knowledge and love he himself imparts. Those who repent, see and feel the evil of sin, and the evil of their own hearts. Their minds have been illuminated, the love of God shed abroad in their hearts; and repentance is there as an effect produced, and will always remain there. It is not the fear of perdition, neither is it produced by that fear. As men begin to live in the Spirit, and in the fear of

God, repentance for sin and from all their former dead works must necessarily result. But so far from people repenting of their *dead works*, of their own volition, it would be impossible for you or I to convince them that dead works were not just as good as any.

This repentance is preached among all nations for a witness. Christ preached it in the sermon on the Mount. He identified the mourner, and the poor in spirit; the pure in heart and those who hunger and thirst after righteousness. And again at Nazareth, he spake gracious words to the meek, to the broken hearted, to the captives, and those that mourn in Zion. His gospel comes to bind up, to heal and to comfort. Without this repentance all must perish in their sins. It is a God given grace, and its fruit shows it to be in itself a deliverance from the dominion and love of sin. This is preached and set forth as flowing to us in and through the name of the Lord. Any repentance that is preached in the name of *sinner*s or as the work of *sinner*s, is really setting true repentance at naught, and bearing false witness against Christ. It is despising the word and the work of the holy one. A preached gospel, while it shows the way of life and salvation, exposes in the light of truth every error and false way, and condemns idolatry, and will worship, empty forms and hypocritical pretensions; and in this way calls upon all wrongdoers to repent.

“He that hath an ear to hear let him hear.” When the word is written in their hearts then they will obey. A broken hearted, repentant sinner, crying for mercy, is a character about whom we need not be in doubt. He is recognized everywhere in the scriptures, both Old Testament and New, as a subject of God’s grace. It should be the aim and ambition of gospel ministers, as the great object of their calling, to point out clearly this godly sorrow and repentance, which is unto life, so that the oil of joy may take the place of mourning, and the garment of praise that of the spirit of heaviness.

The above is respectfully submitted.

Yours in the shadows,

E. RITTENHOUSE.

State Road, Del.

FEET WASHING.

Dear Brethren:—I had thought when I began writing these reflections upon this subject to have embraced it all in one letter. Instead of one, I have already written two, and am now attempting a third upon the remaining verses of the subject. The theme has grown very wonderfully in my mind as I have written, and I trust the Spirit has opened my mind to see a divine beauty in this scripture more than ever before. In my last letter I closed with some reflections upon the words in the 7th verse—"What I do thou knowest not now but thou shalt know hereafter."

In the next verse Peter is recorded as saying, "Thou shalt never wash my feet." Dull and slow to learn (as are we all), he had not yet risen to a full understanding of this divine act. Still fleshly in comprehension, he COULD NOT understand how his Master and Lord could be to him a servant. The true Master and King is he who serves, but this he could not yet see. He would not hear; hesitated to wash the feet of his Lord. This to him would have seemed fitting. But for the Master to wash his servant's feet—this must not be. Yet herein lies the difference between the kingdom of heaven and all the kingdoms of a fallen world. Jesus, Lord of all, is among us as one who serves, and we recognize him not in such lowly, humble garb. We look for royal robes and power and rank and glory, and lo! we see an humble dress, and weakness, and humbleness, and shame. *This is the kingdom of Christ. This is God manifest in the flesh.* Peter had not learned this yet; but his spiritual gaze was clearer after awhile. THOU shalt never wash my feet! Another may, or I will wash my own feet, but THOU, NEVER! And yet, none but Jesus ever could really wash his feet. Only Jesus can really serve us. We can serve one another only as we have the free Spirit of Jesus formed in us.

Then the Lord answered, "If I wash thee not thou hast no part with me." Jesus said not "if I wash not THY FEET," but "if I wash not THEE." Why does the Lord change the

mode of address? It seems to me in order that he may call up to our minds that service which is more than all other service, that service which lies at the root of all, and without which there could be no other service rendered. WE MUST BE washed from head to foot, since from head to foot we are filthy and sick and diseased. Peter did not then see, but our minds are carried irresistibly to the cross and to the blood, and to the robes washed and made white in the blood of the Lamb. There was here an expression of that for which Jesus came, and which was before him in all his human life. "Except I cleanse thee thou hast no part with me." What poor, mean falsehood then, is that theory which would hold up the pride and religion and good works of men as being sufficient for their salvation! Except I WASH THEE thou hast no part in me. And it is so still. What we have of Jesus is what he is to us and what he does to us. Serving us he imparts himself to us, and so we become partakers of the divine nature. With ourselves, it is only as we serve men that they have any part in us. As brethren serving each other, we mutually have part in each other.

Now Peter, still quick and impulsive, with one bound, leaps over to the other side, and still errs in feeling and in judgment, and in language, and says, "Not my feet only, but also my hands and my head." But Peter did not need this. Only his feet needed cleansing. It seems to me that, symbolically, great and glorious truths of vital godliness are presented here. I think there is a reference to the cleansing power of the blood of Christ by which the whole man is washed from the only thing which can really defile—sin against God. This is the work of Jesus. And this he accomplished by being made in form as a servant, and by becoming obedient unto death. This being done once for all, needs not to be done again. By faith we personally and experimentally enter into possession of this infinite blessing once for all. However devious and dark our path may be afterwards, we never pass beyond the strength and comfort of this hope. Having entered into it once, we never need enter it again, but must abide there for-

ever. As Israel was sheltered by the blood of the paschal lamb, so does the blood of the Lamb of God shelter us forever. Peter had not yet come into the spiritual apprehension of this truth, and so on the one hand he says, "Thou shalt never wash my feet," and then on the other, "Not my feet only, but my hands and my head." Not only has Jesus wrought the atonement out for us forever, but by the same living word which has entered our hearts we have been purged from our former sins, and having come up out of this Egypt we shall see it no more. This work also Jesus has wrought within us. This also, Peter did not understand then. And we are also slow to learn. We occupy a new relation to God, and never can renew the old relation. Henceforth we are to be dealt with as with sons.

And so in verse 10th, Jesus said, "He that is washed needeth not, save to wash his feet, but is clean every whit." This work of redemption and this work of regeneration have both been wrought out. And as has been said, need not to be done again. A new heart has been formed within the disciples. This work is compared to a washing. Every Jew was familiar with the symbolical meaning of their frequent ceremonial washings. The disciples would well know that they represented a cleansing from sin and guilt. This, as has been said, could never need be done but once. But what then? We have our walk in the world, and the world is filthy, and our feet are not always well shod with the preparation of the gospel of peace, and in our walk defilement occurs. Only the clean in lips, hands, heart, and feet can enter into the joys of the heavenly sanctuary. Isaiah, finding his lips defiled, cried, "I am undone; woe is me!" And we, finding our feet defiled, also must cry, "I am undone!" Our defiled feet shut us out from God. How shall we enter there? how shall we eat and drink at his table again? We must have clean feet. And so Jesus provides for this also; he takes water and washes our feet. The same word of life that cleansed us first must cleanse our feet. If the bodies are washed with pure water, so must the feet be also. The cleansing done in the

atonement is done forever, but this needs to be done again, and again. And Jesus condescends to do this also. Day by day he applies the word of cleansing and saves us from the world—defilement—which we encounter every day. Oh, how good it is that the Master continues to do us this service! How different his Spirit from ours. We pass by our erring, defiled brother, on the other side; Jesus only comes still nearer. Sometimes we think that we desire to wash our brother's feet; but when once only, he says that we shall not wash his feet, we go away. Jesus did not so. How slow we are to learn of this meek and lowly one!

“And ye are clean, but not all, for he knew who should betray him, therefore he said, Ye are not all clean.” Surely this awful language shows that Judas had no part in him—had never been washed at all. At another time he said, “One of you is a devil.” At another time he said, “It had been good for that man had he never been born.” All the rest were included in his redemption. All the rest had begun to drink in of his Spirit. One had got so near as to lie on his breast, but this man had no part in him. “He was a thief.” Yet other thieves had been saved, and are still saved, but this man had absolutely no spark of the life and Spirit of Jesus in him. He became the very incarnation of diabolic evil, in that he, unlike Herod, Pilate, Caiaphas, and the rabble, had lived with Jesus and yet could betray him. In him was exhibited, as never before, how dead man is. In him was the truth clearly set forth, that only a miracle can put truth in the inward parts and cause a man to love God. All men are just as bad as Judas. He was chosen in order that in him we might read how evil we all are and tremble. Surely, if outward religious associations and teaching could change the heart and make Christians of men, then Judas had long before been a true disciple. Here we learn the extent of all human depravity, and the necessity of the miraculous grace of God to save. Left to ourselves, we all had betrayed our Lord. Let us humbly adore that grace that has kept us!

One closing thought remains for me to say a word about.

Jesus said, "I have given you an example that ye should do as I have done unto you." And just before he said, "If I have washed your feet, ye ought to wash one another's feet." "The servant is not greater than his Lord," &c. Into this part of his blessed work he permits us to enter. We may also serve one another. Are we doing so? I cannot give a ransom for my brother; I cannot wash him as Jesus does in the new birth, but I may wash his feet. Am I doing so? Am I among my brethren as one that serveth? The first thing is to have the Spirit of service. If we have this lowly Spirit we have Jesus. By this we may know the man in Christ. He is not a lord, but a servant. And yet by service he is great in the kingdom. Just as baptism avails nothing unless we are first dead to sin and alive to God, or as the supper avails nothing unless we see in it not ourselves, but Jesus, so the outward form of service avails nothing unless the Spirit has learned of the meek and lowly one. And to him that possesses this Spirit, there is always opportunity for service. If we cannot wash the face or hands, we may the feet. If the notable thing is not ours to do, the little thing will be at hand. May God give us all the joyful free Spirit of willing service! I feel sorry to close these reflections. May God make them a blessing to all. Let those of us who practice this as an ordinance show that we do not think that when this is done all is done, and let those of us who do not practice it as an ordinance show that we do have the Spirit of service.

Your remarks, Brother Respass, at the close of my last letter, fully express the feeling with which I trust I have written. May we all love each other with pure hearts fervently.

As ever, your brother in hope,

Reisterstown, Md.

F. A. CHICK.

Reader, you cannot tread in the steps of Christ without drinking of the cup of Christ. The nearer you are to such a spring, the clearer will your streams be. When every other gourd is withered, he will prove a refreshing shelter.

EXPERIENCE.

Dear Elder Mitchell:—For sometime it has been impressed upon my mind to write you about my little hope, that I claim in an exalted and loving Saviour; but feeling my littleness, I have tried to put the desire away—until now our remittance must be sent, and I long to write a few lines, hoping the Lord may guide my pen. I enjoy the GOSPEL MESSENGER very much, and hope what I say may comfort one poor, despondent saint—if you deem this worthy a place in your columns.

There never was a time in my recollection when I did not love the people of God, or the assemblies of the saints. My parents were Old School or Primitive Baptists, and nearly always took me with them to their meetings. I do not think I understood the preaching, but it seemed wonderful and truthful. When very young, I was troubled on account of sin, and tried to live a pure life; but alas! the more I tried the more I went astray, until I thought there could not be another as great, or vile sinner as I felt myself to be. At one time I was lying on the ground, trembling, when my attention was drawn towards a crack in the earth, and I thought a just God will open it and swallow me up. When about twelve years of age, one night—after crying myself to sleep—I dreamed the great day of Christ's appearing had come; everything looked changed; all nature wore a halo of brightness. People were hurrying along to an ox, whose horns reached beyond my vision, and they begun to ascend, but I was fixed to the spot, powerless, and speechless. O! what joy I received when I saw my Saviour coming towards me with a pitying, peaceful countenance, and he said, "I will help you."

In the summer of 1850, when eighteen years of age, I went in company with my mother on a visit to New Jersey. On the way I was taken seriously ill, and remained so several weeks after reaching my destination. One morning, while I was suffering very much bodily pain, my mother bent over me and said, "I am afraid you can never get well." The words rang in my ears, and such a mountain of sin and guilt

followed that I felt I must sink into eternal woe. Then I begged the Lord to spare my life one more year, or a few months, that I might mend my ways, by living the remainder of my days free from sin. I slowly recovered, forgetting for awhile my good resolutions. My mother returned to our home, leaving me at school among my relatives. At that time there was quite a revival among the Presbyterians in the neighborhood where I was, and many of my cousins and schoolmates made public professions of Christ. My teacher became concerned about my soul's welfare, and asked me why I did not give my heart to Christ before it was too late. I told her I would like to if I knew how, for I was very tired of being a sinner. She then offered to pray for me, and told me I must pray for myself every night and morning upon my bended knees, and I would soon receive that blessed religion that was making my schoolmates so happy. While kneeling with her my heart seemed so hard that the prayer appeared of no avail, and I felt there was no mercy for me. And why should I expect forgiveness from a just God? I had promised to leave my evil ways, and in that promise I had committed a sin of the deepest dye, for instead of mending my ways I grew worse every day. One evening I tried to pray aloud, as I was told I would feel better if I did so. I began with "Our Father in heaven," when it seemed as if my mouth was closed with the thought, "You, a vile worm, can not reach a throne so pure and exalted."

Thus I went on for some months, very gloomy and sad, until one morning (when I look back in memory now to that sacred spot I think it was morning in my heart) I was on my way to school, when a peaceful calm seemed to surround me, and all nature was praising God; my troubled soul was stilled with a feeling that Christ is mighty and able to save just as vile a sinner as I am. All day my heart was full of singing, and in the evening I went to my grandfather's, and hastened to my room, where I locked the door, so that I might sing aloud the hymn—

“What wondrous love is this,
O, my soul,
That caused the Lord of bliss
To bear the dreadful curse
For my soul.”

A dear, afflicted uncle heard me, and came to ask what was the matter. He said: “I noticed what a happy countenance you had when you came in.” I told him how burdened I had been for so long a time, and now I was free. Tears came in his eyes, and he said, “You are a Christian.” This troubled me very much, for I had not thought I was telling a Christian experience. I feared I had deceived my precious uncle, and was deceived myself, and resolved to hide my feelings from others should they inquire how it was with me.

Nearly a year after this period I returned to my home, and when the next Baptist Church meeting day rolled around I could hardly wait to go. I went with my dear mother, and now when I think of it, it is as one of the most refreshing seasons of my life. My heart was filled to overflowing on meeting the dear old fathers and mothers in the same place where I had left them more than a year before. They seemed so precious in my eyes now; surely I never loved them half as much before. When the door was opened for reception of members, and one dear saint came forward and told what great things the Lord had done for him, I could hardly stay in my seat. I trembled from head to foot. I dare not go, for the thought would arise, Surely Christians do not have vain thoughts, and commit sins every day. I must live differently before I can occupy the lowest seat among God's children. Thus more than a year of doubts, with now and then a glimmering of hope, passed away, when we were favored with a visit from Elder T. P. Dudley and his brother, and soon after Elder J. F. Johnson. Their preaching seemed very sweet to me, and while at my father's house they told their experiences; and I was surprised and comforted to find that they, whom I thought so pure and free from sin, could not live without doubts and fears. I longed

to be with the church, and thought much of baptism, still my unworthiness to walk with His chosen ones almost drew me to the earth; but finally, in May, 1854, in company with two dear friends, I went, and was received into Union Church, and was baptized by our beloved pastor, Elder M. M. Vancleave. Since then I go doubting along, almost ready to give up, and often have resolved to tell the church I have deceived them. Still, I know if there is any real satisfaction on earth for me, it is among God's people.

“Were I in heaven without my God,
’Twould be no joy to me;
And while this earth is my abode
I long for none but Thee.”

Often, while listening to our good sermons, I forget for awhile that I belong to this sinful world; but when home alone I get very low down.

“I want to feel little, more meek and more mild;
More like my blest Master, and more like a child;
More watchful, more thankful, more steady in mind;
More humble, more gentle, more loving and kind.”

I am now in the decline of life, and have not lived as I once thought I should when I passed my fifty years. Like Ezra, “I am ashamed, and blush to lift up my face to thee, my God, for my iniquities are increased over my head and my trespass is grown up unto the heavens.” I am often locked in Doubting Castle, and stay there for weeks at a time, but when I find the key of promise the gloom is dispelled and the dungeon becomes a palace. Ofttimes the scriptures are a sealed book to me, and again there is beauty and comfort in every line. Can a Christian be thus tempted and tossed?

Lest I weary you, I will close, with love to all the household of faith.

Unworthily, your very little sister, if one at all,

Crawfordsville, Ind.

LINA W. BECK.

KINSTON, N. C., March 26, 1886.

Dear Brother Respass:—When on my late tour in South-west Georgia I promised some brethren to let them hear from me when I returned home, so please let me comply with my promise through the MESSENGER. This will inform them that I returned home early in March, after filling all appointments made for me except one made by Elder Peter Everett; and my health has improved since I have had time to rest. I wish to return my thanks for the many kindnesses shown me by the brethren, sisters and friends. The elders I met are as follows: William Hollingsworth, Peter Everett, J. V. Tipton, John Maxwell, John Rodgers, Ansel Parish, and an Elder Parish whose given name I have forgotten, and W. P. Nunez. Those elders I found to be sound in the doctrine, so far as I now recollect. I met also several licentiates, and many dear brethren, sisters and friends, but will not give names, as I wish to be brief. Many expressed themselves comforted by my preaching, and the Lord be praised. My natural health was at times poor, as it often is—so much so I was at times almost ready to turn back in the day of battle (Psa. lxxviii, 9), although I was armed with evidences of past deliverances, which are evidences of our future deliverance, and our God shall supply all our need (Phil. iv, 19). And that is enough, and all we could reasonably desire. When my natural health was bad, my spiritual health was good; that is, if I am not deceived. So when I was weak, then was I strong (2 Cor. xii, 10). So I did not wish it otherwise, yet I did wish it otherwise, and so those two different desires were at war with each other—the flesh waring against the Spirit. So when Moses' hands were stayed up Israel prevailed; but when they were not up, Amalik prevailed (Ex. xvii. 11). I am so weak and foolish that I can't stand prosperity, nor can I well stand adversity; but of the two I can stand adversity the best; but Agar was afraid of either, and so am I (Prov. xxx). One evidence to me that I am impressed of the Lord to travel and preach is, that it is such a cross to me, and I am constantly kept a beggar (not

for natural bread). But I am not disposed to beg men; if I was, it would be poor evidence that I am a Christian. David said, "I have been young, and now am I old, but I have not seen the righteous forsaken nor his seed begging bread."—Psa. xxvii, 25. But since begging has been reduced to a science, it has become very popular, because, as they say, they are begging for Christ. Pshaw! But it is the duty of those who are partakers of the joys and blessings of the gospel ministry to administer to the preacher of their carnal things (Rom. xv, 27). But while it is a duty, it is also a privilege, and then it is more blessed to give than to receive; so that the giver feels the most benefited. Oh, let us not look at our service to God as a mere duty, but a delightful privilege, so that duty is swallowed up by privilege—to a great extent, at least. The churches seemed mostly to be in peace, but some of them were in their winter quarters. Oh, may the Lord soon visit them with an early spring, and the voice of the turtle dove be heard in the land (Cant. ii, 12). When churches are connected by blood and marriage, and yet in disorder, they are hard to set right, especially should there be one or two bell sheep in the family. Fleshly feelings are as hard to keep down in us as it was in Samuel, the prophet, when he wished to anoint the one of the sons of Jesse who presented the finest external appearance (1 Sam. xvi, 6). Samuel seemed to be off his watch at that time, hence he would have made a mistake if he had been left to his own choice, and so would we. David, in Psalm cxlvii, says: "The Lord taketh not pleasure in the legs of a man." And I am satisfied he takes no pleasure in his body, head, clothes, nor anything else in him, unless it is something which Himself has put in him, such as prayer, faith, love, meekness, zeal, &c. Thou hast wrought all our (good) works in us (Isa. xxvi, 12). But faithfulness becomes the household of God, so that Absalom, even Absalom, the king's handsome son, ought and must die if he rebel against the King (Christ), and attempt to murder the king. But David had fleshly feelings for Absalom, and instructed Joab to deal gently with Absa-

lom, for my (the flesh) sake. But Joab was a mighty warrior; so Absalom had to die, and David's flesh be mortified, and Israel delivered from one of her enemies. I found one church had split on the words "hope" or "believe." It seems in writing letters to a general meeting, one church objected to a letter because it said, "We, the Church of Christ," leaving out the word "hope." The objectors requested that the letter read thus: "We, the Church of Christ, as we hope or believe." It would hardly be proper to say, "We, the Church, as we hope," for hope is composed of desire and expectation; so to say we hope we are the Church, would be to say we desire and expect to be. It is hardly proper to say, "I hope I am a Christian;" that would be to say I desire and expect to be one. But it is right to say, "We, the Church of Christ, as we believe," and I hardly think any Christian feels exactly right to say, "I know I am a Christian." 'Tis true our evidences are bright at times, and we may lose sight of all doubts, but the doubts are lurking around, and will soon have the ascendancy again. Saul troubled David as long as he lived, and David one time said, "I shall now fall one day by the hand of Saul." At another time he said, "There is but a step between me and death." I think I had rather take sides with poor old Jacob, and limp along and confess it is a kind of up-hill down-hill business with me.

In conclusion, I hope all the brethren, sisters and friends will receive this as written specially to them, and if any should feel disposed to write to me, I would gladly hear from them, and will answer any private letter which may be written to me as best I can. I hope to visit that country again.

I. J. TAYLOR.

The sinner's determinations are like ice, which thaws in the sun but freezes again in the shade. What, shall we vow against our sins, and then sin against our vows? This were to take the wages from one master, and do the work for another; to make our promises to God, and our performances to the devil.

TEMPLE, TEXAS, December 29, 1885.

*John N. Hurst—Dear Brother in Christ:—*Yours of the 12th inst. received, and I should have answered sooner but for affliction. Truly your much-esteemed letter was laden with comfort to me. I sincerely hope that you will not think any more that you cannot write to my comfort and edification. It most assuredly appears to me that if I could write as you can, I would have a desire to spend much time in writing. But perhaps I would become vain and puffed up, if I could think well of my own writing. I am glad for you, and other brethren, also, to write in a familiar and plain style. It makes one feel that they, of a truth, are all of one family, and all have eat the same spiritual meat, and have all drank of the same spiritual drink—even Christ, the blessed spiritual Rock, who *alone* leads Jacob, and makes him suck honey from the Rock and oil from the flinty Rock. Yes, indeed; the beloved of the Lord shall dwell in safety, and the Lord shall cover him all the day long, and he shall dwell between his shoulders. Truly you have been called to bear many conflicts, trials and sore griefs.

When Israel was taken captive by the king of Babylon, there was a remnant left in the land of the poor to be vine dressers and husbandmen. And we hear the Lord, by the mouth of his prophet Zephaniah, say, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Happy are the people whose God is the Lord; yea, blessed is the man whom the Lord chooses and causes to approach unto him. Those sore trials are the refiner's fire, the fuller's soap; and when we are tried, as silver, and refined, as gold, then—and not till then—can we offer unto the Lord an acceptable offering. It is not until then that the offering of Judah and Jerusalem is pleasant unto the Lord; it is then the Lord is in the midst. It is indeed a comfort to me to know that the Lord's favored few think of me. I often—yes, much of my time—feel like one alone; like the sparrow, on some lonely building's top, where she tells her moan, far from the tents of joy and hope. I sit and

grieve alone, as the crane; or a swallow, I chatter; or as the dove, I mourn. As to me possessing a gift from the Lord to instruct or edify the Lord's chosen ones, I have never thought so, nor can I realize anything of the kind. But I have *often* felt that there is a necessity laid upon me. And when I have taken up the cross (and cross it is), I have felt a sweet peace of mind that worlds could not buy. I have often been like Mary, weeping by the empty tomb. Ah! how doleful to weep by the empty sepulchre—the blessed Master not there. And again, when it pleased Him to make Himself known to me—like Mary, my eyes would be holden; I would think him “the gardener.” But again, when he is pleased to say in soft, sweet, melting accents, “Mary!” I then can exclaim, Raboni! I know Thee now; it is the Lord. For none but Him can speak such words of comfort, and I am constrained to go tell the brethren, the lovers of truth, that although the *tomb* is empty, yet he died for our sins; yea more, he rose again for our justification, and is ever henceforth on the throne to give repentance and remission of sins to Israel, and also to intercede for the saints, and that according to the will of the Father. Blessed, comforting thought! Again, I have felt as I imagine Mary did when she had done as the risen Jesus commanded her, but they to whom she bore these glad tidings believed her not, but regarded it as idle tales. O, how sad she must have felt! How often she must have thought over and over again all that she saw and heard, and wondered and questioned in her mind. Could I be mistaken? Is it *all a dream*? Did I not really see Him? Do I not really know Him whom to know is life eternal? But we have no account of a single word escaping Mary's lips, but simply did as the glorious Son of God had told her to do, and said no more. Just here we should learn a lesson. I often fear I am not Mary in this. As my sheet is full, I will close. Kind regards and Christian fellowship to you and yours.

Your sister in tribulation,

MAGGIE A. SCARBOROUGH.

FOOLS.

The term fool in scripture has two applications, although the significance of the word is the same. It applies to both regenerate and unregenerate, as will be understood from the following: "The fool hath said in his heart there is no God." This, with other quotations, show conclusively that all unregenerate men, religiously considered, are fools. Also, there are occasions in which the children of God are addressed as fools, viz.: "The wayfaring men, though fools, shall not err therein."—Isa. xxxv. 8. "Oh, foolish Galatians, who hath bewitched you."—Gal. iii. 1. And it is to this latter class that Solomon gives the following important instructions: "Answer not a fool according to his folly, lest thou also be like him."—Prov. xxvi. 4. Alas! how often it is the case that in rebuke to brethren, by brethren, their rebukes are prompted by the same spirit that prompted brethren to err; and in each case that answers are not spiritual, the person answered and the person who answers are alike—that is, led by the same spirit. Thus the necessity of observing the instructions of the apostle: "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." "He that uttereth slander, is a fool."—Prov. x, 18. We are not to understand from Solomon's expression with relation to answering that such brethren as utter slander and commit other sins are not to be rebuked, for he adds in the following verse, "Answer a fool according to his folly, lest he be wise in his own conceit," but is a simple caution to all to observe the language of Christ, to "First cast the beam out of our own eye, that we may see clearly to cast the mote out of our brother's eye." When it is undertaken to rebuke brethren, the manner described in the scriptures must be observed. If this is not done, the parties or persons who do this are as much transgressors as their offending brethren, and hence, in this respect, are alike. Although their faults are not the same, yet both are transgressors; but if the proper course be pursued, the fool is answered in such a manner that he is not apt to be wise in his own conceit.

Andersonville, Ga.

S. J. ENGLISH.

Be still, my soul, nor quake at earth's alarms,
Beneath me are the everlasting Arms;

Through doubt and gloom, and tribulation deep,
They bear me on, and lest I fall asleep

Some hours of keenest pain are given me,
That I may clearly know, and feel, and see

The fellowship of his suffering here,
And the perfect love that casteth out fear.

So strong, so steadily they bear me up,
Enabling me to drink life's mingled cup.

Away beyond affliction's bitter smart
They bear me on, beyond temptation's dart.

Away, far away, to the fields of light,
Upon whose sunny slopes there falls no night—

Where glowing hope shall fold her peaceful wing,
And all the redeemed of the Lord shall sing

Glad songs of praise, in sweetest melody—
"Not unto us, O Lord," but unto Thee.

Crawfordsville, Ind., Sunday, March 28, 1886.

SALLIE M. BARTLEY.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

IS THERE ANY SORROW LIKE UNTO MY SORROW?

MATT. I, 12.

It is somewhat characteristic of Christians, at times, for each individual member to conclude he has trials and sorrows of soul such as none other man or woman ever had.

Each concludes that though he may be like others in many things, and come into full sympathy with them in every temptation, trial or sorrow that befall them in this life, yet in his own case there are some peculiar trials and sorrows which none other but himself have ever had. Under a sense of these peculiar sorrows of soul and trials of faith, how lonely and desolate does the poor, sorrowful child of God feel! And while he may not feel very cheerful or merry so as to sing, yet the words of the song—

"Like one *alone* I seem to be;

O, is there any one like me?"—

may possibly come into his mind. Or, like the Psalmist, he

may feel that "I am like an owl of the desert," or as a "sparrow *alone* upon the housetop."—Psa. cii, 6. How lonely, how desolate, destitute and sorrowful one is made to feel when passing through trials of this kind. But, dear child of God, you are not alone in these sorrowful feelings. It is not something peculiar to you and in your experience, to which all other Christians are strangers. Were this the case, you would never find so much consolation in the scriptures by reading therein of the same afflictions, the same sorrows, and the same conflicts, among the ancient saints, that you now feel. Yea, and so forcibly have they given vent of expression that their words are even more descriptive of what you feel than any words you could possibly find to express your own sorrowful mournings. As an illustration that other "way-faring men" and "strangers and pilgrims," the "redeemed of the Lord," have walked in this very way before you, only look at and consider a little carefully the text to which attention is called at the head of this article. What a doleful cry is extorted from the whole church of God, collectively, when she cries out, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lovers and friends, instructors and comforters, have all forsaken us when we are in these peculiar trials. All seem to pass by as though it was indeed "nothing to them" in which they could feel the least interested, or in which they had any care or concern.

But we did not intend to dwell much upon this point, nor did we intend to write a lengthy article, but we wish to call attention of our dear brethren and sisters in Christ to the fact that, though we may have gifts differing, even useful spiritual gifts, which may require certain trials, surroundings and peculiar exercises of soul for the full development of the gift, yet it is all by the same Lord and by the self-same Spirit that these peculiar exercises of mind and sorrows of soul are brought about. And all are profitable in their place.

It is true that among men in the world there are differences

of race and nations, with different habits and customs, and there are differences even among people of the same nation, State or community with regard to social position, character or standing. But in a peculiar sense Christians are separated from the world of mankind, and made to differ from them. And this difference is so great that "the world knoweth them not." Not one of the trials of faith, sorrows, mournings, desires, hungerings, pantings or thirstings after God, that is often felt and experienced by the child of God, does the ungodly world ever feel. "The world knoweth us not" in these lonely feelings. And how few persons do *we ever* know? and perhaps still fewer *ever* know us, and therefore they cannot always come with a word of comfort adapted to our need.

But, dear brother or sister, the great and central thought of comfort to us is, that Christ Jesus knoweth all about us, and can and does come into full sympathy and fellowship with us in all our sorrows and afflictions of every kind, nature or degree. So it is written of him and of his people, that in "All their afflictions he was afflicted," and not only this, but that he is our great High Priest, who can come into such close sympathy of feeling with us as to be "touched with the feeling of our infirmities," and one who "in all points was tempted like as we are."—Heb. iv, 15. He alone is the blessed one who knows every case, and comes into fellowship with his dear children in every trial, while they also sup with him in the fellowship of his sufferings. He comes to each tried child of God as none other can come. He is the only Elder Brother, the First Born among many brethren, and sustains such a position and relation to them that they are one in him and with him, as heirs of God and joint heirs with Jesus Christ. We may and do differ greatly in our natural temperaments, but Christ knows how to deal with each one and bring all to himself. The early disciples had these natural differences. The apostle Peter seems to have been quick, swift, impulsive, and, at times, even rash; but poor Thomas! he was slow, doubting, halting, and hesitating. In looking at things earthly and things that are seen from a mere human view,

they saw things very differently. And possibly it may often be so with many of us now, and this may account for many little disputes, censures and fault-findings that spring up among us. Perhaps, as Thomas is halting, hesitating and doubting everything, he thinks Peter is too hasty, and would rather he would not be quite so wordy or talk quite so much. Then, in turn, Peter is inclined to censure poor Thomas because he is so reserved, so hidden, and so slow to see, believe or understand anything. But our Lord knows how to deal with all these cases. He has a compassionate look for Peter, and a tender word for Thomas. Peter weeps bitterly for his rashness, and Thomas says "My Lord and my God," and so both are brought nigh unto Jesus in one spirit. The one is humbled for his self-confidence, and the other for his timid distrust.

But whatever may be our peculiar natural temperament, or whatever may be the peculiar trial or conflict of faith to which we are subject as Christians, this one thing, among many others, should be to our comfort, that "The Lord knoweth *how* to deliver the godly out of temptation." Indeed, both the godly and all their temptations and trials, of every kind, are in God's hand, and must yield subjection to his omnipotent control. As proof of this, it is written, as an infallible and never-failing promise, that "God is faithful and will not *suffer* you to be tempted above that you are able."—1 Cor. x, 13. Now, that little word "*suffer*" shows how completely all our temptations and sorrows are in subjection to God's authority. He will not *suffer* you to be tried only just so much and no more. The temptation, the trial or the sorrow is needful for you. God sees that it is needful, and "new for a season," as there is a "needs be" for your trial, "you are in heaviness," not only from one trial, but "through manifold temptations."—1 Pet. i, 6. But, thanks be unto God, our heavenly Father, he knows how to regulate both the temptation and the deliverance from it, and hence it is written that "He will, with the temptation" (not without it), "also make a way to escape, that ye may be able to bear it."

Thus, dear child of God, we must know by experience the "fellowship of Christ's sufferings," and be made conformable to his death, if we ever experience deliverance by him and reign in glory with him. If we die with him, we also live with him.—M.

SOWING AND REAPING.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. vi, 7, 8.

This epistle was addressed to the churches of Galatia; it therefore applies only to the church now. It is left on record for the instruction of the church. The natural, or unregenerate sinner, is not addressed by the above text. A natural man cannot sow to the Spirit. Proof: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii, 14. See, also, the 11th verse. The natural man can sow but one way, because he is of one nature, and that is fleshly, hence he sows to the flesh, *only*. The children of God are partakers of both the human and divine natures (2 Pet. i, 4), and therefore he is capable of sowing both to the flesh and also to the Spirit. If the natural man sows at all, he sows to his flesh, for he is not capable of other than natural, fleshly, or carnal desires. But when one is quickened by the Spirit of God, he is more than a natural man. He then begins to hunger and thirst after righteousness; laboring under conviction for sin, he becomes weary and heavy laden, and begins to beg the Lord for mercy. Then he is a proper subject of Jesus' command, who says to all such characters or conditions of mankind, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This coming to Jesus is not a voluntary act of the carnal man, for Jesus said, "No man can come unto me except the Father which sent me draw him, and I will raise him up at the last day." Thus we discover that this

matter of coming to Jesus is the work of the Holy Spirit, by which the sinner is quickened and forced to view himself a poor condemned wretch. O, how willingly would he come and be healed! But he must await his time—wait until his load becomes heavy enough, so that he will rejoice the more, and praise God and love the Saviour more for the great benefit bestowed upon him. Finally he comes, with all his wants and woes. Jesus gives him rest from his burden of sin; the mountain is removed at the instant faith is given, and the soul believes in Jesus, who died for the sins of his people, and so redeemed them from the curse of the law. Thus God's chosen people are delivered from the power of darkness and translated into the kingdom of God's dear Son, and at once become subjects of his kingdom, and hence required to observe the commandments of the King and the ordinances of his house. To them he says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Blessed change! the yoke of desperate bondage is exchanged for the easy yoke of Christ, whose sovereign reign is the law of liberty—the law of love. "His banner over me was love."—Songs ii, 4. They live in the enjoyment of this precious hope, and find rest and peace and ease of mind and conscience in the faithful discharge of their duties, in which they sow to the Spirit. It requires all that grace thus does for them to qualify them to sow to the Spirit, and there is not one of those heaven born souls on earth who does not sow to the Spirit, and therefore every one of them shall of the Spirit reap life everlasting, as the text affirms. They are spiritual children, born of God, and as such they sow, or yield, to the Spirit. But by reason of the imperfections of the flesh, which remains the same corruptible element, they often sow to the lusts and carnal desires of the flesh, and of the flesh reap corruption. Corruption is all the fleshly soil can produce, and hence the result. They reap this corruption of *the flesh*; not of God, nor of Satan. Therefore the text is an admonition to the children of God to sow to the

Spirit—to obey the holy impressions made upon the heart by the Spirit and grace of God. We are persuaded that none of the children of God shall utterly fail in this matter, and all of them shall reap life everlasting; not in consideration of their obedience—no, no—for “the gift of God is eternal life, through Jesus Christ our Lord.”—Rom. vi, 23. The text shows the different sources of life and death, and proves the impossibility of salvation except by the grace of God. The children of God reap life everlasting, not for and in consideration of their sowing, but they are born of God, and are his children before they sow to the Spirit. Remember what the text declares, viz.: That which a man sows he shall also reap. Not what he might sow for, or design to obtain by sowing, but *that which he sows* is the thing he shall reap. The flesh is corrupt; it sows to itself, and hence the result. It produces a harvest according to the nature of that which is sown. The Spirit of which God’s children are born is incorruptible, pure and everlasting. They sow as such to the Spirit, and of the same, and hence the result. At every point it is the same, and each revolution turns up the same everlasting life.

Now, we have proven above that eternal life is the gift of God, through Christ, and so established the fact that it can not be the result of the creature’s work. But to strengthen this point, we will quote one or two more passages, viz.: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”—Eph. ii, 8, 9. “But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”—Tit. iii, 4, 5.

Now, we will proceed farther to prove that the natural man cannot sow to the Spirit. “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received (that is, Christians have received), not the spirit of the world, but the Spirit which is of

God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii, 11-14. How could the above declaration be true if the natural man could sow to the Spirit and of the Spirit reap life everlasting?

The truth is clear and conclusive that man, in his natural or carnal state, cannot act above his nature; and it is equally clear that when God's children are born of the Spirit, the Adamic nature remains the same, and that they are still liable to sow or yield to its lusts, and from that source they often reap a sorrowful harvest of corruption. Still, this does not affect nor change their relation to God *as children*; for they are, in that relationship, *spiritual*, and as such they cannot sin. Proof: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii, 9. Who is it that is born of God? "Whosoever believeth that Jesus is the Christ is born of God."—1 John iii, 5. Again: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—St. John v, 24. Once more: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii, 35 to end of the chapter.—H.

Continued from May Number]

ESTHER.

VASHTI'S FALL.

Vashti's fall followed her feast, and could not, therefore, have been, in spirit, a feast in honor of the king. It was in his name, but not in his spirit, else it would have augmented rather than have diminished her humility, reverence and love for him. Her lack, as we have shown, was not in moral, mental or physical beauty, and must, therefore, be sought in some other qualification. To us it is plain that it was in spiritual qualifications she was lacking. She had ability to fulfill all the moral and mental obligations incident to her position, but her position as queen involved her in spiritual obligations, or the obligations of faith, for which she was not qualified. Her sin, therefore, consisted in assuming obligations for which she had no fitness, and her aspirations in seeking them were fleshly and sinful. Not that it was sinful to be moral and cultivated in mind and person, but in assuming from these excellencies the ability to do the works of faith; as if one of blameless morals, of great mental powers, of unsurpassed learning and high social position and wealth, should, upon these qualifications only, join the church and be baptized, and thus assume to do the works of faith destitute of the Spirit. The works of faith, prompted by such a spirit, would be a feast to the flesh, and augment fleshly confidence, self-dependence and self-righteousness. They would not only be unacceptable to God, but would be sinful in his sight; because whatsoever is not of faith, is sin. And even a Christian and a member of the church may be guilty, in some degree, of sin in this respect. If one should assume to preach who had not been called of God to that solemn and responsible work, he would, in the long run, be of no profit to the church, and very probably disgrace himself and confuse the church. It would not matter how cultivated in mind and morals he was, and how blameless in life, he would fail—fail from having assumed obligations for which God, the Spirit, had not qualified him. Saul, the first king of the Jews, is

AN ILLUSTRATION IN POINT.

He was called to the high position of king of the Jews from his natural qualifications. He was a head and shoulders higher than any other man in all the land. In strength and courage, moral and physical, he was ahead of any, and seemed, therefore, the best prepared to contend with and overcome the strongest enemies that might come against them. But they overlooked the fact that Israel, a spiritual people, would of necessity have spiritual enemies—enemies that the most perfect moral and mental strength could not overcome, and that could be overcome by faith only; and also, that faith is born or begotten of God, and is not a product of mental and moral training.

Saul did indeed obtain victories for Israel, but they were victories over enemies that were weaker than he was. He could obtain no victories over enemies that were stronger than he was, for such victories could be obtained only by faith, and of that he was destitute. He had no such experience as David, who cried, "O Lord, deliver me from my enemy, for he is stronger than I am," and hence did not know how to fight in faith. He could do moral and mental fighting, but not spiritual fighting. He did not know how to fight Goliath of Gath; he was not able to do it, though he had assumed the ability to do it. Israel, under him, fled forty days in dismay, until Saul's lack was found in David. God prepared David for that work of faith, and he slew the giant, but not in Saul's armor, but with God's weapons; nor to the glory of Israel, but to the glory of God. The power of God and the wisdom of God was shown Israel that day in David's victory. Israel could not then, nor can the church now, prepare a member to do any more than she can do herself. The prevalent opinion of the religious world, that to contend successfully with infidelity we must educate our preachers, is the same opinion that called Saul to the throne on account of his natural or worldly qualifications, and which was exploded at the battle of Shcho, when Israel, cowered, trembled and fled in dismay from the giant of Gath. Saul

was a giant in Israel, and Goliath a giant of the world. If Saul had great natural powers, Goliath had greater; if he had strong armor, Goliath had stronger. And so it was but a reliance and trust in natural powers in both. If the church should rely upon such things, she would not differ from the world that relies upon them; she would not be relying upon God, but upon the world, and would be a kingdom of the world. But Christ's kingdom is not of this world. Saul also assumed ability to slay the Amalekites, as God had commanded; but he spared that which God had commanded to be destroyed. He spared Agag, the king of Amalek, and it was nothing that he slew all the rest. He could not understand the necessity of slaying Agag. But Samuel, a man of faith, did understand it, and could not spare him; his faith forbade it. All the works of Saul, in slaying that which he did slay, were as if he slew nothing, or as if he had spared all. As Arminians teach when they say, We are saved by God's grace, and we can do nothing good; that we are helpless, and our good works do not save us; that God has done all that is necessary to be done, but WE MUST ACCEPT THE TERMS OF MERCY OFFERED IN THE GOSPEL, thus giving man the ability to do all at last, and setting up Agag, or the flesh, as king, and sparing him whom God slays in the Christian experience, as Samuel did, that Christ alone should be exalted in the heart as King. That is to say, it is *all* the work of grace—from the least work to the greatest—from the first to the last; sparing nothing in man, for everything in him is under sentence of death. In sparing ability in man to accept the terms, so-called, of the gospel, Agag, or the spirit of man's ability, is spared; and if that much be spared, nothing need be slain. In fact, nothing is slain in Spirit, but all is spared, and man is the same unchanged being he was before. All talk about grace and helplessness amounts to nothing if Agag is spared. Samuel's faith slew Agag, and exalted Christ to the throne; nor is it a divided throne, with Christ and Agag both reigning. It is not part works and part grace, but all grace, from the first to the last. Agag is slain, and Christ is set up higher than

Agag. This Samuel had learned by experience, but Saul had never learned it. David had been taught it by the Lord whilst in the wilderness with his father's flock, and he could overcome by faith enemies that were stronger than he was. We do not need faith to overcome enemies weaker than we are; these we can overcome in our own strength. Over such enemies, and such only, could Saul triumph. He had struggled with and overcame temptations to vice and immorality; he had lived an orderly life, and had been attentive to his father's business, which were all good; but unsanctified, or not of the Spirit, they only exalted him, and increased his self-confidence and self dependence. But David had not only struggled with those enemies, but had struggled with his natural depravity in the lion and bear, those fierce beasts of prey that make darkness hideous with their brutal cries, as the depraved passions that lie hidden away in the dark recesses of the human heart. Of the strength of depraved nature, the mere moralist knows nothing; against such beasts mere moral resolutions, are but chaff in the wind. Only those who stand by faith in Christ can have the victory over them in the hour of temptation. In a word, there must be spiritual culture, without which mental and moral culture and training are nothing in spiritual responsibilities.

TRAINING CHILDREN.

It is in vain to educate your children—vain to train them in mind and morals, with a view that it will prepare them for heaven. They must be born again; they must have spiritual life. But we would not be understood as disparaging education and morality, for we do not so design; but would teach that nothing short of God's grace will regenerate them, and without which they will be lost, even though they were taught to speak with the tongue of men and angels, and had all knowledge and knew all mysteries, all their moral, mental and physical culture would be as a sounding brass and tinkling cymbal in their eternal salvation. Nor will it do our children any good to teach them to assume responsibilities

for which they are not qualified. It would be requiring more of them than they would be able to perform, and our love for them should forbid such a requisition upon them. No prudent father would put his son into a worldly position even, for which he is not prepared, and much less should he put him into a spiritual position for which he is unqualified; that is, to put him into the position of a Christian, or induce him to assume the responsibilities of that high calling because of his moral and mental ability and training; for instead of doing him good, it would be a positive injury to him. The calling of a Christian is the highest one in the world, as the calling of Vashti was the highest in the empire of Ahasuerus; and if she, possessing mental, moral and physical culture in its highest excellence, fell for lack of capacity to fill it, is it reasonable that one now, with equal capacity, shall attain to an excellence of which she fell short? Nay; though one "be full of wisdom and perfect in beauty;" "though thou hast been the garden of God; though wast in the holy mountain of God, and hast walked up and down in the midst of the stones of fire;" if thy wisdom and beauty are such as lifts up thy heart, "I will cast thee down."—Ez. It is absurd to say that the assumption of Christian obligations will prepare men to fulfill them; that is to say, by joining the church one gets to be a Christian.—R.

WHAT IS ASSUMED FOR SUNDAY SCHOOLS.

In the *Christian Advocate* of March, 1882, and over the signature of S. H. Lovelace, we find the following:

"The Sunday school may be termed the primary department, where the children are prepared for the church, as clay ready to the hand of the potter. The Sunday school is not an end, but a means, and its work is not accomplished until it brings the children under church agencies to be saved.

"The tendency is to make the Sunday school something of itself—ending in itself. We sometimes hear it called the

“child’s church,” and it is often run on its own merits and independently of the church.

“The church is divinely conditioned to save the world, and the Sunday school is one of its important auxiliaries. The church ends in salvation, and the Sunday school ends in the church. The Sunday school is properly church work—preliminary work—getting the children ready for a hearty reception of the gospel, which culminates in salvation and eternal life.”

This is a day of progress and improvement in almost everything, but possibly some are carrying the idea of improvement a little too far. The plan of redemption by the blood of Christ, the system of salvation, and the method by which either children or older people are “made ready for a hearty reception of the gospel,” cannot be improved upon. Nor is it possible for either good men or bad men to annul or make void that which God has established. It is true that men may presumptuously claim that their modern institutions and benevolent societies are improvements, and should be adopted in lieu of the divine plan, but it is quite certain that their claim will never receive God’s approval.

Has it ever seriously been considered by zealous Sunday school men that grown people, as well as children, were “prepared for the church and made ready to receive the gospel” many centuries before any of those modern societies were organized or known to the world?

In speaking of the system of salvation, and the way by which sinners are saved and come acceptably to God the Father, our blessed Saviour says: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”—John xiv, 6. Now, if sinners in the hands of a Sunday school are as pliant and passive as “clay in the hand of the potter,” and can thereby have their minds and hearts shaped and molded into a readiness to receive the gospel which is to result in their salvation, how is it that “no man cometh unto the Father” but by Jesus Christ? This plan of bringing children to God cannot be improved upon. “Every man,”

says Jesus, "that hath heard, and hath learned of the Father, cometh unto me."—John vi, 45. The plain inference is that no man can come unto Jesus as a Saviour except the Father draw him. Indeed, it is more than an inference; it is a positive declaration of the Son of God (John vi, 44). In regard to the salvation of sinners, our Lord Jesus Christ is the Elect Stone which God the Father hath laid in Zion, and though he is set at naught by all the modern as well as ancient Babel builders, as a "Stone of stumbling and Rock of offense" to those who stumble at the word of God, yet the Lord hath made this living and life giving Stone "the Head of the Corner." "Neither is there salvation in any other: for there is *none* other name under heaven given *among men*, whereby ye must be saved."—Acts iv, 12.

All religious sects who profess Christianity acknowledge, either directly or indirectly, that the scriptures are the word of God, and the only Standard of faith and practice. Any point, therefore, or principle of doctrine, society or institution, claiming to be auxiliary to the church, but not having divine sanction and authority in the scriptures, is to be rejected as corrupt and spurious, "after the rudiments of the world, and not after Christ."—Col. ii.

It is not designed here to enter into any lengthy argument as to the merits or demerits of modern Sunday school teaching, but we do think that it is clearly evident to any honest Bible reader, who has never been under the bewitching influence of Sunday school teaching, and whose unsuspecting and youthful mind has not been as pliant and easily controlled as "clay made ready in the hand of the potter," that neither the modern Sunday school nor any of its teachings, as claimed in the above extract, can be found in the Bible. It is freely admitted that the Sunday school system of religious training is very popular. Thousands of intelligent and seemingly pious people, whose minds, in early youth, were as passive in the hands of some bigoted Sunday school man as clay ready for the potter, support them, honestly thinking they are "doing God's service," when in fact they are rejecting his word and

establishing their own traditions. The masses of the people, especially in cities, towns and villages, have become so accustomed to hearing such teachings as Mr. Lovelace sets forth, and it is so congenial with the views of the carnal-minded man, that its correctness is never once called in question.

Taking the sentiments altogether, as set forth in the extract given above, it will be seen that Jesus Christ, as the only Saviour of sinners, is set aside as useless. Neither his name, his holy character, nor his work, is once mentioned, but the Sunday school is enthroned as making sinners ready for the reception of the gospel, "ending in salvation and eternal life."

M.

EXTRACTS FROM LETTERS.

HELP FOR A CHURCH.

MANNINGHAM, ALA., April 4, 1886.—*Dear Brethren and Sisters in Christ:*—We, a little band of Primitive Baptists, have built a church house, and we are but few and poor, and therefore, brethren and sisters, we appeal to you for help. May God's holy Spirit visit you with his tender love, and touch your hearts with compassion on us. I pray that he may enable us to get money enough to pay for our house. Dear brethren and sisters, it was not pride that caused us to build a new house, but we were compelled to do it, for we were almost out of doors. Now, beloved, I will leave the subject with you, trusting that God will provide, so that we shall get enough to make seats, and that we may be able to pay what we owe on the house. Dear brethren, may God bless you and the MESSENGER, and that it may be published as long as the world stands, if necessary. Your brother, in hope of eternal life,

THOMAS A. SIMMONS.

Address me at Manningham, Ala., by registered letter, or money order on Greenville, Ala.

T. A. S.

We will give you a dollar, brother.—R.

AMITY, IND., April 13, 1886.—*Very Dear Brethren:*—By your permission, I desire to send this epistle of love, greeting to the dear, scattered saints with whom I met on my recent tour through the South and East. I left home 6th January, and returned 12th April, after an absence of over three months, and found my dear little family well, and my dear, aged mother, whom I left in very feeble health, much better than when I left, for which I have been made to cry out, Oh, Lord, how merciful and righteous art

thou! My visit extended through Ohio, Kentucky, Alabama, Georgia, North Carolina, Virginia, Maryland and Pennsylvania, visiting churches in eleven or twelve associations, and traveling nearly four thousand miles, without an accident to myself or any serious detention. I feel that the wonderful sustaining hand of our God was with me, leaving home as I did, in quite feeble health, and laboring under very serious afflictions. I felt much discouraged when I arrived in Alabama, on February 3d, at my first appointment, having never met or had the acquaintance of any one in Alabama or Georgia, so that I truly felt to be a "Stranger here below, and what I am 'tis hard to know." But after our meeting I felt they were my people, and no more strangers and foreigners, but fellow-citizens of the household of God. Oh, how sweet and comforting were their words of encouragement to me! They fell as dew upon a tender, withered plant; as sweet as the honey from the honey comb. Though it was very cold at the appointment at Bethlehem, and but few could get out, I felt it was good to be there; my doubts and fears were dispelled, and felt that the Lord had directed. I cannot make mention of the many churches and brethren with whom I met in the several States, as it would require too much space, and crowd out more excellent reading, but would say, dear brethren, *all* with whom I met, that I remember my sojourn with you with joy and thankfulness, and esteem it a great privilege to have met with you, feeling that I enjoyed the smiles of my blessed Master, whom I try to serve, and before whom I desire to bow with gratitude for such a blessing in providence and grace. What am I, that the Lord should be mindful of me? I am vile and sinful—a worm of the dust! I feel that I was unworthy of your fellowship and kindness, so bountifully manifested wherever I went. May the dear Lord abundantly bless you in your labors of love, and as you ministered to one of the least in the kingdom of our God, may you realize that it was unto the Lord. And now, the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, to whom be glory, might, power, and dominion, forever. Amen.

Affectionately, your brother in hope,

P. W. SAWIN.

P. S.—Any of the brethren desiring to write me, will address me for the present at Amity, Ind.

We had reference to Brother Sawin's visit in last issue of G. M., but our printer made his name Swain. His visit was much appreciated by the brethren in Georgia, not because of any extraordinary ability in preaching, but for his soundness, humility, meekness, and gentleness. He is a precious brother.—R.

MARSHALL COUNTY, TENN., March 13, 1886.—*Dear Brethren:* I feel very much ashamed to have kept you waiting so long for your money, but it seemed like I could not do any better, as I am poor, and money hard for me to get that I could spare. Dear brethren, I hope you will bear with me, and not think that it was willful neglect on my part, for I do love to read the precious MESSENGER. It does my soul good, when I feel cold and dreary, and think surely there is none like me in this world, to read the experience of some dear brother or sister, if I may call them so, unworthy as I feel myself to be, to hear that they have had the same feelings and conflicts of mind. It gives me some encouragement to press on, but O, I feel so weak and sinful that I know if God does not support and strengthen me that I cannot stand a moment. Dear brethren, I know that neither of you are strangers to sorrow and affliction. I have had a great deal of sorrow and trouble for the last three months. My oldest son, a precious and beloved son, was killed on the cars in December last. He had only been on about three or four weeks, having left his home in October last in good health. He had been working at the carpenter's business for three or four years, but he could not get regular work to do, and he got on the road. Our beloved son was taken for some wise purpose, known only to God. He was always an obedient and truthful boy, from childhood up. He was 26 years old in August (25th) last. When we got the news that he was killed, I thought surely I would have to sink forever, to think that my darling boy should have to die hundreds of miles from me, and in such a way. It did seem more than I was able to bear, and without help from God I surely would not have lived. I never saw him any more after he left me in October until he was brought home a lifeless corpse. He was buried at home. I can see his grave from my room window, and I often go there and try to pray to God for strength and comfort concerning my precious child, and I do humbly hope that he has made me to feel that Jesus was his friend; and for awhile I would feel so well satisfied, and think I could not doubt any more. But O the trouble that I have to pass through! I thought may be, brethren and sisters, you could give me some word of comfort. Do pray for me and all my family, that we may meet our loved one in heaven, where there is no more parting.

P. J. CHILTON.

ARLINGTON, TEX., March 21, 1886.—*Elder J. R. Respass—My Precious Brother and True Yoke-Fellow:*—I desire to say to you, though I have never seen your face in the flesh, that you have endeared yourself to me, through your writing, in such a way that I sometimes feel as if we were together, and I could familiarly call you "Brother John." I hope you will pardon me for this mention. I desire now to tell you of some of my afflictions and trials, knowing that you are capacitated to appreciate my sit-

uation, having yourself lived in the furnace for several years, suffering bereavement, even to a part of your own soul, so to speak. Yet in all these trials the good Lord has enabled you to rejoice, as seeing him who is invisible coming to your assistance. Blessed reality! Since I came to Texas my sorrows are untold. In 1883 four of my precious children (one in womanhood) were taken from us (but, thank the good Lord, he took them to himself), and the rest of us have had much severe sickness. During the past year our health was much improved, but another wave (deep and dark) of tribulation awaited us. On the 13th day of February last my son-in-law, I. N. Newberry, was brutally murdered in Anderson county, Texas. He was formerly of Jefferson county, Ala. My second daughter had been married to him three months only. I immediately went after my daughter and brought her home. Sometimes, dear brother, I feel that through much affliction I am almost weaned from transitory joys, and were it not for the precious promises in the Bible coming right down into my heart I would sink to rise no more. I can't tell you all I have undergone, but let me say to you, sometimes I feel that Jesus drank all this bitterness before the cup was given to me; therefore I am encouraged, and still rejoice in affliction, hoping and waiting till my change comes. In addition to these afflictions, I have had trying scenes while contending for the faith. Two Seeds, Non-resurrection, Eternal Children, Eternal Devil, &c., have beset my path. but, by God's grace, I hope "I have run through a troop and leaped over a wall." Now, dear brethren, will you pray for me and my children? This is my heart's desire.

Your brother in tribulation,

J. S. COLLINS.

ROXBORO, N. C., April 2, 1886.—*Dear Brother Mitchell:*—I have been impressed to say something about my little hope. In the year 1857, under the sound of Brothers Hall and Stadler's preaching, I was brought to see my just condemnation before God as a sinner. From that time I was trying to seek God's mercy, until 1861, in February, I became so distressed, that I went to myself to pray once more. I fell with my face to the ground, asking the Lord to have mercy on me, a sinner; but I felt that there was no mercy for me. I got up, saying, "God, be merciful to me, a sinner." I felt then that the Lord was perfectly just in my condemnation, but felt that without the pardon of my sins I was doomed to eternal punishment, and desiring permission, if I should have to go, that I might go praying, and as I went to the house these words came to me, Surely the Lord will do something for me, being distressed as I am. Seek, and ye shall find; knock, and it shall be opened unto you. I went to the house, and thought that some one would see that there was something the matter with me. I went up stairs, and knelt to try to pray again; all that I could say was, "Lord, help me, I pray." The words

came to me, He that puts his trust in the Lord shall be saved. I felt then that I could put my trust in him, for he was all the help I had. I felt after that, that my burden was gone, and I was afraid that I was deceived and had no religion. I continued on in doubts and fears, wishing to be with the Primitive Baptists, but felt too unworthy to be with them, until I became afflicted. I was confined to my bed eight winters, and felt that I was afflicted for my disobedience. My father, being a member of the church, called the members together at his house, and I told them a part of my experience, and was received and baptized in 1875 by Elder James Burch, and have been able nearly ever since to attend my meetings. Dear brother, I have given you a part of my experience, but will never be able to express my feelings.

Your sister in hope,

MISS CHARLOTTE SATTERFIELD.

“GIVE YE THEM TO EAT.”—Matt. xiv, 16.

MACON COUNTY, GA., April 16, 1886.—*Dear Brother Respass:* Enclosed find \$1.00, which please accept to aid you in sending the GOSPEL MESSENGER to the poor saints unable to pay for it. I read and re-read each number with pleasure, and wish that all who like to read it as well as I could have it to read, and especially all who are situated as I am, seldom having an opportunity to hear preaching. It seems to me that I would enjoy attending preaching regularly above all earthly things. But I am not surprised that I am denied that great privilege, for I know I am unworthy of so great a blessing. Remember your unworthy sister at a throne of grace.

MRS. R. R. JONES.

Elder Jacob Cloud's address is now Nevada, Vernon county, Mo., instead of Webb City

LLANO, TEX.—*Dear Brother Respass:*—I have been requested to write to you of a church trouble. Suppose a few members—ten or twelve—in this far West, seventy-five miles from any church of our order, all in good order, with letters from the church they left, and an ordained minister and deacon among them, and two other brethren, should constitute themselves into a church, without assistance from any other church, on the same articles of faith and decorum of the church they left, is it a legally organized church or not? And if not, what steps should be taken to set it right? The church so constituted has done business three or four years, and several have been baptized, and some excluded who first went into the constitution. This church has not been attached to any association, not having tried to get into any. There has been some dissatisfaction gotten up about it. We would like to have your advice; also old Brother Mitchell's.

Yours truly,

E. MAYO.

Our opinion is that the church is a legally constituted one; as legal as the church from which the members drew their letters. It would have been best to have had some other ministers present, but the distance rendered that impracticable, being seventy-five miles from any. The members baptized are legally baptized, as well as those excluded; legal in form as if they had been baptized by the home church. It is not a matter of compulsion that a church should be attached to an association. It is her privilege to do so, but she is not in disorder if she does not; that is, that does not make her disorderly.—R.

DREW COUNTY, ARK.—*Dear Brother Respass*:—The GOSPEL MESSENGER is a great comfort to us. I love to read Brother Chick's letters. His articles on feet washing I have read with interest. I think you are doing a good work, or the Lord is through you. Many cannot get to meeting, sisters in particular, and the MESSENGER is a great comfort to them. Wishing the MESSENGER much success, I remain, yours unworthily,

J. C. MORRIS.

DAWSON, GA., March 24, 1886.—*Dear Brother Respass*:—I have been permitted to baptize thirty-one persons in the past twelve months. Some of them are quite young, and others well stricken in years. Thirteen of them came from the Missionaries. I hope I feel thankful to God for the love and fellowship that prevails in the churches I am trying to serve. The brethren and sisters seem to be of one mind, and may God continue to bless and strengthen them, and add unto them such as shall be saved.

ORDINATION.

After preaching by Elders J. L. York and J. H. Davis, March 6th, 1886, at Chickasawhatchie Church, Terrell county, Ga., the church met in conference, W. T. Everitt, Moderator. According to previous arrangement, the elders present, together with the Moderator, as a presbytery, after due examination of Brother J. J. Adams, set him apart as deacon of said church. Prayer by Elder York. Your brother in hope,

W. T. EVERITT.

MURRAY COUNTY, GA., March 22, 1886.—*Dear Brother Respass*:—I don't get to hear preaching often, though I don't feel worthy of any spiritual blessing, but my desire is to do good and live worthy of the church, yet I am so high tempered, and get vexed and fretted so often, that sometimes I think and fear that I am not one of the chosen; and still, I would not give up my little hope for all the world. I have not heard a sermon since last June until the second Saturday in this month, when we went to Shiloh, at Tilton, and heard our dear minister, Elder Bray, of Rome. It must have been discouraging to him to come so far

and meet with only five members. But it was a great comfort to me, and I think to the rest of them. I thought of the scripture, that where two or three are gathered together in Christ's name, that there he was also. But how many there are who gather together in their own name and power to do great things for Christ in saving souls. They say the old stand-still Baptists, waiting for the Lord to do everything, will be left, for they do no great works to save sinners. Dear brother, I believe that if the Lord does not save his people by his grace, they cannot save themselves, and no man can save them; and it is a pleasure to every heaven-born soul to do good. Dear ministers of Christ, take courage and preach the truth as it is in Christ, for it is food for God's people, whether the world receives it or not. It seems strange to see some going so far to hear preaching, whilst others, living near the church house, can't endure sound doctrine. Dear ministers, as Christ said to the apostle, feed my sheep. They were sheep Christ made, and told Peter to feed them. It is God who makes them, and the minister's business to feed them; and the gospel is food to the hungry soul. May God bless you, Brothers Mitchell and Henderson, in the publication of the MESSENGER, so that it may be a comfort to the poor saints of God.

Your unworthy sister, if one at all.

M. E. TEASLEY AND J. B. TEASLEY.

MADISONVILLE, TEX., March 7, 1886.—*Dear Brother Respass* : I reckon you know, experimentally, what an afflicted preacher has to suffer, but not what an afflicted and *poor* one suffers. Such has been my case most all the time I have been in the ministry. I have many times "traveled on in pain" while going to fill my appointments; and many times have I occupied the stand in a suffering condition; and often have I spent the greater part of the night without sleep or rest, when those for whom I had "forsaken wife and children" (not "house and land;" that I didn't own) were slumbering gently. Yet I do not feel to complain; for when I review and consider all, I feel to say—

"Lord, when I count thy mercies o'er,
They strike me with surprise."

O, how much better to "suffer with Christ" than to "suffer as an evil-doer." and finally perish forever! How much better "to suffer *affliction* and *reproach*" with redeemed Israel than to enjoy the carnal pleasures of doomed Egypt! I feel that God's goodness and mercy has followed me all my days; and I feel to thank and adore his great name for the *hope*—the inward, secret, blessed hope—I have felt in my soul at those times

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud."

To-day, though still not clear of debt, I am in my own house, on my own land, which the Lord has provided for me; and,

though not in sound health, I am not the great physical sufferer I have been. I live in three miles of a sound and orderly Primitive Baptist church, brought up under my own ministry. We have a house of our own, not a "union house" (?), as some of our churches are compelled to use, or have none at all. Elders Rowe (of Georgia) and Greenwood (of North Carolina) have preached in it, and Elder Purifoy, of Alabama, is to preach in it at our next meeting. I wonder if Elder Respass' voice will ever be heard in it? May the Lord grant to us that blessing, also. Brother Respass, I felt gloomy and low-spirited when I begun this letter, and I didn't know I would write what I have, but now my eyes are watery, and I feel like exclaiming—

"Praise God, from whom all blessings flow;
Praise him, all creatures here below."

Yours in Christ, I hope,

J. C. DENTON.

DALLAS COUNTY, TEX., March 22, 1886.—*Dear Brethren:*—I love the GOSPEL MESSENGER, because it teaches the way of life truly. I have had a little hope over sixty years, and it does me good to read the editorials of the MESSENGER, and those old Christian experiences that are told by the brethren and sisters scattered far apart over the land, who have been redeemed, not with corruptible things as gold and silver, but with the precious blood of Christ. There are a great many who try to condemn the Primitive Baptists, because, they say, they are but few. But the Saviour said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." This little flock does not know the voice of strangers, and is not led off with every wind of doctrine taught of men lying in wait to deceive. Go on and publish the GOSPEL MESSENGER, and may God's blessing ever attend you, is my prayer; and if we never see each other, I hope we will meet in the sweet by and by, where we can join with all the redeemed in praising Him who bought us with His own blood.

I am in my 78th year. I have read the Bible through about forty times; make it a rule to read it through once a year, and I can prove by the scriptures that they are the identical people of God. Some asked the Saviour if there were few to be saved. He told them to strive to enter in at the straight gate, for many should seek to enter in that should not be able; and again, the way was narrow and the gate straight, and there would be but few that would find it. But on the other hand, the false way was broad and the gate wide, and many would go in thereat. So I conclude that all these ways chalked out wont lead there, but all those whose lives are hid with Christ in God will pass through that narrow gate. Yours for the truth's sake,

H. W. WADSWORTH,
An old Georgian by birth.

PICKENS COUNTY, ALA., April 15, 1886.—*Dear Brother Respass:* I received the MESSENGERS in due time. It is just such a paper I long wished for, but did not know where to get it. I read several numbers before sending for it, and when I get one to read, I have such a spiritual feast I feel to cry out, Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits. I subscribed for a paper which said it preached nothing but Christ and him crucified. It was not what I expected. Doth not the ear try words? and the mouth taste his meat? We have no Primitive Baptists among us, nor have heard a sermon from them, since the days of my childhood, until very recently. Brother Jones, of Greene county, Ala., preaches for us on the third Sundays, when it is so that he can get here. I have been a member of the M. E. Church for twenty years. I know you have no fellowship with Methodists, neither call them brother, but I address you as brother, because, like your people, they are my people; your God my God. If it is the Lord's will, I am going to join the P. B. in May next. May the Lord continue to bless dear ministers and their labors, is my prayer. Your sister in hope,

SARAH MASSINGILL.

OBITUARIES.

ELDER HENRY R. M'COY.

After much bodily suffering of near six months, Elder H. R. McCoy *died* at his residence, in Chambers county, Ala., March 15th, 1886, in the 59th year of his age. For the last few years he had been Moderator of the Beulah Association, and exposure to the very rainy weather during the last session of the Association, in September last, developed more fully some of the infirmities and sufferings under which he had labored for years past, and soon he was prostrated upon the bed of death. Three months before his death I heard him say there was not the shadow of a doubt as to what Jesus had done for him. During the six months of his prostration it was only at short intervals that he indicated any hope of recovery, but said nearly all the time that he did not think he would recover. He was calmly and firmly resigned to death, and was perfectly rational and conscious to the very last moment, closing his own eyes, and dying like an infant going to sleep, without a single struggle. Elder McCoy had carefully read and meditated upon the Holy Scriptures, and firmly believed that God would, by his Holy Spirit, teach his people his written word, and therein they were thoroughly furnished to all good works, and could need nothing more. He was buried by the side of his first wife, in the cemetery at Mt. Hickory, Chambers county, Ala. He leaves his second wife and several children, brethren and friends to mourn. The community has lost a good neighbor, three churches a beloved and able pastor.

J. T. SATTERWHITE.

The biographical sketch of Elder McCoy, written by his own hand, 1884,

will appear in the GOSPEL MESSENGER as soon as we can find space without superceding others now on hand. Single copies of this issue, or any other, can be had at 10 cents each, so long as we have them on hand. Send remittance, names and address in full.—M.

MRS. KEZZIAH ROWLETT.

Mrs. KEZZIAH ROWLETT was born in Trimble county, Ky., August 1st, 1807, and after a painful illness of three months died March 20th, 1886: aged 78 years, 7 months and 19 days. Her maiden name was Burnett, and leaves no brothers nor sisters, but many relatives, here and in Kentucky, to mourn her death. She was married to Peter J. Rowlett in 1825; moved to Missouri in 1856, and settled in Harrison county. Mr. Rowlett died in 1857, July 5th—aged 51 years, 10 months and 15 days—leaving his wife with twelve children, five of whom are still living. She remained his widow until death, and language would fail to tell of the hardships and trials that was her lot in life, being a continual struggle against adverse circumstances. But it was hers to have a host of friends and relatives to love and care for her in sickness. She joined the United Baptists in Kentucky years before the Missionary and other innovations were introduced, and continued consistent unto the end in faith and work. Her sickness was a complication of diseases, and towards the close she became, sometimes, impatient to go and be at rest, expressing herself as being ready to go, fully leaning upon the strong arm of the Lord. She believed that her rest would be in a world of peace, joy and love; talked calmly on the subject, and desired her affairs all honestly settled.

Thus passed away in peace one of the excellent of earth. I was with her much, and can truly say. Precious in the sight of the Lord is the death of his saints.

A large concourse of friends and relatives attended her funeral, and the writer tried to address the living from 1 Thess. v, 9, 10, 11. May the Lord bless all who mourn with his grace. Your brother,

Albany, Mo.

ISAIAH J. CLABAUGH.

MRS. JANE OSTEEN.

Mrs. JANE OSTEEN departed this life September 14th, 1885, at the age of 60 years, 9 months and 25 days. Mrs. Osteen was a daughter of Deacon Ben James. She married John R. Osteen in Pierce county, Ga., and moved to this (Clinch) county, where she lived up to the time of her death. She joined the Primitive Baptist Church at Bethany, in this county, August 14th, 1858, and was baptized by Elder I. D. Hutto, and lived in peace with that church the balance of her days, ever filling her seat, and ready at all times to cast in her mite for the use of the church. She was left a widow twenty-three years ago, with nine little children to support, seven of her own and two orphans. She remained a widow, indeed, and raised her family above want. She was left and remained at the same place where her dear companion bid her and his little ones goodbye, to enter the Confederate war as a Captain. He was killed at the battle of Boonsboro, Md., on September 14th, 1862.

She was taken with pneumonia, and on recovery took dropsy of the heart. Although she was cared for by her children and many dear friends, and the

best medical aid, it was appointed for man once to die. On the morning of the 14th of September she expressed reconciliation to God, and quietly fell asleep in Jesus.

A FRIEND.

MRS. ELIZABETH ETHRIDGE.

Sister ETHRIDGE was born in North Carolina, 5th November, 1824, and while a child her father moved to Jones county, Ga., where she married Brother Ethridge over forty-three years ago (3d March, 1843). She moved to this county in the year 1861, in which she lived up to her death, on the 12th January, 1886. Her disease was consumption. There were born unto her twelve children, four of whom preceded her to the grave after they were grown—three sons and a daughter—and two having died in infancy. Sister Ethridge's maiden name was Denning. Her parents were Primitive Baptists—her father an ordained minister of the gospel. She joined the Primitive Baptist Church at Mountain Springs, Jones county, in May, 1849, and was baptized by Elder John M. Field; and ever since, to the day of her death, she lived an exemplary life. Her liberality and hospitality were noted by all who knew her. She was a devoted wife and mother. She lived and died strong in the faith as held by the Primitive Baptists. The writer had been acquainted with her for over twenty-five years before her death, and always found her cheerful, hopeful and submissive to the dealings of the Lord. Although she suffered long under his afflicting hand, never was there heard a murmur, but calmly lingered out her appointed time, awaiting anxiously for the summons to come, being fully persuaded her troubles would then end and she would rest eternally with her Saviour.

Gordon, Ga.

A FRIEND.

W. J. WARD.

Brother W. J. WARD departed this life at his home, on the 16th of November, 1885, after being seven weeks with a severe cough, and then the flux; and was very feeble at first. He was born July 20th, 1820, and was 65 years, 3 months and 26 days old. He united with the Primitive Baptist Church in Trinity county, Texas, and was baptized by Elder Gipson in March, 1865. Though he has moved several times since then, he finally settled here, and put his letter in with the members at Beulah Church on the 17th of August, 1879, from which time on he was a regular attendant, unless he was sick or providentially hindered. He leaves a wife and eight children, and many friends, to mourn his death. His wife and two of his daughters are members of the same church he was.

Milan county, Texas.

E. F. SANDERS

SYGNOR MOORE.

The subject of this obituary was born in Madison county, Ga., April the 5th, 1802, and joined the Baptist Church about the year 1822, and was chosen deacon about the year 1840, in which capacity he served occasionally till his death. He married Mary Smith, in Troup county, Ga., October the 28th, 1832. He was a consistent Baptist, and retained the faith through life, and departed this life at his daughter's, (Mrs. J. N. Pittman,) at Newsite, Tallapoosa county, Ala., on the 19th day of December, 1885, and was buried at Bethlehem Church, (where he was a member.)

T. J. H., *Clerk.*

NANCY R. TEAGUE.

It becomes my humble and sorrowing duty to write the obituary of my dear sister, NANCY R. TEAGUE; aged 25 years and some months. She departed this life October 7th, 1885. She leaves a husband and a little boy just beginning to walk, father and mother, two brothers and six sisters to mourn her death. But we feel assured that our loss is her eternal gain. She was complaining several months, sometimes better and then worse, and she wanted to go to father's, and her husband carried her. She got worse, and died there. A few days before she died she called our old gray-haired father to her bedside, and said, "I am going to die, and I want you to meet me in heaven; I have prayed for you many times;" then turned to mother and said, "Mother, you will come, won't you? How happy it will be when we all get there!" She prayed to die, saying, "How sweet it will be to die! Lord, take me right now." Her husband asked her, "What will become of me and the babe?" She said, "You must do the best you can." I never saw any person suffer more than she did, though she bore it all with a smile on her face. She died smiling, and was buried smiling. It looked to me, when she was lying cold in the coffin, she was smiling praise to God. I nursed her when she was a babe. I loved her then, I love her now; I loved her in the cradle, I love her in the grave! O, Lord, enable me to say—

"Peace be still, my aching heart,
Nor longer grieve and mourn;
Nancy's gone, no more to part
With those around the throne."

She professed a hope in Christ several years ago, and joined the Missionaries. I don't know whether she ever heard an Old Baptist sermon or not. I joined them, too, but I now have a name among the Old Baptists, because I love the doctrine they preach; Jesus Christ being the way, the truth, and the life, and no man cometh to the Father but by the Son.

Chatham county, N. C.

MARY Z. BUCKNER.

MRS. SALLIE L. JACKSON.

Sister SALLIE L. JACKSON departed this life at her home in Robertson county, Texas. She was taken sick on the evening of the 9th, and seemed to be in great pain. The family physician was immediately sent for. He came and gave her temporary relief. She soon got worse, and though a skillful physician, kind friends, and an affectionate husband and children did all they could for her, she, on the 12th of March, 1886, passed quietly away without a struggle. She was conscious, knowing all around her to the last. In her death society has lost one of its best women; the church a true and devoted member; her husband a faithful and affectionate wife; her children a loving, indulgent mother. Since her death, her experience has been found, wrote out by herself, and will be forwarded to be inserted in the GOSPEL MESSENGER, of which she had been a subscriber for several years, always paying for it. Sister Jackson was born in Jones county, Ga., July 2d, 1847; was the daughter of Jackson and Mary Hammock; was married to John Jackson the 15th November, 1866. She united with the Primitive Baptists at New Hope, in Jones county, Ga., on Saturday before the fourth Sunday in July,

1877, and was on the following day baptized by Elder J. H. Gresham. In November, 1879, she moved from Georgia to Texas, and in 1881, becoming satisfied that she had found her people, united by letter with the Bethlehem Church, where she remained a faithful and devoted member to the day of her death. It was the writer's happy privilege to form Sister Jackson's acquaintance soon after her arrival in Texas, and after the first year have lived neighbors. I always found her ready to converse on the scriptures. She was naturally of a social nature, but to me seemed to enjoy a spiritual conversation above all else. I have often seen her, under the sound of faithful gospel preaching, give unmistakable signs of her great spiritual enjoyment. It was her good fortune to receive many good letters. Among them she has shown me letters from Elders Rowe, Respass and J. H. Gresham. She desired that others should share the enjoyment with her. I can in truth adopt the language of my wife, and say I didn't know I thought so much of Sister Jackson. To our dear Brother Jackson we would say, go on in the full discharge of your every duty, and we feel to know the Lord will comfort you above every earthly friend. To the children we would say, try to emulate your mother in all her good examples. A friend and brother,

Robertson Co., Texas.

W. G. YELVERTON.

MRS. DILLAH A. WOODALL.

Sister DILLAH A. WOODALL departed this life December 25th, 1885. She was born August, 1845, making her forty years of age. She was the mother of eight children—one dying in childhood and seven living—four sons and three daughters—children that are obedient to their parents, loving and honoring them. Sister Woodall professed a good hope through grace about 1876. She visited the church at New Hope regularly for some time, and she spent the night with us, at my house, on one occasion, and talked with me concerning her hope and fears, and wanted me to tell her what was best for her. Believing from what she told me, and expressing her desires to follow her Lord, I advised her to go to the church and tell them what she hoped the Lord had done for her, which she accordingly did, and was baptized into the fellowship of the church by Elder T. J. Bazemore, where she remained a consistent member until the day of her death. Our dear sister was a great sufferer for seven or eight years, and about a year ago the physicians pronounced her to have consumption. She suffered greatly, but was patient in her afflictions. When I last saw her she talked freely, and told me that she had given up all hope of recovery from medical aid, and would never be raised from her afflictions but by the hand of the Lord. She seemed to be perfectly resigned to the will of God. She was for four or five years unable to attend her meetings, which she seemed to regret very much, for up to the time she was so badly afflicted she was a regular attendant to her meetings. She greatly loved her church and pastor as long as she lived, always inquiring after the welfare of the church; and when there was any trouble in the church, she shared her troubles with her; and when she rejoiced, she rejoiced with her, often saying, "O, I wish I could be with you all one more time, if it were the Lord's will." When she saw the members going to meeting, at

times, she wept, she so desired to be with them at their meetings. On Saturday before the fourth Sunday in December, the meeting time at New Hope, while at meeting, I received the sad tidings of her death, with a request from the family to come the next day to preach her funeral at her home. There was a large congregation of relatives, brethren, sisters and friends assembled to pay the last tribute of respect to the departed one. And now, Brother Respass, words fail to express my feelings when the heart-broken husband and lovely daughter stated to me before the services began the dying expressions of the dear sister. She was rational till she breathed her last. She spoke rapidly, for six hours before she died, to her household. She called her children to her bedside; told them she was dying; charged them how to live—to be kind to all, to deal honestly, and to live morally. While talking to them, she discovered one of her sons was absent, who had gone to a neighbor's house, not knowing his mother was so near her end. She told them to send for him, and when he came in she talked with him, and told them all not to grieve for her. She told her lovely daughter to get her burial clothing out and have them ready; told her husband the exact spot she wanted her grave. She did not want them to pay over \$20 for her coffin. As she grew weaker, she asked her husband what time it was. He told her it was 11 o'clock; and said she, "I have one hour to live," and expired at 12. We feel that truly a mother in Israel has fallen asleep, and that the church has lost a faithful member, a loving and devoted wife to her husband, a devoted and loving mother to her children; society has lost a kind member. May the God of all grace comfort and console the afflicted and bereaved husband and dear children, and guide them by his Spirit, is our prayer.

We spoke on the occasion to the congregation from the scripture recorded in John xi, 25, which reads thus, "I am the resurrection, and the life," and felt that my God, by his Spirit, afforded me liberty to speak to the comfort and instruction of the congregation, while speaking of the great truths in the gospel.

I failed to state in the proper place, that while she was advising them what to do, she told them she wanted me to preach her funeral, and also wanted me to write her obituary, and send it to the GOSPEL MESSENGER, which she dearly loved to read as long as she was able; and when she got too feeble to read, she would get her daughter to read for her. We feel to say, in her case, was fully verified this scripture, thanks be to God, which giveth us the victory through our Lord Jesus Christ. She said she wished that she could see all her brethren and sisters while she was dying, so she could tell them her feelings, and spoke these words—

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Jones Co., Ga.

JOHN H. GRESHAM.

MRS. AMANDA JORDAN.

My dear wife, AMANDA JORDAN, was born March 8th, 1857, and died January 26th, 1886. She connected herself with the Primitive Baptist at Mill Branch Church, in Columbus county, N. C., before I married her. She lived only to adorn the profession she made. She was a most kind and tender mother, and an affectionate and devoted companion. Those who knew her best loved her most, and while it is a sad loss to me, I am sure it is her eternal gain. While she was taken away from me and her many friends in her middle age to her eternal home among the blest, the troubles, trials and temptations of this sinful world are left behind; the hand of affliction will never more reach her, nor the victor, death, claim her as its victim; but instead she will ever more be one of the happy throng around her Saviour's throne. Friend Respass, pray for me and mine, that we may be once more enabled to join the one we so much loved. Yours in hope,

Sidney, N. C.

I. W. JORDAN.

MANDA A. PARKER.

This precious little daughter of Jacob W. and Fannie M. Parker, died September 11th, 1885, at their home near Richland, Stewart county, Ga., in the third year of her age, thus leaving the heart-stricken and youthful parents with only one precious child, their oldest daughter,

CONELIA E. PARKER.

But alas, on the morning of October 1st, 1885, she was taken with a chill and in less than twenty-four hours, the dear child, CONELIA E. PARKER, died with convulsions, in the sixth year of her age. O how sad it is for these youthful parents to be thus suddenly bereaved of both and all their children. May the Lord comfort and sustain them under this heavy stroke. The grief-stricken mother writes that her maiden name was Mayo, and that she was named for us, Fannie Mitchell Mayo, and that her husband, Jacob W. Parker, is a nephew of the lamented Elder C. A. Parker, late of Vernon, Texas.

O, I've wept for my little darlings,
Yes, wept, as only mothers weep
When they see those loving eyelids closed,
In that last, long, dreamless sleep.

How we miss them none can tell,
O may we be resigned,
While Jesus calls them up to dwell
With those in celestial climes.

So sleep on, dearest children,
Till the last trump shall sound,
Then will God's almighty power,
Wake the nations under ground.

The above lines, written by the bereaved mother, will give the reader some faint idea of the anguish of her heart, and also of the prayful spirit to be resigned. May the Lord give them a name and a place among her people, better than of sons or daughters.—M.

APPOINTMENTS.

I expect to be at Shiloh, Talbot county, Ga., on Wednesday after second Sunday in June; at Upatoie, Thursday; at Bethel, Taylor Co., Friday; and at Butler, Saturday and Sunday (3rd Sunday); Monday at Bethlehem, Tuesday at Prosperity, Wednesday at Philippi, Thursday at Ramah, Friday at County Line, Saturday and Sunday (4th) at Mt. Paran.

JOHN ROWE.

Elders J. L. Blacksher and P. L. York, the Lord willing—New Bethsaida. Henry Co., Ala., July 23, 24 and 25; Mt. Zion 26, Shiloh 27, Poplar Springs 28, Friendship 29, Piney Grove 30, Macedonia (Dale Co.) 31 and August 1; New Hope, Aug. 2, Bethlehem 3, Mt. Gilead 4, Hopeful 6, Pleasant Grove 7 and 8, Bersheba 9, Salem 10, Mt. Enon (Henry Co.) 11, Corinth (Barbour Co.) 12, Bethel (Barbour Co.) 14 and 15, Mt. Olive (Dale Co.) 16, Sardis 17, Ephesus (Barbour Co.) 18, Antioch 20, 21 and 22; County Line (Henry Co.) 23.

The brethren will furnish their conveyance, but the brethren of the different Churches are requested to meet and pilot them.

W. J. PARISH.

The Union Meeting for the 4th District of the Yellow River Association is appointed with the Church at Fellowship, DeKalb Co., Ga., 4 miles northwest of Stone Mountain, on Friday before 3rd Sunday in July, and to continue three days. Visiting brethren and sisters invited to meet with us.

Stone Mountain, Ga.

JOHN H. COOK.

PREMIUMS.

We will give a copy of the Church History by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the GOSPEL MESSENGER. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best Church History ever published. The getter up of the club may have the whole year to get up the club and send the money. Also, for 5 new subscribers, Elders Durand & Lester's Hymn and Tune Book; and for 3, Elder Rowe's Sovereignty of God, or Elder Oliphant's Book. Also, Elder B. Greenwood's Book for 2 new subscribers.

All to be sent as gotten up during the year.—R.

CLUBBING WITH ZION'S LANDMARK.

For \$2.25 cash we will furnish the LANDMARK and MESSENGER AND PATHWAY one year to all new subscribers (not premium subscribers) and renewals. But it must be distinctly understood that such subscribers will not have the benefit of this cheap arrangement after the expiration of the time paid for, unless they promptly remit again by the expiration of the time paid for; but will be charged at the regular rates. The regular price of these papers is \$3 a year, and this arrangement puts them almost below cost. The LANDMARK is a good paper, containing a large amount of reading matter.

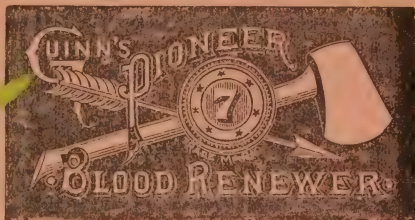
Address Elder P. D. GOLD, Wilson, N. C., or me at Butler, Ga., which ever is most convenient.

J. R. RESPESS.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

A Superb Flesh Producer and Tonic!



HEAR THE WITNESSES.

Ten to Twenty Pounds.

A Crippled Confederate says:—I only weighed 128 pounds when I commenced GUINN'S PIONEER, and now weight 147 pounds. I could hardly walk with a stick to support me, and now walk long distances without help. Its benefit to me is beyond calculation.

D. RUFUS BOSTICK, Cotton Buyer, Macon, Ga.

Mr. A. H. Bram'ett, Hardware Merchant of Forsyth, Ga., Writes:—It acted like a charm on my general health. I consider it a fine tonic. I weigh more than I have for 25 years.

Respectfully,

A. H. BRAMLETT.

Mr. W. F. Jones, Macon, Says:—My wife has regained her strength and increased 10 pounds in weight. We recommend GUINN'S PIONEER as the best tonic. W. F. JONES.

Dr. G. W. Delbridge of Atlanta Ga., Writes of Guinn's Pioneer:—GUINN'S PIONEER BLOOD RENEWER has been used for years with unprecedented success. It is entirely vegetable and does the system no harm. It improves the appetite, digestion, and blood making, stimulating, invigorating, and toning up all the functions and tissues of the system, and thus becomes the great blood-renewer and health restorer.

Dr. Moore Often Prescribes It with Satisfactory Results.—Macon Medicine Company—I take pleasure in giving my opinion in regard to the Blood Purifier prepared by you. I have prescribed it often in obstinate skin diseases, especially of syphilitic origin, and can say that its use has proved entirely satisfactory.

JOHN L. MOORE, M. D., Griffin, Ga.

Wonderful Cures of Blood and Skin Diseases.—Macon Medicine Company—You ask me what I think of GUINN'S PIONEER BLOOD RENEWER as a Blood Medicine. I will state that I have seen some very wonderful cures from the effects of it in skin diseases and blood diseases. It is without a doubt the BEST BLOOD MEDICINE before the country.

JAMES A. ROSE, Williamsville, Pike county.

Guinn's Pioneer Blood Renewer

CURES

All Blood and Skin Diseases,
Rheumatism, Scrofula, Old
Sores. A Perfect Spring
Medicine.

Price r Bottle, \$1; Large Size, \$1.75

Essay on Blood and Skin Diseases
Mailed FREE.

MACON MEDICINE CO.,
MACON, GA.

If not in your market, will be
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OLD PIONEER!

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PIONEER BLOOD RENEWER.

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With the CAUTION printed on each label: "None genuine without the written signature of R. GUINN." And the Medicine was sold at \$5.00 per bottle. This co-partnership was dissolved by MR. C. T. SWIFT retiring, and MR. GUINN continuing the manufacture of this Celebrated Vegetable Blood Renewer from Southern Forests up to the present time.

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Macon, Ga.,

Guinn's Pioneer Blood Renewer
cures all Blood & Skin Diseases.

Price per Bottle \$1.00 and 1.75.



THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

JULY, 1886.

*All Letters, Remittances and Communications, should be addressed
to J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

*Any one sending us Five Dollars for five new subscribers, shall have
one copy of the Messenger for one year free.*

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, June 15, 1884, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN		READ DOWN.		READ DOWN	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
11:40 a.m. Lv.....	Columbus	Lv. 9:00 p.m.		8:40 a.m. Lv.....	Savannah	Lv. 8:10 p.m.	
2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.		3:45 p.m. Ar.....	Augusta.....	Ar. 6:15 a.m.	
3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.		4:25 p.m. Ar.....	Macon.....	Ar. 3:20 a.m.	
4:25 p.m. Ar.....	Macon.....	Ar. 5:20 a.m.		12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.	
9:30 p.m. Ar.....	Atlanta.....	Ar. 12:40 p.m.		2:32 a.m. Ar.....	Butler.....	Ar. 11:50 a.m.	
.....Ar.....	Eufaula.....	Ar.....		6:23 a.m. Ar.....	Columbus	Ar. 2:15 p.m.	
10:45 p.m. Ar.....	Albany.....	Ar.....		9:30 p.m. Ar.....	Atlanta.....	Ar. 7:32 a.m.	
.....Ar.....	Milledgeville.....	Ar. 5:49 p.m.		.....Ar.....	Eufaula.....	Ar. 4:01 p.m.	
.....Ar.....	Eatonton.....	Ar. 7:40 p.m.		10:45 p.m. Ar.....	Albany.....	Ar. 2:45 p.m.	
6:15 a.m. Ar.....	Augusta.....	Ar. 3:45 p.m.		5:49 p.m. Ar.....	Milledgeville ..	Ar.....	
6:00 a.m. Ar.....	Savannah.....	Ar. 4:07 p.m.		7:40 p.m. Ar.....	Eatonton.....	Ar.....	

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

J. C. SHAW, Gen. Trav. Agt.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

AGAIN! AGAIN!! AGAIN!!!

DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

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All to be sent as gotten up during the year.—R.

HYMN AND TUNE BOOK NOTICE—SPECIAL.

Owing to a delay of the typographer, the Hymn and Tune Book will not be ready to send to subscribers before the last of June. Please observe in sending money for the Hymn and Tune Book, not to send checks or postage stamps, but money orders, and on the Philadelphia Post only—and to SILAS H. DURAND, Southampton, Bucks Co., Pa.

The Dealings of God with a Laborer.—A spiritual relation of the dealings of the Lord with B. Greenwood from Germany; and now a minister of the Primitive Baptist Church. Price, 50 cents. Address
ELD. B. GREENWOOD, Wilson, N. C.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 7.

BUTLER, GA., JULY, 1886.

Vol. 8

BIOGRAPHICAL.

ELDER HARVEY WRIGHT.

I was born in Centerville, Ohio, September 9th, 1820. When about five months old my parents moved to Rush county, Indiana, where I grew up to manhood, in a new country, with very limited opportunities for an education, and with very little influence, religiously, to incline me to the Baptists, having neither parent, grand-parent, brother or sister, belonging to that church. But my parents taught me to read the Scriptures as the word of God, and as my guide religiously, for which I feel thankful. And I believe it is the duty of all parents to do so. And according to the Scriptures I believed I was a sinner and Jesus was a Saviour; but until near twenty years old I thought my sins were only sinful acts, which I could atone for by repentance and doing better. But I was then made to see myself a sinner by nature as well as by prac-



tice, and my heart was then turned to the Lord to behold his justice in my eternal condemnation by his holy law, which seemed to have taken hold of me, and which I saw I never could satisfy, nor could I see any way to escape its curse, unless it could be through the mercy of God; and I felt afraid to ask for mercy; for it looked so unreasonable to ask God to violate his holy law by letting me escape its penalty. Yet the breathings of my soul were for mercy. While in sadness of heart I mourned from day to day for months; and much of the time bowed down in sorrow, because I feared that I did not feel that sorrow and grief which I ought to in realizing the justice of my condemnation, so that I concluded that there was no one on earth in such a condition as I was. But while thus distressed I was made to remember that it was written, "Whosoever believeth on him shall not be ashamed," which gave me some comfort and rest; for I was compelled to trust in Jesus, because I could see no other refuge, but did not then see clearly why, only I knew he alone was able to save or do me any good. Thus I continued until one day on my way to meeting at Little Salt Creek Church, I was meditating on my condition, when I was made to see clearly that the righteous obedience of Jesus was the end of the law's demand against every one that believeth in him. Then a calm, sweet peace filled me full of comfort, while all nature seemed filled with praise. And I wondered that I had not before seen the way of justification which now seemed so plain! I went on to the meeting, where I saw a beauty and felt an interest I had never before felt in the worship, and a love for those engaged in it, and a desire to join with them in praising the riches of God's grace, which I have desired to do ever since.

After a few months, in company with my wife, I went to the Fayette Church, Fayette county, Indiana, where we were received and baptized by Elder Daniel Conner on the first Sunday of July, 1850, which was to me a happy day. But soon I was made to fear that I had acted hastily and had not the evidence I should have that I was a subject of grace; and

I still feel that I have not that bright evidence the brethren and sisters enjoy. But to add to this trouble, I was soon strongly impressed that I must try to preach, which I thought impossible for me to do, being too unworthy to even be a member of the church, and so ignorant that I feared to try, lest I should preach something not taught in the Bible, (and still have the same fear.) But soon the brethren began to ask me to exercise publicly, which I was led to do in much weakness, confusion and fear, being sensible of the awful responsibility of my position; and fearing that I was trying to do something I ought not, I became so troubled that I entreated the Lord that if it was his will that I should try to preach, that he would give me more liberty and comfort in speaking as an evidence that it was his will, then I would willingly spend my days in his service. And in my next effort I enjoyed much liberty and comfort in speaking, and these words came to me: "You have now received your request;" and from that day until now I have been afraid to refuse to try to speak of the glory of his kingdom and talk of his power.

I was soon liberated by the church to exercise my gift wherever my lot might be cast. In May, 1854, upon call of the church, a council convened and I, with three others, H. D. Conner, B. F. Carter and G. C. Millsbaugh, was ordained by the following named presbytery of Elders: Wilson Thompson, Daniel Conner, Morgan McQuary, John A. Thompson, J. E. Armstrong and Jefferson Cox. The last two named of the brethren ordained with me, have been dead for several years, but Brother Conner is still living, and a member of the same church in which we were ordained, but I have moved to another county and am now a member of the Little Blue River Church, Rush county, Indiana.

In a few months after my ordination I was called to the pastorate of Fairfield Church, in Franklin county, Ind., and East Fork Flatrock Church, in Rush county, Ind., (the last named church I still attend,) and to the care of other churches, so that my engagements have been almost constantly four Saturdays and Sundays each month, besides attending many

funerals and Associations, and other appointments in various places, having visited among the Baptists in eight other States outside of my own. I am now much worn with years of toil and affliction, having raised a family of eleven children, the youngest of which is nearly fourteen years old, so that I now feel like my work is nearly done. When I look back and think of the numerous discourses I have delivered and the multitude of words I have uttered, I am filled with wonder and gratitude that I can not remember one sentiment of doctrine uttered that I would now renounce, or even modify, though I have no doubt used many improper expressions. But if I have ever preached any doctrine not taught in the Bible, nor received by the brethren, they have thrown the mantle of charity over my imperfections and have not censured or reproved me for it. And now descending the steep decline of my journey in this world of sin and sorrow, my chief concern is that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.

I submit this imperfect sketch, not asking you to publish it, unless you have plenty of spare room, for I feel my own imperfections as sensibly as I ever have done, not only in what I am, but in all I do; and don't feel worthy to be called a Christian, and wonder why I am called a minister of the gospel of grace, unless it be because I stand in such great need of that grace myself, who am your unworthy brother in gospel bonds.

HARVEY WRIGHT.

Sexton, Ind.

Because justice seems *to wink*, men suppose her *blind*; because she delays punishment, they imagine she denies to punish them; because she does not always reprove them for their sins, they suppose she always approves of their sins. But let such know, that the silent arrow can destroy as well as the roaring cannon. Though the patience of God be *lasting*, yet it is not *everlasting*.

FEET WASHING.

Dear Brother Respass:—The Spirit of feet washing seems to be working in the hearts of the lovers of Godliness; and Christians must first possess the Spirit of feet washing before they can realize the happiness of doing it. If ye know these things happy are ye if ye do them.—John xiii, 17. So we see that the Spirit imparts to us the knowledge, and also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercessions for us with groanings which cannot be uttered.—Rom. viii, 26. It is clear to my mind that the spirit is more important than the form of feet washing, as it is more important in every ordinance. It is the Spirit of the Son in our hearts that enables us to cry Abba Father. And it is clear that when the Spirit shows us our duty that we have the promise that we will be happy in the form of feet washing, just the same as in every other ordinance or command. If ye love me keep my commandments. Some in my country say they believe the form of feet washing is right, but think that we should go into it with shut doors; but our Saviour says whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.—St. Mark viii, 38. With these conclusions, and the expressed word of Christ, it seems to me that when the Spirit teaches God's children to know their duty, and they reduce it to practice, they will be happy in every ordinance, precept and command; for these are the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and by their fruits ye shall know them. If we have the Spirit let us show manifestly the fruit. Faith, if it hath not works is dead, being alone.—James ii, 17. The widow, though she had lodged strangers, and in so doing had lodged saints, and used hospitality to its fullest; though she had brought up children in the admonition of the Lord, had relieved the

afflicted, administering to their necessities, but if she had refused to wash the saints' feet, it is clear that the apostle was not willing for her to be taken in the number. So it is God, by his Spirit, that works in us both to will and to do. If ye know these, with all other formal duties, happy are ye if ye do them when God works the will. But if we don't know them by the Spirit the form is dead to us; but if we have the Spirit, without the form, then, while we have life, we lose the promise of "happy are ye if ye do them." This I know by experience; this I write with love and fellowship to the brethren of *the* Baptists who do not practice feet washing, and hope that it never will be a test of fellowship with God's people. My prayer is that his children will be led by the Spirit in all Godliness and truth. Brethren, let us earnestly contend for the faith once delivered to the saints, and practice what we know.

A. J. HARRISON.

Hampton C. H., S. C.

THE LORD'S SUPPER.

*Elder Respass,—Dearly Beloved in the Lord Jesus:—*The gospel comes to the believer not in word only, but in power; herein is shown the difference in a mere profession of faith by one and the subject of living, vital faith, by another. Thus to the humble believer there is a degree of holy confidence, joy and trust, that is lacking in the empty soundings of those that hear in word only. Yet the latter may possess much of self confidence and be given to great boastings. My mind has been led to reflect much upon the fears and misgivings of the trembling soul in partaking of the Lord's Supper, and wish that I could enter into the apostle's mind when he penned these words: "For this cause many *are* weak and sickly among you, and many sleep."—1 Cor. xi, 30. These are solemn words and are as true to-day as when written. Many of the Lord's dear ones feel weak when required to present their bodies a living sacrifice and bear public testimony of their faith in

Christ in shewing forth his death till he comes. Each one is to examine his own heart as to the true motive that prompts him to obedience in all things. The examination here required should lead to obedience in partaking of the bread and wine, emblematical by every one who discerns the Lord's body. I fully believe that many of the brethren and sisters misconstrue the Scriptures on this subject. Certainly the apostle would not lay down a rule here that would in the very nature of the case exclude any for whom Christ died from the communion in his church. To the contrary, the apostle's words should only have the desired effect of correcting thoughtless haste and irregular habits, and unbecoming behavior in the house of the Lord. Should any eat and drink unworthily they would manifest weakness in the faith, and evidently remain in a sickly condition, become sleepy and lifeless in obedience and dead to the cause. But none in the house of the Lord should continue to thus judge themselves unworthy to the utter neglect of observing and obeying the command of Jesus where he says: "Take, eat; this is my body, and of the cup, drink ye all of it."—Matthew xxvi, 26, 27; Mark xiv, 22, 23, 24; 1st. Cor. xi, 23, 24, 25. For brethren and sisters to continue to judge themselves unworthy, often to the hurt of the cause, is certainly wrong and, in my judgment, was not the design or mind of the apostle. I desire to be correct on this subject and if you, Brother Respass, think I am in error, please set me right. To eat and drink in commemorating the sufferings and death of Christ, with a spiritual understanding, is to become strong in the Lord, having an approving conscience, and realizing that justification by faith and peace with God and our Lord Jesus Christ, O may we from the heart obey every form of doctrine and obediently walk in the fear of the Lord.

Your brother in hope,

ISAIAH J. CLABAUGH,

Albany, Mo.

For judgment I am come into the world, that they which see not might see, and that they which see might be made blind.—John ix, 39.

Dear Brother Respass:—For some days I have had a desire to write upon the above text for the MESSENGER, and will now offer a few thoughts for the consideration of the brethren and sisters who know the truth. These words were spoken to the Pharisees after Jesus had opened the eyes of the blind man, whom they knew from his parents had been born blind. This miracle greatly astonished the multitude, so much so, that they reasoned among themselves; some objecting because it was the Sabbath day, others because they said he was a sinner; and they could not see how a sinner could do such things. They, being without understanding, and having an over-heated zeal toward the law as the strength of their salvation, thought that Jesus was a transgressor.

At another time he tells them not to think he had come to destroy the law or the prophets, but to fulfill them; and they could not see how, whilst he was opening the eyes of the blind man, that he was fulfilling the law. The prophecies of the law dispensation contained these things and must necessarily be accomplished. They had the writings of the prophets with them, but were ignorant of the meaning of what was written; they could not see any further than to claim justification by the law, but by the deeds of the law shall no flesh be justified, says the apostle. So then Jesus referred to such as were looking ignorantly to justification through the works of the law, as the Jews were always claiming merit through the law and from being the children of Abraham, not perceiving the election of grace. The apostle says, we walk by faith and not by sight, and Jesus knew how ignorantly they were walking in the law, destitute of faith, and that they could not see how the law, having only a shadow of good things to come and not the very image of those things, could never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. They could see that they were the offspring of the fathers who received law, but that only being by sight, and without faith in

them, was only spiritual blindness. Now he says to the disciples; "Blessed are your eyes for they see." They could see that he was the Saviour, and that judgment was in him, and that which they saw was blindness to the Jews. So it is yet, by a revelation of Jesus we see things pertaining to the kingdom, and after our minds have been illuminated we can then see how blind we were before, when walking only by sight and not by faith. It is upon law principles that we first expect to work or build, until, like the apostle was when he says, "When the commandment came sin revived and I died;" died not naturally so far as the love of sin that was in us, is; then we can witness with the man that was born blind, and say, "that whereas we were once blind we now see."

Arminianism is natural with the unregenerated, and their notions and also their actions. But God's children who have had the light to shine out of darkness into their hearts to give the light of the knowledge of the glory of God in the face of Jesus, understand from experience and the Scriptures that they are first natural, then spiritual. We do not understand the natural man to be possessed of any other than a carnal mind, which is enmity against God. So then knowledge (that seeing of Jesus) is given by the operations of the Spirit, to show to us our blind nature which cannot receive the things of the Spirit; for it is written they are foolishness to natural men. That that is of the Spirit is Spirit, and that which is of the flesh is flesh, so that the natural man is entirely dependant upon the Spirit for salvation. Then it must be that those who say they see the way of salvation and understand not the thing essential to regeneration, are the "seeing made blind," but none, save regenerate persons, understand.

Yours in hope,

T. J. STAMPER.

Decatur, Miss.

Who would not stretch out a beggar's hand, to receive a jewel of infinite value? With what boldness should those appear at court, who are sure of the king's ear!

EXPERIENCE.

Dear Brethren:—I have thought for a long time I would write you some of the Lord's dealings with me, as I hope, though I fear to make the attempt lest I am deceived and may deceive some of God's dear children. I cannot give any certain date of my conviction for sin; I was made to see the need of a Saviour when I was a mere child. The first time in life that I remember calling on God, I and some of my brothers and sisters were minding a gap, through which my father was hauling corn. There lived in our neighborhood a very dissipated man who was very cross in his family when he was on his sprees of drinking, and more so to his wife than any of the rest of his family; he would beat and abuse her dreadfully. With us children that was a terrible thing to think about; a man whipping his wife, and we were talking about it; one would say he would do thus and so; I was listening to them, and I just remarked that "if I was his wife I would ask the Lord to have mercy on me." Now friends I was very small at that time, not more than five or six years old, and some how or other that was continually coming up in my mind, "that I would ask the Lord to have mercy." That is as fresh in my mind to-day as it was the day I spoke it, although it has been over thirty years. I passed on from that time till I was ten or twelve years old, when some great prophet said the world would come to an end on a certain day. Oh what horror that was to me! to think the world was to come to an end and I in the condition I was. So I tried to pray the best I could, for I knew very well that if it came to an end and caught me in that condition that I would be utterly lost. I prayed in secret, not letting any one know anything about what I was doing. I was trying to be very good and truthful; but one night I was caught on my knees trying to pray and was accused of trying to pray, but how quickly I denied it, saying I was not, and scared nearly to death all the time for fear I would not get religion by the time the world was to come to an end. The day rolled around;

the sun arose as usual; all nature just the same; no end to time, and what a load of fear was thrown off me! I soon forgot to try to pray, but this thought would come to me, that if I died in the condition I was in I would be lost, so I made several attempts to get religion, for I thought I could get it if I could get the right start at it, but some how or other I would always fail. Thus I went on until 1872, when I was about twenty-six years old; but a little before this time I had concluded that there was no chance for me; that I had sinned away the day of grace, that I had committed the unpardonable sin, and that I must go down to eternal destruction and there was no chance of escape. I went so far as to tell a friend one night, while we were riding along the road very late at night, that there was no chance for me to escape hell and all its punishments. Oh how awful I felt! In 1872 I was made to cry again for mercy. I resolved never to go to the mourner's bench. After awhile there was a protracted meeting began near by; I was in great trouble when it commenced, and they got around me and wanted me to go up as a mourner; I refused to go, at last they wanted me to let them pray for me at my seat, which I agreed to, for I thought I surely did need the prayers of some good people; so I knelt down and was prayed for, but I got no relief. The next day I went to the mourner's bench to be prayed for; some of them seemed to get full of the love of God and shouted aloud, which made me feel so miserable, and I did wish I was as good as they. Services ended and I was a miserable wretch, not fit to be amongst good people. I wanted to be off by myself. A young man went home with me one night from the meeting; it was late and we got off to bed, but there was no sleep for me until very late. I lay there and begged for mercy until I thought I would have to wake the young man up and get him to go out in the woods and pray for me; but I thought that would not do, so after awhile I fell asleep and awoke in the morning feeling just as guilty as ever and could see no chance for me. We went to church, and my prayer was, "Lord be merciful to me a sinner! if I sink down to hell it

will be just;" but I would beg for mercy. After preaching that day a friend of mine insisted on me going home with him to take dinner; I did not much want to go; I had no desire to be in company with young people then; however, I went along with him; after dinner was over several young people there were enjoying themselves, but it was no pleasure to me. I picked up my hat and stepped off some two or three hundred yards from the house, into a thicket of bushes, and there I tried to pray to God to have mercy on me, a poor sinner. How long I was there I do not know, but it was right there that the burden was removed and I was made to feel happy; to love God, and to rejoice in soul and Spirit, though I did not cry out aloud and praise his holy name as some do, but I was made to feel as I never had felt before. I went to the house, it being about supper time, but I did not want any supper; I was full; felt so happy. Supper being over the family made ready to start to church for night meeting. I did not get to the church before I began to have thoughts that I did not have religion; doubts began to rise and I felt badly. The news was spread at the church that I had professed religion that evening. Now I feared a hypocrite I was; the people thought he has religion, and I have none. I have traveled on in that condition ever since; sometimes feeling that my sky is clear; but the most of the time it is densely cloudy, until I am made to cry, "Oh wretched man that I am," doing the things continually that I ought not to do, and the things I ought to do I do not. I thought my hope was too small to unite with the church. Here I will state that I was of the Missionary belief at that time. I had been accustomed to hearing the Old Baptists preach some, but could not understand them as well as I wanted to. My desire was to join the right church, and now the question was which is the right church. I went to hear all preach and I watched all very closely, and read the Bible to see if possible which was preaching and practicing what Christ and his apostles taught. So I was compelled to lay aside all my prejudice against the Old Baptists and confess that they were nearest right of any. I

began to wish to talk to them, but felt so unworthy to have a name amongst them. I thought I would offer myself to the church, and went to meeting often thinking I would, but from some cause or other I did not, until Saturday before the second Sunday in June, 1884, and was received and baptized on the second Sunday in July, by Eller F. H. Jameson, before a large congregation. I have not regretted it yet, for I could not have died satisfied without it; not that I thought it would save me, but I so much desired it and felt it my duty. I yet feel my unworthiness to be amongst them, and often think I ought to have my name taken off the church book; but another thought comes up, that I have nowhere else to go.

Brethren, I give you this by request of friends, and it is at your disposal to do what you think best. It seems very little, and if it should be published, may the brethren and sisters when they read it remember me at a throne of grace, for I feel that I am a sinner, and if saved it will be by grace, and not by my works. Love to all.

Your brother I hope in Christ,

Saulsbury, Tenn.

WILLIAM E. McALISTER.

*Elder Geo. M. Holcombe—Dear Cousin:—*I received your kind letter of 22d May, which was a feast to me, and at your request I will try to write you a sketch of my Christian experience. In my early recollections I had serious thoughts of death and judgment, and in my 12th year I attended meeting one week, and it seemed to me then I could never stay away from meeting any more satisfied; but these feelings wore off and I became unconcerned again about myself, until my 17th and 18th years, I again attempted to do better, but found in the attempt I could do nothing as I expected to do. In my 19th year, 1865, I was at night meeting and the preacher told us all to hold up our heads and look at him, for when we had our heads down he did not know whether we were asleep or awake, so I raised my head and looked at him, and oh what a sight! My sins like mountains rose before me. My thoughts were: Surely I am the vilest person living; and

here I began again to amend my life; but under a different feeling to anything I had ever had. I was now sick of sin and desired to get away from it, consequently I tried to pray but could say nothing but, "Lord have mercy on me a poor sinner!" I chose a lonely, secluded place, to go to and bow before God and beg for mercy; it seemed I could not stay away, and yet I was afraid some one would see me there. But in all my efforts instead of getting better I grew worse. I was again at meeting one night, and it seemed to me I saw heaven open and I wanted to be there, but I was in the dark and too mean for such joys. So I continued to grow worse in feelings, and thought I was going to die. I would go to meeting and the place and people would look so good I couldn't feel fit to go in the house, much less among the people, so I would slip in and take a back seat, and if an opportunity was offered for mourners to come up for prayer, it seemed like I was compelled to go and ask them to pray for poor me, as my prayers could not help me. Then when I would get away from there and think about what I had done, I would feel ashamed of myself for being among such good people as I thought them to be, so I would go home again and to my place to try to pray. About this time my mother and sister joined the church, and I was left; what anguish of soul! I felt that my poor heart would burst; that my doom was fixed and death my portion, and torment my inheritance forever! But I felt that it would be just with God. It now occurred to my mind if I could have my sister to pray for me it would help me. So I at last got her to pray for me, but found her prayers could not save me; so I went back to my place again to try to pray, but there seemed to be no mercy for me; I started back to the house and got to the fence, and my feelings were so awful I was sure I was going to die, and I decided to go back to my chosen retreat and die there in the woods; so I returned and again tried to pray and it seemed to me my words would fall to the ground and do no good at all. I was in this miserable condition for several days and nights, scarcely eating or sleeping any. When I

would be where there were good people I would listen to every expression, to see if they had ever been in my condition or not. One night father and mother went from home to stay all night, and my sister, brother and myself, sung a hymn and I laid my head on a chair and was studying about the hymn, when it seemed to me that I was where Christ was, even at the cross, and he raised his head and looked at me and smiled, then vanished from my sight, and I did desire to know where he was gone but could not tell. Oh what a calm, what a sweet peace filled my soul, and what a love filled my heart! Everything seemed new and I loved everybody, and God supremely. This was in the first of the fall of 1865. I soon joined a Missionary Church, and when we assembled at the water it looked good, but something caused me to feel that the man was not all right, yet I liked him the best of any Missionary I ever saw. I soon became dissatisfied and finally my parents moved to Carroll county, Ga., and I became so careless I attended a party and danced; but the first thing I thought next morning when I awoke was, "oh, if I had not danced!" What terrible chastisement I received for this careless act of disobedience. I went to Paulding county to stay a while with my brother, and there I heard the first (as they said) Primitive Baptist sermon, I had heard since I was a child. Newton Ewbanks was the preacher; he could tell me my travails better than I could, and I thought if he could baptize me I would be all right, so I related my feelings to Mount Zion Church and was received, but soon found to my astonishment that I had again joined the Missionaries. A man by the name of Bates was the pastor at that time, and Ewbanks visited them occasionally, all claiming to be Primitives. I was now worse dissatisfied than ever. I went back to father's in Carroll, near Antioch Church. Elder Enoch Philips preached there. I went to hear him and felt that I wanted him to baptize me, for I was convinced the Mission Baptist was not the church; so their acts were not legal, yet I felt that I had strolled about among other churches until I was unworthy a seat in the house of God. I studied about

my condition night and day, and decided Brother Phillips was too good to baptize me. I would go to meeting, (for I couldn't stay away,) and back home, and find no rest anywhere; finally I went forward and was received, and when Brother Phillips led me down into the water it was the pleasantest act of my life; and when I come up out of the water everything seemed lovely, and again my love flowed to everybody. I felt I had found a home, and from then till now, I have lived as near right as I can, but feel to fall far short of a Christian life.

Your little sister in hope of eternal life,

AILEY C. DUNCAN.

Bell Town, Cleburn Co, Ala., June, 1885.

FAYETTEVILLE, TENN, April 29th, 1886.

Brother Respass:—I mail you with this a copy, or half sheet, of the *Fayetteville Observer*, which contains the action of the church at *Buckeye*, and the proceeding of other churches, in the case of Elder J. G. Woods, as tried in the Circuit Court at this place recently. The church at *Buckeye* requests its publication in the GOSPEL MESSENGER, (and other Primitive Baptist papers.) This I think should be done in vindication of Elder Woods.

Respectfully,

J. W. HOLMAN.

THE PRIMITIVE BAPTIST CHURCH AND ELDER J. G. WOODS.

APRIL 3, 1886.—The Primitive Baptist church, at *Buckeye*, near Fayetteville, Lincoln county, Tenn., at its regular monthly meeting, there being a large attendance of members, together with many visiting brethren and sisters, numbering over one hundred, this day held its church conference, Elder J. W. Holman, moderator. After preaching by Elder James Wagner, Elder J. G. Woods came before the church, he being a member of said church, and asked action by the church in the case wherein he has been charged with the seduction of one Talitha Stephens, and arraigned and tried before the Circuit Court of Lincoln county, at its late March term, the verdict being against him.

Whereupon a motion was made to retain Brother Wood in full

church fellowship as heretofore, which after due deliberation was put to a vote of the church and was unanimously carried. Thereupon the same motion was put by the moderator to the visiting brethren and sisters, and was also unanimously sustained by them; after which, on motion, a committee, consisting of Elder James Wagner, Elder E. W. Walker, James R. Routt, W. T. Ferguson and W. P. Tolley, was appointed to draft an address to be published expressive of the sense of the meeting. The report of the committee hereto appended, the same being read, and after mature deliberation was unanimously adopted by a rising vote of every brother and sister present, which, together with above proceedings, was ordered published.

JAS. W. HOLMAN, Moderator

MORGAN CONOWAY, Clerk.

REPORT OF COMMITTEE.

Being in full possession of the testimony in the case, many of the brethren having heard all, and others the material parts thereof, we therefore resolve unanimously, that we do not believe that Brother Woods is guilty of the offense charged. This is no hasty or illy-matured opinion of the church. The offense charged is so contradictory of the life and character of Brother Woods, that we were the more particular on that account to hear and weigh well the testimony before the court, which was of such character as to leave us unshaken in our confidence in his moral and christian integrity. Under the rigid technical rules of the law, much testimony was excluded that would have contradicted much of that admitted, and would have established beyond a doubt, his innocence; and that admitted against him was contradicted in many material points by the testimony of others than that of Brother Woods himself. Under these circumstances the church can not see how the result reached could have been brought about otherwise than as the effect of a manipulated public sentiment. For we are aware that the most adroit means were resorted to accomplish this. A reporter of one of the leading journals of the State was on the ground, and sent off daily the most distorted and one-sided reports of the proceedings under the most sensational head lines, which reports were circulated freely in the presence of the jury every day during the progress of the trial, and must have had a great influence on the result. These newspaper sensational reports, while highly colored in favor of the plaintiff, actually suppressed a large portion of the testimony in favor of the defendant, and changed it in many particulars so as to make it against him instead of in his favor, as it was; and the church is also aware of other means and influences being brought to bear to secure what we believe to be an erroneous verdict against Brother Woods. We are not alone in this conclusion. We find that many intelligent and respectable people, who heard the trial and are not connected with our order, are very emphatic in the expression of their opinion of Brother Wood's innocence. In view of these facts, and the unblemished

and upright christian walk of Brother Woods throughout an eventful life down almost to its close, having passed his three-score years without a suspicion on his character, and being at the time this charge was made, and for a year or more before, in exceedingly feeble health, we unhesitatingly and unanimously commend him to the brethren of our order and friends everywhere as having our full confidence, brotherly love and fellowship as though this accusation had never been brought against him.

JAMES WAGNER, Chairman,

JAMES R. ROUTH,

E. W. WALKER,

W. T. FERGUSON,

WM. P. TOLLEY,

} Committee.

APRIL 10, 1886.—The Primitive Baptist church, at Mt. Moriah, being in conference, and the action of the church at Buckeye being brought before them, the church by a unanimous vote resolved that we are in full sympathy with and cordially endorse the action of our sister church, at Buckeye, in retaining Brother Jas. G. Woods in full fellowship, and in commending him to the love and confidence of our brethren and friends elsewhere.

Done in conference and signed by order of the church.

R. J. SMALL, C. C.

J. J. SHORT, Moderator.

APRIL 6, 1886.—We, the Primitive Baptist church, at Concord, met, and, after preaching by Elders Wagner and Brown, called the members present in conference, and the action of Buckeye church being brought before them, the members present, by a unanimous vote, resolved that we are in full sympathy with and cordially indorse the action of our sister church at Buckeye, in retaining Brother Jas. G. Woods in full fellowship and commending him to the love and confidence of our brethren and friends elsewhere.

Signed by order of all present.

W. T. FERGUSON, C. Clerk.

J. J. SHORT, Moderator.

APRIL 17, 1886 —The Primitive Baptist church, at Rocky Point, being in conference, by motion, resolved that we approve of the action of Buckeye church, April 3, 1886, in retaining Elder J. G. Woods in full fellowship, and invite him to come to see us.

Signed by order of the church.

CHARLES WEISS, C. C.

E. W. WALKER, Moderator.

ROPERTON, April 24, 1886 —Elder J. G. Woods—Dear Brother: After my respects to you and family, I wish to inform you that the church at Kelley's creek met to-day in conference. Reference being made to your case, it was resolved that we take the vote of the church to say whether we believe the charge against you in the Stephens case is true or not, the vote was taken, and all the members present, sixteen in number, voted in the negative. The votes of the outsiders was then taken with nearly the same result.

We deeply sympathize with you, and desire you to come to see us and preach for us when convenient.

Signed by order of the church.

SAMUEL BONDS, C. C.

Zion's Landmark, Zion's Advocate, and Herald of Truth, please copy.

BUTLER, GA., January 1st, 1886.

*Mr. Thos. J. Pyron, Byrdsville, Va.,—Dear Sir:—*In compliance with your request contained in a late letter, I attempt to give you my views of Rom. v, 18: "Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life." And more particularly you want me to explain what, how, and why is, the free gift; in order to which:

Remember that in the fall, man lost, not only his elevated position—a little lower than the angels—as a conscious living intelligence; but also his righteous position as a bodily creature;—he lost, not only peace and communion with God as a living soul, but also peace and harmony with the God of nature, as a natural man; hence, was banished, not only as a guilty soul, from the face of God in heaven—as indicated by the curse that drove him from the divine presence—but also as the natural, creature man, from "living before him" in nature; and as indicated by his being driven from the garden of Eden, with all its life-sustaining fruits forfeited.

I would impress this distinction, as it is the life of this natural man, to whom God said, "Dust thou art," &c., and "whose life is in his blood," and that I call the natural man, that the apostle refers to as justified. For the man as a living soul, now being made alive to sin, is dead to God; hence has no life to be justified.

A two-fold sense in the fall, implies a two fold sense in the atonement.

Man as a whole was corrupted, and banished from God—cast out, as it were into the wilderness of destitution, and under such moral conditions and legal straits, as that he, so sure as the unborn Ishmael, when his starving mother fainted in the wilderness, would have utterly perished but for the grace of God that brought salvation in the emergency. For this Ishmael—at this stage of undeveloped infancy represented by his mother—is the given figure of the natural man, in contradistinction from Isaac, the figure of the spiritual.

Now, remember that God shut forever the gates or way into the garden, after the expulsion; as denoting that never more would man find access to God in the name of Adam. While an apostle in confirmation says there is but the one way whereby God can remain just and be the justifier of a sinner,—Jesus Christ is that way.

Then, not only this “justification to life,” but every right, every blessing and benefit, whether temporal or eternal, is by Jesus Christ as atoner:—that “we live, move and have being,” and all that these include, as without sin, or as by divine sanction, is that JESUS DIED.

Then, as by the one offense of Adam condemnation passed upon all men, so by the general atonement made by Jesus Christ, the free gift came upon all men to justification of life. Notice, this is not to *grant* life, but to *justification* to it as already possessed. Eternal life itself is the special gift of God, for a special people. It is treasured in Jesus Christ for the elect—believer. It was never corrupted, therefore could not be justified. And the bare fact that it is not common to all men, is proof sufficient that it—as many believe—is not the life referred to as receiving justification.

That the free gift came upon *all men* to justification of life, is that the life was common to all men. So sure as condemnation passed upon all men as one with Adam; so sure was justification to life of—the same—all men, as one with him; that is, as having the one life in common with him. Therefore it was the natural Adam-life.

This then, though a great salvation, is not spiritual or eternal; though a great grace and deliverance, is not eternal redemption; it does not restore the man back to Eden, or to anything; but simply, yet comprehensively, restores to him the divine right to timely blessings given, and lost to him in Adam. And thus Jesus “restored that which he took not away.”

And as thus justified, he is brought near, to live before, as reconciled, to *God in nature*. And assumes this righteous

position before God again, upon a new plane—so to speak—and in the name of Jesus Christ.

And as thus saved and brought he is enlightened to a knowledge of the truth of this free gift, and the timely salvation it provides; so much so that there is “clearly revealed” unto him “all that may be known of God” by nature; or as by the visible things of creation, “even his eternal power of Godhead.” And God gave man a knowledge of the truth as concerning—what Jude calls—“our common salvation;” and that as attained to by simple obedience to the laws of nature and being; or laws of morality; as that they saved *from* physical disease, deformity, &c., &c., and save *to* a long, “peaceable and quiet life” “in this present world.”

That man did not like to profit by this great grace, nor retain this knowledge of God, (see Rom. i.) and therefore was given up of him to “vile affections,” &c., &c.; is the reason, I think, that no one admits this great grace included in the free gift, to the natural man:—for no one, save myself, that I am aware, applies this justification, &c., to him; one reason I am particular to prove and explain; nevertheless, this is the “grace of God that brings salvation” as having appeared to all men; and this is the knowledge of truth and salvation that God would have all men come to. For this is the sense in which Jesus is “the Saviour of all men;” even in that he is “the Lamb of God that taketh away the sin of the world.”

The first manifest ministration of this grace was when God took skins of slain beasts and clothed the *body* of Adam and Eve, as cast out; and bade them—as justifying—“be fruitful, replenish and subdue the earth,” &c. And when God found and saved Hagar, the life sustaining fountain opened to her was from out the *earth*. And when God bade her return and be submissive to Sarah, (as to the moral law established by the gospel in the church, yet providing its salvation to all obedient thereto,) it was to restore to her only the temporal, timely blessings lost by disobedience; never a part of Isaac’s special blessing, or inheritance, was provided or promised to her or her son. A great grace thus bestowed directly by

the hand of God. Nevertheless, her bondage remained. In answer to which, Paul, after showing the benefits of this free gift to all men, says "nevertheless death reigned," as denoting it *not spiritual*.

But you want to know how, and why, as well as what, this gift.

This gift was free in that Jesus was under no obligation to die for the world. While to the elect he was "betrothed in righteousness" before the world was; and so by covenant was sealed her legal head and husband; and by virtue of the relationship, he held her personal redemption-right. And—now as fallen—was bound by the same to redeem and present her in the end, to his Father, without legal spot or moral blemish.

The church, as to natural body was included in the "all men" that fell in Adam. And since she must be manifested in natural body first, or as in order to the spiritual; and this natural must be by natural generation; all men, for the elect's sake, are justified to the natural; and to assume its rights again as before God in nature—the necessary condition and position to natural generation.

Thus Jesus took away the sin of the world—the "one offense," or only sin in common to the world—and justified and saved it—in so far, for the elect's sake.

This is illustrated by the parable of "the treasure hid in a field; which, when a man had found, he sold all he had and bought that field." So Jesus paid all the merit of his death, as a purchasing price, for the world. A man sold all he had "and bought that field"—that by right of legal ownership, he might enclose and preserve it, for the sake of, and till the last gem of the treasure was developed and secured—the *special* object of the purchase.

And thus the saints in body are called gems, "purchased possession." And that shall, as such, be redeemed. For not as he that sinned is he that atoned, or as confined to one class; and not as the offense is the atonement, or as confined to one application or effect. For Jesus Christ, as atoner, may not only thus propitiate this *sin* of the whole world, and thus

become the general timely Saviour of all, but also become the special spiritual Saviour of his special people to eternal life and salvation. And the atonement, not only in general nature, purpose and application, blots out this "one offense" in common and alike to all men; but in special nature, purpose and application, may redeem, blot out, the many practical sins, purify and justify to eternal life the heart and soul of a special few—the elect, and at the same time, as applied to their mortal bodies—now owned by purchase—redeems and justifies to a spiritual body.

But mark you the conditions that make his death so distinctive and discriminating. The whole merit of his death as a price—applied to the church, becomes a REDEMPTION price—as by gift of the Father owning prior, and by the relationship holding the right to redeem. While, as applied to the world, it inevitably becomes a PURCHASING price.

And thus all men are drawn, not only this long legal stride toward God, but by right of purchase and ownership, are drawn unto Christ as legal possessor, &c. This explains his saying, "And I if I be lifted up will draw all men unto me;" that is as lifted upon the cross to purchase and redeem; to save to the common and eternal life—"for this he said signifying what death he should die," as to full atoning scope.

Most respectfully,

R. ANNA PHILLIPS.

Shame is that which ambitious nature abhors, and danger is what timorous nature declines. Reformation is an icy path, and cowardly spirits love to have it well beaten by others, before they will venture to tread it.

IN the editorial for April, pages 190 and 91, the word printed "*liar*," should have been *brier*, and "*edge*," should be *hedge*, and the phrase, "*more expectations*," ought to have been *more reputation*.—M.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

Elder W. M. Mitchell—Dear Aged Friend:—I have often thought I would talk or write to you—would rather talk, as I think I could express myself better that way—but when I have had opportunity, a sense of my own unworthiness has discouraged me to speak of the subject that most interests me—that is, my spiritual condition. I have tried several times to write, but get ashamed of the attempt, and burn up what I have written. I cannot, however, get rid of the desire to tell you, or some one, something about my condition, and I prefer telling you, as I have known and had the utmost confidence in you all my life. I presume you are aware that I joined the Methodists a few years ago—not because I was partial to the denomination, but my husband was a member, and I did not want to live as I was, in the world, persuading myself that it did not make much difference about the denomination, and that I ought to go with my husband. But now I am dissatisfied, and have been for some time. Their preaching fails to satisfy my spiritual longings. I now feel that I had rather be back like I was before uniting with them. Nearly as far back as I can remember, I have had serious thoughts about the future, and have desired to be a Christian, and I do think I love Christians, and my desire to be with the Primitive Baptists grows stronger and stronger every day, but still I feel to be more and more unworthy of such a thing.

I cannot say that I have ever felt myself to be such a great sinner as some have expressed; and another trouble has been that if I ever was changed, I cannot tell when or where the change took place. I do know, however, that I am a sinner, but if not deceived in myself, I desire to lead a different life, if I could. I saw an article in the GOSPEL MESSENGER two or three years ago, from Elder F. A. Chick, I think, under the heading of "*The Witness of the Spirit*," in which he commented so beautifully upon the question, "How

may I know that I am a Christian?" [See May number of the MESSENGER, page 189.—1883.—ED.] For a long time before this I had been searching and desiring to find something to suit my case, and was about to give up all hope of ever finding anything, when I read that precious letter from Elder Chick. I could not refrain from rejoicing that my anxious desire on that point had been granted. He expressed my feelings better than I could have told them myself. I read his article over time after time, and could but wonder how a Primitive Baptist minister could have such a simple experience, and yet it suited my case. Here I could write much more, and have not written you all I intended when I commenced writing. I know your time is valuable, and do not wish to trespass upon it any longer now, besides I am fearful you will not gather much from what I have already written. If worthy of attention, I would be glad of an answer some way. If through the MESSENGER, please withhold my name, and if not answered at all, all will be right with me, for I feel that it is not worthy of your time to read it. I have often felt like asking you to pray for me, but could not venture to do so. Please remember me at a throne of grace. If you ever meet with ———, the kind old gentleman who was with you when last at our house, tell him I shall ever hold him in kind remembrance, as he was the first Primitive Baptist that ever seemed to take any interest in my spiritual welfare. Unworthily your FRIEND.

OPELIKA, ALA, April 16, 1886.

Highly Esteemed Friend:—Yours of March 16th was received late yesterday, and owing to my many infirmities I regret that I can only now write a hasty note by mail in reply. If the Lord will, I hope to write a little more fully soon, and for the benefit of others, I send your letter with this reply for publication in the MESSENGER. I am rejoiced and comforted by your letter, though I regret that you should have hesitated about speaking or writing to me concerning the dealings of the Lord with you. There is no subject in which

I feel a deeper interest, though I felt rebuked to think I had known you from a child, and had never spoken to you individually and personally about your hope in Christ. But I have ever felt timid to press a conversation or an enquiry of that kind on any one when I did not know it was desired, lest I might burden the feelings and make my company disagreeable. Besides, you were, when quite young, off at school much of the time before your marriage, when I called at your father's house; and I had heard also that you had fallen into the popular religious channel, and as you had joined the Methodists after your marriage, I then thought, and do yet think, it would have been unbecoming in me to have annoyed you about your religious profession or to have sought to disaffect your mind about the religious denomination with whom you had voluntarily chosen to live. But I did believe, and so expressed myself to your dear father, that if you were a child of God and had a Christian experience of a spiritual birth, as I had hope to believe you did, that you could not long remain satisfied, nor relish the preaching of that order.

No, my dear child, I knew you could not long fight against the doctrine of salvation by grace, embracing the great love of God to you in giving Christ to die for your sins—in quickening you into life eternal and causing you to see and feel your need of a Saviour, to love God, and desire to be a Christian in his service; and, though you cannot tell the "time or place when the change took place in you," yet you know there has been a change in your desires, hopes, joys, and sorrows, and you bear all the fruits of this change by your love to God and to his people. You know you have a daily warfare that when you would do good evil is present with you, and you know that you love the blessed gospel of the Son of God, and are often comforted and made to rejoice in spirit by its precious promises to the poor in spirit. These, dear friend, are briefly some of the marks that you are a fit subject for baptism, and the Lord is now stirring you up to see and feel it so, that you may be made willing in this day of his power, as manifested *to* you, and *in* you, to forsake all

and glorify him by walking in all his commands and ordinances blameless.

And now, my dear tried and afflicted child, let me say to you in conclusion, that there are hundreds of persons who, like yourself, cannot tell how or when they first began to feel concerned, or how or when their distress left them, but still the work is done in the Lord's own time and way, and the blessed fruits of that work they bring forth and enjoy in love and humility, but it all has been in such a mysterious way and so strangely different from what they had marked out, or from the way they had supposed that others had been brought, that they fear it is not of the Lord, yet they also know that it is not their own way, or their own works. It is the Lord's work, and let me insist, my dear friend, that you thankfully receive, in any way, time or manner, whatever the Lord has given you, without distrust or doubt.

It is written in the scriptures that the Lord "will lead the blind in a way they have not known." If you had been led in a way you had known, the above precious promise would not meet your case. Indeed, you could not have the evidence you now have that the Lord had led you at all.

May the Lord give you faith to trust his holy word and enable you by faith to cast your whole salvation, present or eternal, into his hands. He will be your Refuge and Friend when all earthly friends fail to help you. He will bless you with peace and comfort in your own soul when you run in the way of obedience, even such a comfort as you can never have in any other way. Hope to see and talk with you at some time soon. I have written in much haste. May the Lord teach and comfort you.

W. M. MITCHELL.

No Christian has so little from Christ, but there is ground for praise; and no Christian has so much, but he has need of prayer. Every day we find it is a great work to accomplish a little work. Every new act of obedience requires fresh assistance.

REGENERATION AND CONVERSION.

“The law of the Lord is perfect, converting the soul.”—Ps. xix.

There is a vast difference between conversion and regeneration. The former is, to convince the intelligent mind of existing facts; the latter is, to constitute and establish a fact which did not previously exist. Peter was converted when he was sent to the house of Cornelius, and said, “I perceive of a truth that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him.” This was as true before Peter perceived it as it was afterward. But when Paul was convicted for sin, and soon afterwards received faith in Christ, a radical change had been wrought, and his condition was as different from what it had been as day is from night. There was a principle, a spirit within him, which he did not possess before. He was now a child of God, whereas before he was only a vessel of mercy which God had before prepared unto glory.

It is evident that the Psalmist had no reference to the great work of regeneration in the 19th Psalm. He was treating of the glory of God as manifested in the works of the visible creation, and the perfect system of the natural laws by which all these created things are governed. For the more we contemplate the perfect order of creation, the more we discover and admire the wonderful designs of the Almighty Creator. God's children, who have his love in their hearts, often praise him for his wonderful works, and see his glory and power displayed in them all. David exclaims, in another Psalm, “Marvelous are thy works, and that my soul knoweth right well!” He was fully converted, or convinced that these works are the works of God; and in this text he ascribes to the works and order of creation that perfection due them in honor to him who created them and founded them in wisdom. These wonderful works of God, which all may see and behold, who are favored with natural sight, are the best and most convincing evidences of the existence and being of God. They constitute a source and system of instruction to all nations of men

at the same time, as it is written above in this same division of the Psalms, "There is no speech nor language where their voice is not heard."

Paul says, "The invisible things of God are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they (who worship idols) are without excuse."—Rom. But notwithstanding all this wonderful exhibition of the wisdom and power of God, still more is required to deliver the sinner from the power of darkness and sin. Although "the heavens declare the glory of God, and the firmament sheweth his handiwork, day unto day uttereth speech, and night unto night sheweth knowledge," and in addition to this the testimony of the Scriptures, and that of the gospel ministry, and the witness of all the children of God are afforded man, yet it is not sufficient to change his state from darkness to light, from death to life. For the apostle says, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." So the preaching of the apostles was not potent to save those people from blindness and unbelief. "But," he continues, "unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God."—1 Cor. i. Thus we discover that it requires the effectual calling of God's Holy Spirit and grace to constitute a believer in Jesus. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him."—Heb. The preaching of the gospel is one thing, and the calling is another thing, as is clearly shown by the above Scriptures. Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. i. Preaching the gospel to dead, or unquickened sinners, is like the servant of Elisha laying his master's staff on the face of the dead child, "There is neither voice nor hearing."—1 Kings xvii. Ministers ought not to presume too much upon the design and effect of their labors. They are not called and sent forth to quicken the dead sin-

ner, but to feed the living children of God, by preaching the gospel of their salvation. They are prepared by the Spirit to receive it—it is theirs, and we should not neglect to “feed the church of God which he has purchased with his own blood.” Let all the servants of Christ imitate the example and teaching of the apostles in this respect, and pray God’s blessing upon their labors of love. AMEN.—H.

WHAT SHALL WE SAY?

Two preachers from a distance, neither of whom are personally known to us, write for advice as to how one of them can be restored to church fellowship, from which he has been excluded.

One of the qualifications given by inspiration for a gospel minister is, that he shall be “apt to teach, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth.” But in order to be “apt to teach” these erring ones, he must not only have the spiritual gift to impart instruction, but he must be well acquainted with the nature of the case. Like a skillful physician who understands the progress of disease and knows how to apply the remedy in all its various stages so as to secure the best results, so a gospel minister, who is apt to teach, will know how to adapt his teaching to the necessities of the case. But how shall there be any adaptation of his teaching, or of his advice, in a case touching membership and fellowship in the church of which he has no knowledge save what is given him by the accused party in self-justification?

Every litigated question has two sides to it, else it would cease to be a question altogether; and no minister or brother would act advisedly to sit in judgment *unofficially* on a case and give advice as to “what steps are to be taken” to be restored, when he knows nothing of the question of difficulty save on one side.

Some years ago a serious difficulty existed among several

beloved brethren, and continued till many of them were getting quite sore and very anxious for it to be amicably settled. Some were really ashamed of it, but they did not know how to get out of it without breaking bones, and they did not want to do that. They would ask this one and the other for advice, and one beloved brother said to us, "Do point out or suggest some plan by which this trouble can be settled." We replied, that when all the parties at variance get fully in the Spirit of settling this trouble (the Spirit of Christ), it will then be easy to find a plan. Till then no plan or advice will do any good.—M.

Continued from June Number.]

ESTHER.

AN INJURY TO THE WORLD.

Hurrying people into a profession of Christianity and imposing obligations upon them simply because of their mental and moral training, and for which such training does not and cannot prepare them, is an injury to them, to religion and society at large. It is not inspired by the word of Christ who taught that the cost must be counted up, whether one with ten thousand could contend successfully with one with twenty thousand against him. But the effort of this day is to hurry people into these great responsibilities without deliberation. It is not therefore a matter of wonder that many thinking men look upon Christianity as a failure, seeing they judge its truth from such examples as Vashti, or those who have been called to assume its high responsibilities from moral and mental education, destitute of its Spirit. It is to be lamented that those who possess the true Spirit of Christianity are but little known in the world, and when known are looked upon with scorn. Their voice is indeed unheard by the world, and is as but the voice of one crying in the wilderness. But the Sam Jones' of the day give voice to the craze of the age, manifesting the gross spiritual darkness of the so called Christian world. But it seems to be a law of God

that his truth is manifested in the world, not by numbers but by the character of the few professing it in the Spirit. It is said that one drop of nitric acid will dissolve a pin, but diluted in a tumbler of water its power is destroyed; and so by Christianity, its true and proper influence upon mankind is destroyed by dilution—by so many assuming its obligations destitute of its true Spirit.

GENERAL REMARKS IN CONCLUSION UPON THIS POINT.

As we found in David the lack in Saul, and in Esther the lack in Vashti, so in the gospel we shall find the lack in the law. The wisdom of David was of a much higher order than Saul's, and being greater, embraced all that was good in Saul's, as the greater embraces the less. David's was divine wisdom; he was taught of God and was therefore enabled to achieve what no man could by human teaching and excellence. This is why wayfaring men, though fools in worldly learning, do not err in divine things, whilst princes of worldly learning stumble and fall at the word. It is not of course to be understood that because an unlearned man possesses spiritual wisdom, that he has also worldly knowledge and understands the sciences. He may be wholly ignorant of letters or earthly wisdom, which is itself of God, but infinitely inferior to the wisdom from above which conforms the sinner to the divine mind, humbling his heart. One learned in the sciences would be a prince even amongst Christians, in that sort of wisdom; but it would not by any means change his heart and prepare him to fulfill the responsibilities of faith. He could safely assume the responsibilities of a professorship in an institution of worldly learning and sustain himself; but he would be, with all his learning, as incapable of honoring Christ in Spirit as his Saviour, as the unlearned Christian would be incapable of explaining the law of gravitation. A man may be a very learned man and a very wicked man; a community of learned men might be an immoral one; but a community of real Christians, though deficient in worldly learning, would be a moral society; moral from principle, and thus be a benefit to society. We repeat that Chris-

tianity produces the highest order of civilization; because it checks effeminacy, waste, extravagance, hypocrisy, idleness, oppression, and builds up industry, honesty, economy, and all morality and robustness of thought and action. Christ teaches him neither to waste his time nor his substance; and that it is as much his duty to provide an honest living as it is to be baptized.

A great many so-called (ministers not alluded to) Christians of the Vashti type, think they may go to meeting weeks at a time and neglect their business, and that God approbates such idleness because it is religious, as if religion consisted in going to meeting and ended when meeting was over. But the truth is that Christ's religion is as much in the field, the store-room and work shop, as it is in the church house; and no church house religion is worth a penny that does not abide with a man in all the business of his life. A Christian would be glad to spend a great deal of his time in the public worship of God with his brethren; he would esteem it a great privilege, but his Christian duties as a husband, father or child, often forbid such enjoyments. He does not go to meeting as if he conferred a favor on God by going, but the privilege of going he esteems a favor of God to him. There is all the difference in the world between the mere outward going and the going in Spirit. The mere outward profession will fail in time of trial and persecution, whilst the profession in Spirit will be intensified by trials and persecution. He who goes merely in form can give it up without regret, whilst he who goes in Spirit has no rest in disobedience. The one is a mere convenience, whilst the other is a necessity. David had faith; by this he succeeded where Saul failed; he persevered when Saul turned back. Saul could quit, but David could not. The mere letter disciples could turn back from Christ, but the Spirit disciples could not; they could not give up eternal life, and therefore could not turn away from Christ; the others having it only in form or profession, could do without it, especially when it involved them in trials and persecutions. The religion of the Hebrew children brought them into the fiery furnace, but the

trial did not destroy them; it rather purified them; but it destroyed those who cast them in, because they had no faith. The children had faith and quenched the violence of the fire. Thus they honored the king, whilst Vashti, being destitute of faith, dishonored him. David shouted in triumph, but Saul fled in dismay. David's righteousness, strength or faith was of God, but Saul's was of Israel; as our unspiritual educated theologians are encased in armor provided in the armories or shops of the church—so-called; in theological schools designed to equip and send forth champions against the giant of infidelity, and from whom they fly as Saul fled from Goliath, and as they have in these late days fled from Tyndall and Huxley in evolution. They cannot stand against them, and those only can stand who have faith; faith that God has given, that puts to flight the armies of the aliens under mere human reason and learning.

THUS VASHTI DISHONORED THE KING.

She disobeyed him when her obedience would most have honored him. She would have honored him, and delighted in it, had she have had the spirit of her profession. His great men, princes, nobles, and servants, were gathered together to behold her beauty; to see her in royal robes with the crown upon her head; and when every one was upon the tiptoe of expectation, and listening with bated breath for the first footfall of her approach, lo! every eager face radiant with expectation, was covered in blank dismay; every head was bowed in shame by Vashti's audacious disobedience! The king was set at nought and treated with contempt with his whole empire. The offence was a grave one; the highest that could be committed, because committed by the most exalted subject; therefore the king was wroth, and his anger burned within him. It may be thought, without reflection that the offence was a small one, a simple refusal to show her beauty to the king's princes and servants. But if it were a little thing, so much the greater was the offence, because so much the easier to have done; a little thing that the lowest peasant in all the empire would have been glad to have done

but one which the most exalted woman, even the queen and wife refused to do. Shall her punishment be less because the thing required was little to do? It ought to be greater, because a thing impossible was not required. There was no excuse for her disobedience, because she had aspired to and assumed all the responsibilities of her high position. It seemed to be a little thing that our great father Adam did that brought death into the world and all our woe. He assumed to keep the law given him by his Creator; and it was a thing seemingly easy to do, but a little thing to refrain from. No necessity of his being required its violation; he was physically, mentally and morally perfect; subject to no pain or ill, and could remain in that happy state as long as he refrained from eating the forbidden fruit. But he disobeyed and lost all; he was not now what he was before, and could never be again. Before he was rich and lacked nothing; had no pain or fear of death; but now he is bankrupt and cursed with pain and want, to end in death; and is at enmity with his Creator, charging him with his sins and woes.

WHAT IS DONE MUST BE ACCORDING TO LAW.

Then the king said unto the wise men which knew the times, (for so was the king's manner toward all that knew law and judgment, who saw the king's face and sat first in the kingdom), What shall we do unto the Queen Vashti according to law, because she hath not performed the commandment of the King Ahasuerus; and Memucan answered before the king and the princes, Vashti the queen, hath not done wrong to the king only, but also to all the princes and to all the people that are in all the provinces of the king; for this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes when it shall be reported, The King Ahasuerus commanded Vashti, the queen, to be brought in before him, but she came not.

The king was wroth, but it did not precipitate him into a violation of law in punishing Vashti; because that would have dishonored the law and brought the king himself under the penalty. Mercy cannot be extended the sinner in violation of law; mercy extended the sinner is according to justice and at Christ's expense; he satisfied the law honoring it in his life and death. We may forgive a man a debt if we will,

and are able to do it; but the law that binds the debtor to pay us cannot do it, nor force us to do it; if it should, the justice would be outraged, and we be wronged as well as a society at large. It would be a sin against the whole community. But we could not forgive a man who committed murder; because that it is a sin not simply against us, but a sin against society also, against all classes of society. The king could not forgive it without atonement being made for it; because he of all men should be the last to violate justice of which he is the fountain head. He would not be actuated by feelings of private resentment or personal hatred against the guilty murderer, but by a righteous vindication of law. When we say that we could not forgive the murderer, we do not mean that we could not have compassion for him, but his sin is one against others as well as us, and not as an offense against us alone. If a member of the church sins against the church, no single member can forgive it; he could forgive a sin against himself, but not one against others. The whole church can forgive him upon his making satisfaction; but the whole church could not forgive his sin unless it were a sin simply against the church; but if it was not only a sin against the church, but against society also, as murder or theft, the church could not forgive it—that is to say, by forgiving it, relieve him of the penalty due his crime by the laws of society or government. That he will have to suffer not from the church, but from the government. Christ forgave the thief upon the cross, but did not relieve him of the penalty of the law for his crime. If a member of the church gets drunk, the church may forgive him upon proper penitence and confession; but if he gets involved in debt the church cannot relieve him of that debt, even though it take his bed from under him, unless she pays the debt herself. There was once a man burned to death by a mob, and though he deserved death for his crime, the mob violated the law in taking his life. Because the law that prescribed the penalty due his crime also required that he should be tried and executed by law, and not by a mob in violation of law. Men

inflamed by passion do not know law and judgment, and it would soon be that not only the wicked were murdered by mobs, but they would soon murder the innocent. Law and order would soon be done away; and there is a growing tendency that way, brought about, no doubt, by laws with a show of mercy at the expense of justice and right, conjoined with the thousand other evils of the times. Such things tend to the disintegration of society, to the destruction of the civilization of ages and the remission of the world to barbarism. But the other day we see men boldly in one of our large Western cities proclaiming anarchy. Indeed, many things in this day seem to require a contempt for and a violation of law. The enfranchisement of the colored people seem to many, to require, for the safety of society, the suppression of their votes; but the law requires that they should be counted; and it is right and best in the long run that they should be; and no Christian should be guilty of connivance in fraud at the ballot box any sooner than in the counting-house or court-room. He who would cheat a negro will cheat you if his necessity requires it; and he who would cheat one for you will cheat you if it should seem necessary.

There is also a strong tendency of labor against capital, and capital against labor; the rich against the poor, and the poor against the rich. And this is also against law and order; not only of society, but of the church. If the poor are oppressed, (and they are, no doubt, as an almost inevitable consequence of the concentration of the wealth of the country into the hands of a few), they are taught by the Lord not to take the law into their own hands to spoil the rich and divide their wealth, but to be "patient unto the coming of the Lord," for it draweth nigh; to take the prophets who have spoken in the name of the Lord for an example of suffering, affliction and patience. Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath promised to them that love him. Behold, we count them happy which endure."—Jas. v.

So, in the church every guilty one must be tried according

to gospel law. If one brother injures another, it would not be according to law for the injured brother to report it to the church, or any one else, without first having seen his offending brother alone, and sought of him satisfaction; and, failing in that, then to take others with him, and after failing in that step, then to report it to the church. No matter should be judged before hand—that is, before this process had been taken—as it is often unfortunately done, when one says before trial, “I have got no fellowship for Brother C., and if the church does not exclude him, I will quit the church,” &c. That is a violation of law itself, and should be so adjudged by the church. The law of the church is a law of love, and should be administered in love and faithfulness; but, unfortunately, it is sometimes so perverted under a fleshly zeal, that it becomes murder, though executed in the letter. This is generally the case when done in hot haste, trampling the admonition of “letting patience have her perfect work,” under angered feet. None should be cast out or condemned without a hearing, if a hearing is possible. The object is to save if possible, and to maintain the dignity and righteousness of the law as necessary to the peace and safety of the church, and never to gratify any personal revenge. The church should be governed by the law of Christ in all her dealings; she should not be governed by any custom or tradition in violation of that law, or not in accordance with the law of Christ. To the church, and the church alone, is committed the keys of the kingdom, and for any other body to execute the laws of Christ in discipline, is to usurp power over the church and violate Christ’s laws. To retain the guilty in the church after due process of gospel law without reparation being made and satisfaction given, is for the whole church to partake of the guilt. As under the law, contact with a dead body defiled a Jew, so under the gospel, association in church fellowship with the known unclean, defiles the church.

If the king had condoned Vashti’s guilt or left her unpunished, it would have been for him and his whole empire to have partaken of it, and hence there would have arisen con-

tempt and wrath for him, the law and empire; society would have been destroyed. She must be punished; the honor of the king, the majesty of the law and the peace and safety of society required it. Because it was not simply a sin against the king, but against all the provinces and all the people, high and low, in the king's provinces. If she had sinned against him simply as a wife he could possibly as a husband have forgiven it; but she sinned against him not only as a wife but as a queen also; she could not be forgiven as a queen, for as queen she represented others and sinned against them. As such she wronged the prince and the peasant, the captive Jew, and the Mede and Persian "native, and to the manor born." Had a poor peasant woman disobeyed her husband it would indeed have been wrong, because it would have wronged her husband and children; but it would not have wronged a prince or noble, but only those beneath her in position and whom she represented in society; those who looked to her and were governed by her example. The effect of her disobedience in comparison with Vashti's would have been but as the trickling of a little rivulet going dry, to the swelling of Jordan increasing in volume and overspreading the land. Vashti represented all classes of society, poor and rich, noble and ignoble, Jew and Persian. Her obligations and responsibilities were so great that a deflection in her from right conduct would have been woful in its final results had it passed without punishment. So a Christian represents in a certain sense all classes of society, and hence bad conduct in one would be far more reprehensible than the same conduct, even in an upright and intelligent man making no profession of Christianity.—R.

(To be continued.)

Another principle by which a Christian should walk, is this: That it is safest to cleave to that good which is the choicest.

DO NOT EXPECT TOO MUCH.

In the order of God's providence his people are widely scattered over a vast extent of country. And though separated by such distance from each other, they have a fervent love and an inward desire by the Spirit of the Lord to speak often one to another, and the same God who has given this desire has also in these "last days" opened up a way by which they may occasionally have the great joy of hearing from those whom they love in the truth. In the steady march of time and the developments of God's providence, the facilities for convenient and cheap correspondence are now enjoyed both by the world and by the church, to an extent never before known to man. If not perverted and abused it is a great privilege and blessing. During the past forty five years we have at times seen articles published from brethren making wholesale objections and complaints against all published correspondence, because they had occasionally seen something objectionable, or something controversial among brethren. Now, while we greatly deplore any carnal strife or disputations among brethren, and should as much as possible seek to avoid it, yet if this is valid reason to abandon patronage to all published correspondence, it will hold equally good to abandon preaching or church meetings. Let us, dear brethren, try to distinguish between the right use of anything and the perversion or abuse of it. It is not unfrequently the case that the articles complaining most about differences among brethren engender and promote more jealousies, bitterness, strife and confusion, than they heal.

While we deplore strife to no profit, let us not be so sensitive that we cannot bear a kind interchange of views among brethren. If one is exercised by the Spirit and gifted of the Lord to minister to us in some deep doctrinal point of the gospel, let him wait upon and attend to his work; and if one has the gift only of exhortation, let him attend to that and not complain because all do not exhort as he does. Some are gifted in one gospel gift but not in another. Grace bestows all the gifts, and we should receive them thankfully.—Rom. xii, 6.

M.

EXTRACTS FROM LETTERS.

NOTES FROM THE FIELD.

MARQUEZ, TEXAS, April 28th, 1886.—*Dear Brother Respass*:— I arrived safely in Texas on the 22d inst., at a railroad station called Buffalo, to begin my tour as published in the MESSENGER Elder Yarborough, and his brother, who is also an Old Baptist, met me at Buffalo and conveyed me to Brush Prairie Church, where I preached twice to them, a small band of good and true brethren, on my route to the first regular appointment, near Madisonville. One night was spent with Elder Yarborough, whose afflicted companion has been confined to her bed for six months or more. From Brush Prairie I was conveyed by Brother Key to the home of Brother Price, at Madisonville, a distance of about thirty-four miles, where I remained till morning, thankful for a good night's rest from the great fatigue of the day before in traveling over a very rough road most of the way. I suppose it was a fair sample of the roads in general in Texas, which become almost impassable in places for the want of work. But if Texans can stand such roads all the time, I know I can for a short time at any rate. Brother Price conveyed me to Brother Morgan's, who lives in sight of Fellowship Church, the only Old Baptist Church, I was told, in Madison county. Twenty-four hours detention on railroad prevented a meeting of three days with Fellowship, as was at first intended, but a delightful meeting of two days was held there. The congregation was tolerably large, and very attentive, notwithstanding a heavy fall of rain both days about meeting time. I here, for the first time, met Elders Denton and White. The former is the pastor of Fellowship, the future prospect of which is encouraging. Much interest was manifested in the meeting, and I have good reason to hope there will be an ingathering there soon. Giving those warm hearted brethren, sisters and friends, the parting hand at the close of the meeting, I went home with Brother Wallace for the night, where Brother Gorbet and other brethren gathered in after supper time, and till midnight the time was spent in singing and talking in that brotherly manner so characteristic of our brethren everywhere. What a joy and comfort it is to the servants of the Lord, whose lot it is to minister in word and doctrine, to meet with such encouragement among brethren whom they had never before seen in the flesh. Well may we exclaim: "Behold how they love one another." On Monday-morning Brother Wallace conveyed Elder Denton and myself to Brother McClaud's, on Roger's Prairie, where I filled a night appointment made for me at the Missionary Baptist meeting house in the village not far from Brother McClaud's. Here dear old Brother Gorbet and other brethren met me again, and went with us next day to Shiloh, in Leon county,

where I preached in the morning and Elder Denton in the evening. The attendance upon this appointment was good, more than I expected it would be for a rainy day, and the interest manifested in the meeting was all that could be wished for. At the close of the meeting one member was received, who came about nine miles to join from the ranks of the Missionary Baptists. After relating his experience, which was a most touching one, he said when he joined the Missionary Baptists he looked upon them as the true church of Christ, but as time wore on, and he compared their teaching with the teaching of the Scriptures, he was forced to the conclusion that they were not the true church, and as the teaching of the Primitive Baptists accorded with what he believed the Scriptures taught, he was made to believe that they, the Primitive Baptists, are the only true church of Christ. What is remarkable about this case is that he came from a community where there is no Primitive Baptist Church, and where he had no opportunity to hear Primitive Baptist preaching, except a time or two by a special appointment made in that vicinity. I find many here who have come over to us from other denominations, especially from the Missionary Baptists. Elder White is the pastor of Shiloh Church. The heavy rains of yesterday have so overflowed the creek ahead of me, that I am here at Elder White's, water-bound, and can proceed no further until the waters subside. I will write you again as opportunity offers.

Yours in gospel hope.

J. H. PURIFOY.

BRYAN, TEXAS, May 6th, 1886.—*Dear Brother Respass:—* After leaving Elder White's in Leon county, I was conveyed by him to the railroad at Marquez, pronounced Mar-kay, where both of us took the train for Franklin, from which place we went by private conveyance to Brother Taylor's, in Robertson county, where I preached that night. Here I parted with Elder White, and Brother Taylor conveyed me to Bremond, where I took the train for Benchly, in the neighborhood of Ebenezer Church. A young Brother Wilson met me at the railroad, and after spending the night with a brother of his, he carried me on to the church, where we had a good meeting. Four were added to the church there, whom it was my privilege and pleasure to baptize. Their names are as follows: Brother J. D. Barret and wife, Sister Mansell and Sister Edge, wife of Brother W. H. H. Edge, whom you knew in Georgia. The first three came from the Missionaries and moved here from Alabama. After this meeting Brother Edge conveyed me to Little Flock Church, in Brazos county, six miles east of Bryan, in a beautiful and rich section of country, and in a neighborhood where I met several old Alabama friends, whom I had known many years. A two day's meeting was held here and three were added to the church by letter and voucher. One, a dear Sister whom I knew in Alabama, was Sister Emily Barron. The last

two named churches have no house of worship of their own, and are weak in numbers and they have no regular preaching, and a preacher is much needed in this section. Here would be a good place for a preacher to locate, in my judgment. I am made to rejoice that I have the privilege of preaching in this destitute region, because it so exactly accords with my impressions, and I can truly say that the Lord is with us in our meetings. The brethren are greatly revived and encouraged. I am now waiting for the train at Bryan, a pretty little town, to go to my next appointment. I will write you again soon.

Yours rejoicing,

J. H. PURIFOY.

BLOODWORTH, GA., 15th February, 1886.—*Mr. L. F. Loard, Dearly Beloved Cousin*:—Through the loving permission of an Allwise God I am yet in the land of the living, and proving the realities of the saying of Jesus to his disciples: "In the world you shall have tribulation," &c. For many are the trials and conflicts I have to pass through, which make me often adopt the language of the apostle: "If in this life I only have hope, I am of all most miserable;" for I have a hard and deceitful heart to contend with, together with the temptations of the flesh, which often bring me low. Were it not that Jesus said: "Be ye of good cheer for I have overcome the world," &c., and "I will never leave or forsake thee," and such like promises, I would falter by the way. But a few more risings and settings of the sun will put an end to my journey of life here, and then I shall try the realities of what I here profess.

Dear Cousin:—Your highly appreciated letter received in due time. It is a source of much comfort to read such letters as you always write. It revives my drooping spirit. For I often feel like one alone, for I cannot live as I would wish to.

What I desire I can't obtain,
From what I hate I can't refrain,
For sin is mixed with all I do.
Weak and wounded, sick and lame,
All unholy, all unclean,
Yet from sin I would be free,
And the Lord remember me,

Are the desires of one who feels to be the least of all saints, if indeed a saint at all. I often fear I have been deceived and have deceived others; if so, I pray the Lord to undeceive me. Write soon to your cousin.

M. C. LOARD.

WM. PENN, TEXAS, 23d May, 1886.—*Dear Friend, and as I hope Brother in the Kingdom of Grace*:—I feel to thank God that he has so far blessed you and sustained you in the publication of the GOSPEL MESSENGER. I cannot find words to express my appreciation of it. Situated as I am, where I have no place to go to hear any gospel preaching, and only once in awhile meet with a

Baptist with whom I can converse in unity, I would be lonely and weary indeed if it was not that the MESSENGER comes regularly and always laden with something good. I read and re-read it, in connection with the Bible, and often feel to thank God and take courage. While I realize that I am of no use myself, I feel to bless God that he has his witnesses that do "speak that which they do know and testify that which they have seen." I herewith send one dollar by postal note.

Yours unworthily, in hope of eternal life,

N. R. SMITH.

DENMARK, MISS.—*Dear Brother Respass*:—I see several papers have started of late, but without any flattery whatever to you and Brother Mitchell, I feel that the GOSPEL MESSENGER has no equal, and so say all the Baptists in this country. The Baptists here, Brother Respass, are in peace, and some additions to most of the churches. I do hope the good Lord will revive us, and that we may experience a time of refreshing from the presence of the Lord. This (the Hopewell) Association has been made to mourn the great loss of two of her ablest ministers, Elders Parks and Castleberry. Yet we have reason to rejoice that their mantle has fallen on others who in demonstration of the Spirit and power, are ably vindicating the truth of our fathers. The race is not to the swift nor the battle to the strong. As in the days of Gideon, who with a little band of three hundred, completely overthrew the mighty host of Mideon, so the Lord will fight our battles. Yea, he has said by the mouth of the prophet: "Her warfare is accomplished, her iniquity is pardoned and she hath received of the Lord's hands double for all her sins," and when the set, appointed time of our God has come, he will preach the gospel to the poor, proclaim liberty to the captives and open the prison doors of them that are bound, &c. May the blessings of our heavenly Father rest upon you and the GOSPEL MESSENGER, and may it long continue to bring peace, comfort, and consolation to many way-worn pilgrims.

Yours in sincerity,

A. B. MORRIS.

MAYSFIELD, TEXAS, 21st May, 1886.—*Dear Brethren*:—I see in the MESSENGER for June, the obituary of dear Sister Elizabeth Etheridge, of Gordon, Ga. This notice touched a tender chord in my poor heart and overflowed my eyes with tears. I was born and reared in Jones county, Ga., within less than one mile of her father's house, till in my 23d year. I knew her in childhood and when a young woman, and when she was married and joined the church. The first time I recollect ever being at preaching was at her father's house, in December, 1856. I moved with father to Randolph, now Quitman county, Ga., and do not recollect of ever having heard of Brother Billy and Sister Betsy Ann since, until receiving this sad notice. I wish to know if the dear

brother is still living, and as I left many dear relatives and friends in Jones, whom I to-day know nothing of, if there are any of them still there, and this should chance to fall into the hands of any one who can give me the name and postoffice address of my dear relatives, it will be thankfully received. The relatives names are Johnson and Kitchens, and I also want the name of the dear friend who wrote the obituary of the dear sister. I am W. T. Bell, son of Simon Bell; and if read by any who knew me in my early life, in my wild and wicked career, perhaps it would afford them joy for me to here state that I was baptized into the Primitive Baptist Church at Macedonia, Dale county, Ala., on the fourth Sunday in October, 1867, and was ordained to the work of the ministry February the 20th, 1875

Brother Respass, please publish in the July number of the MESSENGER, and if any one wishes to reply please address W. T. Bell, Maysfield, Texas.

Affectionately your brother, in hope of eternal life.

W. T. BELL.

P. S.—I wish to know where Deacon E. W. J. Adams, who resided in Polk, Texas, in 1884, now resides.

W. T. B.

FARMVILLE, PITT CO., N. C.—*Brother Respass*:—I would like for you to publish the following admonition to children for the benefit of mine after I am gone from this world, as they are strict readers of the GOSPEL MESSENGER.

W. B. WILLIAMS.

Children, don't go everywhere, and visit everybody, and talk about everybody nor talk after everybody, nor keep company with everybody or listen to everybody. Don't hate anybody. Don't neglect your own business; nor talk too much nor speak too quick. Don't get drunk, nor tell lies or speak evil of any. Don't hate sister, brother, or father, or mother. Don't whisper, laugh or misbehave in church, or profane the Sabbath. Don't take the name of the Lord in vain; and honor your father and mother that you may live long in the land.

LOUISVILLE, KY.—There are things amongst some of us as a people that I would be thankful to God, I think, if they were otherwise. I have been a reader of our papers for more than forty years, and there has been a general complaint of delinquents in all that time. This ought not to be so. We are taught that if we have not the Spirit of Christ we are none of his; and does not the Spirit of Christ teach us to be honest? I think he does. And is it honest to take a paper and then not pay for it, if we are able? I think not. If I am correct in my views what evidence has a man or woman when they withhold from others their just dues, that

he or she is a child of God? There are things wrong amongst us as individuals that I wish were different.

Respectfully,

S. G. GAINES.

GRAHAM, GA., 15th May, 1886 — *Dear Brother Respass:*—It seems to me that I would be glad to know that every hungry child of God in the world could read the GOSPEL MESSENGER. Dear Brother, I am going to try to extend its circulation as much as I can, and see if I can get up at least a club of five new subscribers to get Elder Durand's Tune and Hymn book.

Your brother in hope,

E. W. DILBON

COTTON GIN, TEXAS, 20th April, 1886 — *Dear Mr. Respass:*—I want to write you a few lines, though I am not a member of the church, but it is my desire to be if I was worthy to enjoy the brethren and sisters' company. I wish I was half as good as they are. My husband is a member. He joined last summer, and the day he was baptized I wanted to go with him but did not feel worthy. O brethren, pray for me, for I feel that my trouble is more than I can bear. I went to bed one night thinking over my condition and praying the Lord to have mercy on me a poor, helpless sinner, and wishing to know whether I was under conviction or not; and there were some vines appeared before me full of berries; some were ripe and some were turning, and it came to my mind at that moment that I was the berry that was turning. But I have thought since that it was all a mere notion of my own. I could tell a good many of my trials and troubles, but I feel too unworthy to be writing to such good people. I dreamed one night of being baptized. I thought parson Sealy and myself started down into the water, and when I got into the pool I was alone; but thinking it would not do to go out without being baptized, I dipped myself twice and went out; but thought I would have to be baptized over, as I had baptized myself. Not long after that I dreamed I went to hear a Primitive Baptist preach, and when I went into the church the Lord's table was set and I took a seat with the members to commune with them, and some crumbs fell on the floor and I picked them up and ate them, but I thought they were too good for me, yet it was the best bread I ever tasted. Oh how glad I would be if I were worthy of even the crumbs!

M. L. DRAPER.

The effect of grace is to humble the heart, and whether an experience is a long one or short one, big one or little one, that is the result, to make the sinner as a little child. When Naaman's leprosy was cleansed his flesh came again as a little child; he who is humbled is cleansed.—R.

OBITUARIES.

MRS. E. F. MORTON.

Dear Brother Respass.:—I send to you to publish in the GOSPEL MESSENGER the death of my dear companion, Mrs. E. F. MORTON, who died on the morning of the 21st of April, 1886, at half past seven o'clock. Her sufferings were very severe for about six hours. An excellent physician was called and she had all done for her relief that could possibly be done. But finding that all failed, and seeing death upon her mortal body, we could only see her breathe her life as sweetly away as if falling into a sweet sleep.

She had often prayed, and did continue this prayer until her departure, "O could I go to sleep just to take a long sweet sleep, from which none ever again wake to weep." We saw her and realized that her prayer was graciously answered. She was born in Wilson county, Tenn., 29th December, 1843, professed a hope in Christ in 1862, joined the church of Christ in June, 1871, in this county, (Tippah,) lived in full fellowship with the brethren and sisters, also with the doctrine advocated by the Primitive Baptists, up to her decease. Her funeral was preached by Brother Berry, of Blue Mountain, Miss., from the first three verses, 14th chapter of St. John, also 655th hymn, Lloyd's selection, to a large company of relatives and friends, after which her remains were neatly laid away by her four little babes who had preceded her in death. The deceased leaves her father and mother, five brothers, with her husband, (myself) and seven children, four boys and three girls, to mourn our loss. The writer feels the heavy stroke with more weight than all others, but not without hope of joining with her again in a home of rest, where sorrows and pains will never enter. I and the deceased were united in marriage 7th of April, 1867, living happily together for nineteen years and fourteen days. During this long period I was always ready to bear a share of her burden. She never did but little hard labor, such as washing, scouring, &c., but had a hard time, as every mother knows who has given birth to twelve children. She was a good neighbor, true Christian, and a noble wife and mother. She lived such a noble life—such as all should try to follow—such examples. She was perfectly resigned in death, and passed away without a frown, or struggle; perfectly conscious, until a few seconds before her death. My conscience is clear, having done all for her relief in my power. I shall have to quit preaching for the time being, until my condition changes.

Your brother in much trouble,

T. L. MORTON.

DEACON F. P. DAY.

Our much-esteemed brother, Deacon F. P. DAY, departed this life October 9th, 1885, of malarial fever, after intense suffering for about three weeks. He was born October 14th, 1854, within one mile of where he died, in Union parish, La. He leaves his dear little wife and six small children, together with a large family of brothers and sisters, relatives and friends, together with his dear old mother (being the youngest child), to mourn; but, bless God, they mourn not as those that have no hope. He was baptized into the fellowship of Union Church, Union parish, La., which is a Primitive church,

February 19th, 1882, by the unworthy writer. In his death the church has lost one of her most useful members, and the community a good citizen. His life was so exemplary that he was unanimously chosen as deacon, and was ordained the third Saturday in October, 1884. Brother Frank was very promising—always at his place, and sound in the faith of the sovereignty of God: uncompromising in the doctrine of grace and the impotency of man—that we poor, short-sighted creatures flattered ourselves of his great usefulness in days to come. But as the fruit began to develop itself, the blessed God, who sees not as man sees, called him from the sorrows of this world to himself, to bask in that fountain of God's everlasting love. The last hymn he ever sang in time was "Amazing Grace." We say to the dear sister and relatives, weep not for Frank; God is too wise to do wrong, and too good to be unkind.

How blest is our brother, bereft
Of all that could burden his mind;
How easy the soul that has left
This wearisome body behind.
Of evil, incapable thou,
Whose relics, with envy, I see;
No longer in misery now—
No longer a sinner like me.
This earth is affected no more
With sickness, or shaken with pain;
The war in the members is o'er,
And never shall vex him again.
No anger henceforward, or shame,
Shall redden this innocent clay;
Extinct is the animal flame,
And passion is vanished away.
This languishing head is at rest;
Its thinking and aching are o'er.
This quiet, immovable breast,
Is heaved by affliction no more.
This heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat—
It never shall flutter again.

Farmersville, Ia.

T. J. FOSTER

GEORGIA ELIZABETH SORROW.

"Blessed are the dead which die in the Lord."—Rev. xiv, 13.

GEORGIA ELIZABETH SORROW was born August 4th, 1864, and departed this life June 4th, 1884; aged 19 years and 10 months. She was not a member of the church, but, thank the Lord, she gave us the best of evidence of her hope in Jesus, though it grieved her because she had not done her duty in following the Saviour in all the ordinances of his house. She was only confined but a few days. She said: "I am willing to die; I want to die; I am going home," pointing up. It grieved her to leave her little babe. She was asked if she had embraced Jesus, by a conditionalist, and she said "No; Jesus has embraced me." That was good. She repeated a part of the hymn—

"'Tis religion that can give
Sweetest pleasures while we live."

Her funeral was conducted by Elder W. D. Chandler. She sent for me the day she died at night. She wanted to hear me pray, and I was not at home. I went as soon as I got home, but she was dead. She had dying grace.

Your brother,

Jefferson county, Ga.

JAMES W. LORD.

EMMA B. KELSEY.

Very Dear Brethren:—It becomes my painful duty to record the suffering and death of our little Sister EMMA B. KELSEY, of Wabash county, Indiana, who departed this life March 27, 1886. She was born in Warren county, Ohio, in 1856. United with the Old School Baptists, at "Middle Run" Church, in Greene county, Ohio, in 1876.

She moved with her parents to Wabash county, Indiana, three years ago, where they settled only a few rods from the "Ross Run" Baptist Church, and their home was here what it had been elsewhere, a "Baptist home." Sister Emma died as she had lived; in that same peaceful, trusting manner. I had the privilege of being with her during the last two weeks of her life. It was then I saw the *joy* and *peace* of *God given* grace. She was enabled to say during her greatest suffering, "The Lord has promised sufficient strength," and the look of pain on her face would turn to a smile when she remembered it would not be long till she would realize the unspeakable joy of that other *world*, where sorrow pain and death can never enter. She requested me to write you what a pleasure the MESSENGER had always been to her. As long as she was able to go about she labored for it. You will remember her as sending you several *subscribers* and as being a constant one herself. Her disease was consumption. For four years she had been a constant sufferer, yet so patient and quiet that none really knew how great her suffering was. All that kind friends could do for her comfort was done, and her dear parents and friends were given strength to say, "The Lord giveth and the Lord taketh away, blest be the name of the Lord."

I will inclose her experience, as she gave it to me a year ago, and if you see fit you may publish it. A hopeful sister,

Ligonier, Noble Co., Ind.

EMMA L. SMITH.

EXPERIENCE OF EMMA B. KELSEY.

When quite young I remember of having serious doubts on the subject of religion, but these spells were of short duration. When hearing people talk of who they thought ought to be in the church, I would think "I'd not have them talk that way of me, but when I'm older I'll go to the church;" not realizing what poor, weak creatures we were, and what was yet to be the work of my divine Master. For several years I lived along in this way, part of the time careless and part of the time concerned. When about eighteen years of age I was very forcibly impressed by a sermon preached by John A. Thompson, at the dedication of the Old School Baptist Church at Centerville. The text was, "In my father's house are many mansions," and now as I sit so feeble in body, how vividly I remember just where I sat, how everything looked and how solemn I felt, when I understood this house of many mansions was for God's people and felt that I was not one of them. From this time my trouble of mind increased. I longed for meeting time, but very often felt worse after it. One scene I shall never forget. On a bright, sunny day, in the spring time, Elders John Thompson and Tommy Robinson were at "Middle Run" Church, (Greene county, Ohio,) and after preaching sang "Am I a soldier of the cross," and gave the hand of welcome. O the feel-

ings I had at that time can only be realized by those who have passed through similar ordeals. How I longed for one word of comfort. Though my parents were Baptists, and many of the brethren were with us, *yet* I dared not make my feelings known. My burden now seemed more than I could bear, and my daily cry was for mercy. Soon after, on a beautiful morning, I started to the cellar on an errand; all at once my burden was gone; all was bright. The whole world seemed to be rejoicing in the goodness and glory of God. I felt like singing praises unto him who doeth all things well. Soon after I was enabled to take up the cross and follow him who has promised to never forget nor forsake his children. I was baptized by Elder Ben Lampton in July, 1876.

MRS. HENRY ELLEN CRUTCHER.

Mrs. HENRY ELLEN CRUTCHER, beloved wife of Mr. A. B. Crutcher, has gone to the glory world and left her poor, broken-hearted husband and seven children mourning her departure. How unexpectedly to her friends and family was the summons by the great-Shepherd, to the fold, prepared by God himself for all who love and look, and with patience wait the coming of the Saviour. Oh how sad, how awfully solemn the words, "Ellen is dead:" with what a weight they fell upon my poor brother's heart; oh how I pity him! Yet we should rejoice together, instead of weeping, believing as we do that she has entered into that rest prepared for the people of God. Henry Ellen Gay was born in Marlboro county, S. C., December 29th, 1849, was married in Rankin county, Miss., to A. B. Crutcher, August 1st, 1866, professed a hope in early girlhood, and joined the Old Baptist Church, called Salem, in the year 1870, and was baptized by Elder J. E. Frost, of Tennessee, and died at her home, near Madison Station, Madison county, Ala., April 17th, 1886, at 6:50 P. M. On Monday afternoon, April 12th, she went to see a sick lady, and while sitting near the bed in conversation with her and others present, she suddenly fell from her seat stricken with paralysis. Her husband was sent for. He went as quickly as possible and found his poor Ellen helpless as a babe; speechless and unconscious, from which state she never rallied. He carried her home, physicians were called in and did what they could, but to no avail. The command, "Come up higher," had been given, and she must obey. A few hours before she passed away she raised her left arm, it being the only member of her body not paralyzed, perfectly straight, and with the fore finger pointed up; this she repeated as many as three times. Oh what a sweet comfort to our sorrowing hearts was that simply "pointing up," telling us, tho' silently, "There is my trust, my hope, my home, my Jesus, my all." When I remember the sore afflictions, sorrows and trials through which she daily passed, I can but say, "Brother Ben, let us be reconciled; let us not, if we could, call our wife, our mother, our sister, back; but rather say, rest dear one in the presence of the blessed Jesus, whom you loved and worshiped while in this vale of tears." God bless the husband and children for Jesus sake.

SUE LAWLER.

Brownsboro, Ala.

Zion's Landmark please copy.

CHURCH NOTICE OF ELDER C. A. PARKER'S DEATH.

On motion of Brother Jasper Paynes the following exhibits, presented by Brother S. Y. L. Ray, were ordered to be read:

Whereas, it has pleased an Allwise God to call from this time world our very dear Brother Elder C. A. PARKER, who died on the 19th day of January, 1886, near Mt. Vernon, Texas, at the place he first permanently located and settled in Texas,

Therefore, we, the Primitive Baptist Church of Christ, at Providence, Franklin county, Texas, of which Elder C. A. Parker was a member, do by these exhibits express our love for him, and also our appreciation of his Christian walk and conversation, and the fellowship we ever had for him. Fully and heartily appreciating his labor, doctrine, and practice, which were ever in conformity with, and strictly in accordance to the doctrine and practice of the Primitive Baptist, we realize the fact that we have lost a devoted brother, a true Christian and an able defender of God's word. And we, as a church, hereby extend our sympathy and heartfelt condolence to Sister Louisa C. Parker, his devoted companion, and to his dear children, relatives and friends; and would say grieve not for him, but for yourselves and your children. He died as he had lived, a devoted Christian, an affectionate companion and father. Truly he was a father in Israel. We know our loss is his eternal gain.

On motion the above was approved by the church and directed to be appended to our minutes, and a copy to be sent to the editors of the GOSPEL MESSENGER for publication, also a copy be sent to the next session of the Sulphur Fork Association.

Signed,

S. Y. L. RAY, *Clerk.*

W. J. CAUDLE, *Moderator.*

Elder Parker's letter in next issue.—ED.

MRS. ELIZABETH REEVES.

Death is a fate to which the whole human family is doomed, and is constantly doing its fatal work in removing from our midst some dear one. On the 8th day of January, 1886, our much beloved and highly esteemed Sister ELIZABETH REEVES, consort of the lamented Deacon Tyre Reeves, of Meriwether county, Ga., fell asleep in Jesus, in her 87th year. She was sealed with the Holy Spirit in her youth and was received into the fellowship of the church at Sardis, Wilkes county, Ga., in her 18th year, where she lived in the fellowship and esteem of the dear saints until her move to Meriwether county, when she united with the Church at Walnut Creek. Subsequent to her joining the above named church, the church moved her place of meeting five miles north of Greenville, and changed her name from Walnut Creek to Flat Rock, where our sister lived a devoted member until death put an end to her earthly pilgrimage. In all she was a member of the Baptist Church about seventy years, and lived and died without a blot on her Christian character. For the last few years of her life she was too feeble to attend her church meetings; but never lost the love and interest she had for her church. She leaves four children, many grandchildren, and numerous friends, to mourn her loss.

An aged saint her work has done,
And laid her armor by;
A glorious victory she's won,
Never again to die.

Hogansville, Ga.

A. B. WHATLEY.

MRS. MELISSA NEAL.

This dear old sister was the widow of Elder J. G. Neal, a faithful minister of the Old Baptist order, who died in 1869. She was born in Warren county, Ga., 1812, and was married to the said brother, 1829, and died in Ellis county, Texas, the 25th of October, 1885. At the age of sixteen she was awakened to her condition as a sinner, and after some eighteen months travail as a poor penitent, she received evidence of her acceptance through the beloved, and was made to rejoice in God her Saviour. In 1828, on Saturday before the third Sunday in November, she related her experience to the church at Shiloh, Carolton county, Ala., and was baptized by the pastor, Thos. Walls. She continued steadfast in the faith during her life, and was indeed in her old age a mother in Israel. She was possessed of more than ordinary intelligence and this, together with her exemplary life and love for the cause, gave a salutary influence in the church. But she is gone, as we hope, to that haven of rest prepared for the children of God. She was greatly afflicted for some time, but retained her rationality all the time, and died in the triumph of a living faith, so we mourn not as those who have no hope.

Landmark please copy.

W. S. HARRIS.

EXPERIENCE OF MELISSA NEAL.

When I was in my sixteenth year I was awakened to a sense of my sinful condition; and from that time for a while my trouble was not as great as afterwards; then it grew heavier, to such an extent that my husband concluded that I was going deranged. I continued in that condition for about eighteen months, frequently trying to, pray for mercy. About this time I attended an Association at Shiloh Church, in Carolton county, Ala., and during that meeting I became so much burdened and distressed that I thought I certainly would die and be forever lost, but thought that I would die trying to pray. But all at once, unexpectedly, my burden was gone and everything seemed to be praising God. In the morning when I arose the trees seemed to be giving praise to God, also the birds in the forest seemed to be singing praise to him. This was in September 18th, 1827. I then thought that I would never see any more trouble, but it was not long until I thought I was deceived, which caused me much trouble, but finally becoming better reconciled, thought that I ought to unite with the church and tried for a while to get my consent to join the Methodist, and tried to dislike the Baptist, but it seemed that they only could preach my feelings and experience; so on Saturday, before the third Sunday in November, 1828, I told the church at Shiloh my feelings, and was received and baptized on Sunday, by Elder Thos. Walls, their pastor.

Written by her son, A. B. Neal, whilst on her death-bed.

Landmark please copy.

MRS. SARAH LENARD KING,

Died July 21, 1885, at her home in Caldwell county, Texas, after an illness of near three weeks. Her maiden name was Adams. She was born on the 19th of January, 1848, in Henry county, Tenn. When she was a child her father moved to Yallabusha county, Miss., where she lived until grown. On the 23d of November, 1869, she was married to J. P. King and lived there in Mississippi until the year 1879, when they moved to Texas, where they still lived happy together until she was taken away from her dear husband and family by death. She was the mother of twelve children, nine of whom are living. Her physician, neighbors and friends attended closely to her wants and did all for her recovery that was possible, but it was all in vain, her time had come. We learn that a short time before her death she related a reason of a hope in Christ, which gave great consolation to her bereaved husband and believing friends, and we do believe that if she had kept her health that she would have attached herself to the Primitive Baptists. Our beloved Brother King, and his family, have the heartfelt sympathies and prayers of his brethren and friends. May the Lord comfort the bereaved family.

Lockhart, Caldwell Co., Texas.

J. L. WRIGHT.

APPOINTMENTS.

Elders J. L. Blacksher and P. L. York, the Lord willing—New Bethsaida, Henry Co., Ala., July 23, 24 and 25; Mt. Zion 26, Shiloh 27, Poplar Springs 28, Friendship 29, Piney Grove 30, Macedonia (Dale Co.) 31 and August 1; New Hope, Aug. 2, Bethlehem 3, Mt. Gilead 4, Hopeful 6, Pleasant Grove 7 and 8, Bersheba 9, Salem 10, Mt. Enon (Henry Co.) 11, Corinth (Barbour Co.) 12, Bethel (Barbour Co.) 14 and 15, Mt. Olive (Dale Co.) 16, Sardis 17, Ephesus (Barbour Co.) 18, Antioch 20, 21 and 22; County Line (Henry Co.) 23.

The brethren will furnish their conveyance, but the brethren of the different Churches are requested to meet and pilot them.

W. J. PARISH.

ELDER WILDE C. CLEVELAND, of Georgia, if the Lord's will, will preach at Buckeye Church, Lincoln county, Tenn., on Tuesday after 1st Sunday in July, Wednesday at Mt. Moriah, Thursday at Flat Creek, Friday at Mt. Pisgah, Saturday and 2nd Sunday at Stephens' Grove, Monday at Wilson's Creek, Tuesday at Overalls, Wednesday at New Hope, and Thursday at Bethlehem.

J. E. FROST.

I will, the Lord willing, preach at Mount Carmel (Ala.) 22nd June, Spring Hill 23rd, Consolation 24th, Good Hope 25th, Pilgrim's Rest 26th and 27th, Union 28th, Beaverdam 29th, Bethany 30th, Evergreen July 1st, Mount Pleasant 3rd and 4th. I shall need conveyance.

LEE HANCKS.

The Union Meeting for the 4th District of the Yellow River Association is appointed with the Church at Fellowship, DeKalb Co., Ga., 4 miles northwest of Stone Mountain, on Friday before 3rd Sunday in July, and to continue three days. Visiting brethren and sisters invited to meet with us.

Stone Mountain, Ga.

JOHN H. COOK.

ELDER B. R. WARREN's address is now Bentley, Hancock Co., Ills.

TALLASSEE, ELMORE CO., ALA., May 15, 1886.

As it became the painful duty of the Church at Salem to withdraw her fellowship from her pastor, Elder Z. T. Thomas, and as he refuses to give up his credentials to the Church, we deem it necessary to publish this notice of his exclusion from the Church, and for that purpose we were appointed a committee to write you this notice for publication in the GOSPEL MESSENGER.

S. J. HETHCOX,

CALVIN SEYERS,

W. J. CADENHEAD, *Clk.*

SISTER WM. E. PITTMAN, of Ty Ty, Worth county, Ga., is dead, and this notice is given that no more contributions may be sent her, as she is now beyond the reach of earthly aid, and we trust in heaven.

Dear Brother Respass:—I have on hand a few copies of my book, "RUTH, THE MOABITESS," which I will send by mail, to any one ordering it, on the following terms: 1 copy for 30c.; 5 copies for \$1. I will take postage stamps in any amount.

Address

ELDER T. J. BAZEMORE, West Point, Ga.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer,
COLUMBUS, GEORGIA.

A Superb Flesh Producer and Tonic!



HEAR THE WITNESSES.

Ten to Twenty Pounds.

A Crippled Confederate says:—I only weighed 128 pounds when I commenced GUINN'S PIONEER, and now weight 147 pounds. I could hardly walk with a stick to support me, and now walk long distances without help. Its benefit to me is beyond calculation.

B. RUFUS BOSTICK, Cotton Buyer, Macon, Ga.

Mr. A. H. Bramlett, Hardware Merchant of Forsyth, Ga., Writes:—It acted like a charm on my general health. I consider it a fine tonic. I weigh more than I have for 25 years.

Respectfully,

A. H. BRAMLETT.

Mr. W. F. Jones, Macon, Says:—My wife has regained her strength and increased 10 pounds in weight. We recommend GUINN'S PIONEER as the best tonic. W. F. JONES.

Dr. G. W. Delbridge of Atlanta Ga., Writes of Guinn's Pioneer:—GUINN'S PIONEER BLOOD RENEWER has been used for years with unprecedented success. It is entirely vegetable and does the system no harm. It improves the appetite, digestion, and blood making, stimulating, invigorating, and toning up all the functions and tissues of the system, and thus becomes the great blood-renewer and health restorer.

Dr. Moore Often Prescribes It with Satisfactory Results.—Macon Medicine Company—I take pleasure in giving my opinion in regard to the Blood Purifier prepared by you. I have prescribed it often in obstinate skin diseases, especially of syphilitic origin, and can say that its use has proved entirely satisfactory.

JOHN L. MOORE, M. D., Griffin, Ga.

Wonderful Cures of Blood and Skin Diseases.—Macon Medicine Company—You ask me what I think of GUINN'S PIONEER BLOOD RENEWER as a Blood Medicine. I will state that I have seen some very wonderful cures from the effects of it in skin diseases and blood diseases. It is without a doubt the BEST BLOOD MEDICINE before the country.

JAMES A. ROSE, Williamsville, Pike county.

Guinn's Pioneer Blood Renewer

CURES

All Blood and Skin Diseases,
Rheumatism, Scrofula, Old
Sores. A Perfect Spring
Medicine.

Price pr Bottle, \$1; Large Size, \$1.75

Essay on Blood and Skin Diseases
Mailed FREE.

MACON MEDICINE CO.,
MACON, GA.

If not in your market, will be
mailed on receipt of price.



ordinary iron pot for boiling. The business was run
under the name of

SWIFT & GUINN, Perry, Ga.,

With the CAUTION printed on each label: "None genuine without the written signature of R. GUINN." And the Medicine was sold at \$5.00 per bottle. This co-partnership was dissolved by MR. C. T. SWIFT retiring, and MR. GUINN continuing the manufacture of this Celebrated Vegetable Blood Renewer from Southern Forests up to the present time.

MACON MEDICINE CO.,

Macon, Ga.,

Guinn's Pioneer Blood Renewer
cures all Blood & Skin Diseases.

Price per Bottle \$1.00 and 1.75.

THE PEOPLE
RECOGNIZE THE

OLD PIONEER!

Who first issued in Commercial
form the great and purely Vegetable
Blood remedy from Southern
Forests. **GUINN'S**

PIONEER BLOOD RENEWER.

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sold his Medicine from PERRY,
GA., in a humble way, using an



THE GOSPEL MESSENGER

AND

PRIMITIVE PATHWAY,

W A Worsham Apr 87
 BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
 and General Agent, whom address at Troy, Ala.

AUGUST, 1886.

*All Letters, Remittances and Communications, should be addressed
 to J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

Subscribers not receiving the Messenger should notify us.

*Any one sending us Five Dollars for five new subscribers, shall have
 one copy of the Messenger for one year free.*

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, Nov. 22, 1885, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.		READ DOWN.		READ DOWN.		READ DOWN.	
No. 6.	From Columbus.	No. 20.		No. 51.	From Savannah.	No. 53.	
11:40 a.m. Lv.....	Columbus	Lv. 9:00 p.m.		8:40 a.m. Lv.....	Savannah	Lv. 8:10 p.m.	
2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.		3:45 p.m. Ar.....	Augusta	Ar. 6:15 a.m.	
3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.		4:25 p.m. Ar.....	Macon	Ar. 3:20 a.m.	
4:25 p.m. Ar.....	Macon	Ar. 5:20 a.m.		12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.	
9:30 p.m. Ar.....	Atlanta	Ar. 12:40 p.m.		2:32 a.m. Ar.....	Butler	Ar. 11:50 a.m.	
.....Ar.....	Eufaula	Ar.....		6:23 a.m. Ar.....	Columbus	Ar. 2:15 p.m.	
10:45 p.m. Ar.....	Albany	Ar.....		9:30 p.m. Ar.....	Atlanta	Ar. 7:32 a.m.	
.....Ar.....	Milledgeville	Ar. 5:49 p.m.		.....Ar.....	Eufaula	Ar. 4:01 p.m.	
.....Ar.....	Eatonton	Ar. 7:40 p.m.		10:45 p.m. Ar.....	Albany.....	Ar. 2:45 p.m.	
6:15 a.m. Ar.....	Augusta	Ar. 3:45 p.m.		5:49 p.m. Ar.....	Milledgeville ..	Ar.....	
6:00 a.m. Ar.....	Savannah	Ar. 4:07 p.m.		7:40 p.m. Ar.....	Eatonton.....	Ar.....	

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

J. C. SHAW, Gen. Trav. Agt.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

AGAIN! AGAIN!! AGAIN!!!

DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

PREMIUMS.

We will give a copy of the Church History by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the GOSPEL MESSENGER. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best Church History ever published. The getter up of the club may have the whole year to get up the club and send the money. Also, for 5 new subscribers, Elders Durand & Lester's Hymn and Tune Book; and for 3, Elder Rowe's Sovereignty of God, or Elder Oliphant's Book. Also, Elder B. Greenwood's Book for 2 new subscribers.

All to be sent as gotten up during the year.—R.

HYMN AND TUNE BOOK NOTICE—SPECIAL.

Owing to a delay of the typographer, the Hymn and Tune Book will not be ready to send to subscribers before the last of June. Please observe in sending money for the Hymn and Tune Book, not to send checks or postage stamps, but money orders, and on the Philadelphia Post only—and to SILAS H. DURAND, Southampton, Bucks Co., Pa.

The Dealings of God with a Laborer.—A spiritual relation of the dealings of the Lord with B. Greenwood from Germany; and now a minister of the Primitive Baptist Church. Price, 50 cents. Address
ELD. B. GREENWOOD, Wilson, N. C.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 8.

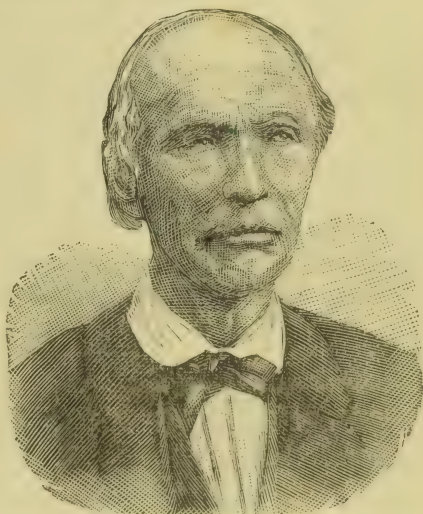
BUTLER, GA., AUGUST, 1886.

Vol. 8

BIOGRAPHICAL.

ELDER THOMAS W. ROSCOE.

I was born in Bertie county, N. C., 26th October, 1807. My father's name was John Roscoe, and my mother's maiden name Jennet Skiles. At the age of 18 years, by my father's permission, I went to Plymouth, N. C., and was bound to a shop joiner then called, but now called a coach shop. He was an infidel, and my boss was a fiddler, and I soon began



to play the fiddle, and I and my fellow-apprentices enjoyed ourselves much. But there came over me a sad feeling, so that the fiddle and the boys became rather disgusting to me, and I could no longer enjoy myself in my old pleasures. I began to think of death, and felt that if I should die as I then was, I should be lost forever. I realized that I was a sinner; and was constrained, in the best manner I could, to pray to the Lord for mercy upon me, a poor, lost sinner! I continued in this condition for some time, and tried to get clear of my trouble by associating in lively company, but it only served

to make me more miserable. Whilst in this distressed condition, I went to hear a Methodist preach who said "that if any one in the congregation wanted religion, and would pray three times a day for three weeks, my soul for your soul if you do not get it." It pleased me to be told how to get religion, for I thought I needed it, and so I began the next day, having gone to a thicket some distance from town as a suitable place, to which I resorted regularly, and never missed a time for three weeks. The last time I went I felt sure I should obtain the blessing, but I left the place in more trouble than I had ever had before, thinking my case was a sealed one, and that the preacher was mistaken, and I was lost, forever lost! I was almost in despair; my trouble increased so that it did look to me that there was sin enough in one of my prayers to have damned and sent me into eternal ruin. Whilst in this condition I was at work for my master, and he and the apprentices would laugh at me, and try to get me merry, but I could not be so. We had to work of nights, and one evening a buggy was brought to the shop to have a shaft put in. The boss told me to put the shaft in, as it was wanted next morning, and I worked until 9 o'clock, when I started to bed. Soon after leaving the shop I turned into a lot adjoining our shop to pray, and whilst there on my knees, I felt that God would be just, let him do what he pleased to do with me; but I did not feel that I wanted to go to eternal ruin. At that I felt as I had never felt before; and then I saw that it was for what Jesus had done for me; and if I had have had a million of tongues, I think that they would all have praised God! I had never heard a sermon preached after the Methodist sermon referred to. After I was free I left Plymouth and went about 50 miles, into Martin county, where I found a good location for my trade. In a short time after I was settled down, I heard there was to be preaching at a church in two miles, and having heard he was an old Baptist, it made me all the more anxious as I had never heard one preach. I took a seat off in a corner of the house, as I was a stranger. There were two preachers—one named Wilson and the other Daniel. Brother Wilson

preached first, but I did not feel to be benefitted by his preaching, being unable to understand him. Brother Daniel arose and sung a hymn which effected me, and took for his text this Scripture: "There came a leper and worshipped Him saying, Lord, if thou wilt thou canst make me clean." He told my feelings better than I could have told them, and I wondered how he could tell my feelings so well, for I knew I had never told any person my feelings. From that time I continued going to hear them preach, and I fell in love with their doctrine, especially the experimental part; and finally I concluded if they would receive me, I would go with them, and in May, 1824, in company with six others, I was received into the fellowship of the church at Spring Green, Martin county, N. C., and was baptized by Elder Wm. Hyman, who was afterward my father-in-law. I now moved to Williamston, the county site of Martin, and then I married Miss Penninah Hyman, 17th November, 1831; and to us were born ten children, only three of whom are living. On 16th November, 1884, she departed this life without a struggle in death. Her pious life and godly conversation are well known to her brethren and sisters in Tennessee, where she was united with the church in 1846.

I do not recollect the date of my first impression in regard to preaching. I will relate one circumstance that occurred with me that I have never been able to account for. I had started to preaching on Saturday of our meeting, and being only two miles, I was walking. I left the main road to make a short cut, and going through a corn field I came to a large pine tree that had been deadened; and near the tree was a peavine that had run up on a corn stalk, on which vine were two pea blossoms, and for some cause unknown to me, the pea blossoms attracted my attention and I stopped to look at them, and whilst looking at them I got into a condition in which I lost sight of this world. How long I was in that condition I do not know, but when I came to myself, I wondered what had been the matter with me. Nothing had occurred with me nor to my mind that I recollected. I felt very strangely. I

started on to meeting, and had gone some distance when this Scripture was forcibly presented to my mind, "Go ye into all the world, and preach the Gospel to every creature." When I got into the meeting house, old father Hyman was up preaching, but that Scripture rung so much in my mind during all the service that I could not be interested in it. "Go, go," all the time. It worried me for over a month, but the thought of preaching myself did not enter into my mind, until I had a dream, and thought I was at preaching, and old father Hyman and myself were in the pulpit together; and he handed me a book saying, "Thomas, get up and preach to the people." And I took it and gave out a hymn and all sang, and the music was sweet; and after trying to pray, I arose from my knees and stood before the people with the book in my hand, but I could not say one word; so I handed the book back to father Hyman saying to him, "Preach, for I can't." When I awoke preaching was forcibly impressed on my mind. I tried to ask the Lord to relieve me of the impressions, but they got heavier than ever. While I was suffering in mind about preaching, I lost a little son of five years, but I can't believe that God punishes my family for my disobedience. My troubles continued, which I tried in vain to get rid of, and finally concluded I would hold family prayer and get clear of these troubles in that way; and I am sure I never felt more solemn than I did on that occasion, with none present but myself and wife. After reflecting upon my prayer, I decided I would never make the attempt again. The next night my wife got the Bible and laying it on a table said, "I want you to hold prayer, for I have been used to joining my old father in prayer ever since I can remember." I was so astonished that I did not know what to do, and after silently sitting for some time, she repeated, "it is time to use the book." I then said to her that "I could not; that if I felt as worthy as your father, I would not hesitate." So I did not make the attempt. The next day and night I was miserable, thinking that God had done this to let my wife know that I was not a Christian. But the impression continued.

In 1843 I made up my mind to leave North Carolina and move to Tennessee. After I began preparing to move, I felt relieved on the subject of preaching, as if such thoughts had never troubled my mind. I arrived at my destination in Maury county, Tennessee, January, 1844, and making inquiry about Baptists, found one, a cousin of my wife's. We agreed on all points of doctrine, and I felt much gratified; but he suggested that perhaps we would not agree on the resurrection; that he did not believe like the Baptists did back in the Kehukee Association; "for one," said he, "I do not believe the body will ever rise from the grave." This astonished me very much to hear such ideas from a Primitive Baptist, and I told him I should never put my letter in a church of that sort. He said his preacher, Elder Brownlow, could convince me of my error; and finally he brought Elder Brownlow to see me, and I asked him to come out in plain language and let me understand what he did believe in the resurrection. He put his hands on his hips and said: "Here is the grave, this body, and when it dies the soul slips out, and God has a body prepared in Heaven for the soul, and this body will never rise." I told him I did not belong to his sort of Baptists; that I did not find such doctrine in the Bible; that I had been reared up under Elders Joseph Biggs, Joshua Lawrence and William Hyman, and they had never preached such doctrine, and that I would not join a church that believed it. But it was not long until I heard Elder Jesse Cox, at Knob Creek, and it was the same old bell I heard from these old Elders in North Carolina. When the church went into conference that day, Saturday before the second Sunday in June, 1844, I handed in my letter and was received into the fellowship of the church. And the same impression in regard to preaching returned with more power than ever, and continued to trouble me so that I was no company for my wife. I went to our regular meeting at Knob Creek, and no minister being present, the Deacon, old Brother Hightower Dodson, got up, sung a hymn and prayed, and then talked to the church, admonishing them to their duty in not forsaking the assembling of themselves

together; and said he felt, from some source, that the Lord had sent them a gift, though he had never heard him say a word about it, and said: "I make a motion that Brother Roscoe be liberated to exercise in public in any way he may be impressed." I was so confused that I could make no reply to the motion or second. After this, Brother McKeel made an appointment at his own house for prayer meeting, and when I got there the brethren took me aside and told me that the meeting was appointed for me to talk if I felt to do so, but I excused myself the best I could. After returning to the house, Brother Dodson sang a hymn and prayed, and whilst he was praying, it struck me that when he got through prayer that he would call on me to speak, and I got into such a tremble that I could not hold myself still, and the brethren seeing my condition, excused me; and Brother McKeel prayed. While he was at prayer I thought if called on again I would talk, and when he was through I did not wait to be called on, but arose and began to talk and cry. Then and there I opened my mind to my brethren about my impressions to preach, and talked for half an hour. When I was through, old Sister Dodson came to me and giving me her hand bade me God speed, and all the brethren gave me their hands. I think I never enjoyed a better meeting. After this I commenced in much weakness trying to preach, and my best text was Rom. i, 16. This was in 1844, and in 1845 I was ordained by a Presbytery composed of Elders James King, Henry Walker and Jeremiah Stephens. The day I was ordained the church called me as their pastor, and soon two others called me; and the most of my time has been filled in serving churches. I am now in my 79th year, am trying to preach to three churches, and do all my traveling on horseback, except two visits in a buggy. My lungs are good, my voice strong and clear, so I can be heard over a large congregation.

And now, dear brethren and sisters, I ask you to remember me in your prayers, that I may finish my course with joy; that God may be honored and glorified, and Zion benefitted is the sincere desire of an old pilgrim.

Blooming Grove, Texas.

THOMAS W. ROSCOE.

LACONIA, IND., May, 1886.

Beloved Brother Mitchell:—Feeling like one alone I was much comforted in reading your editorial in the MESSENGER of June, 1886, under the heading “Is there any sorrow like unto my sorrow?” Every heart knows its own bitterness. We seem often to forget the consolations of the gospel, especially when in the darkness of our understanding we walk with no light to guide us in the way of truth. But when we can feel and realize that we have a loving Saviour, who loves with an everlasting love and changes not, we can go on our way rejoicing, and feeling assured that if Christ is ours then we have all things and abound. Dear Brother, these consolations are the resting places of the children of God in their pilgrimage and afford them a pleasant foretaste of heavenly joys. Yea, even prisons would prove to be palaces if Jesus would dwell with us there. But tribulation must come to us in the world, but in Jesus there is peace and rest. Real comfort, gospel comfort, such as man can neither give nor take away, must come from our blessed Jesus alone.

There are two kinds of religions on the earth—one of the Lord and the other of Satan. That which is of God is hid from the wise and prudent and revealed unto babes, because it seems good in God’s sight for it to be that way.—Matt. xi, 25. How impossible it is for man to find out or fathom the deep things of God! Both my parents were primitive Baptists, and though I often heard them talk religiously of their church, and I loved them and their religious friends naturally, but I could not love the doctrine that stripped one of all his supposed strength, and until taught, as I trust by the Spirit, I saw no beauty in the religion of Jesus. But there came a time that I hungered as a new-born babe for the milk of the word of the Lord. My experience had but just commenced. I knew nothing of the road I had to travel in after life, until taught by daily experience. In the first manifestations of Christ as my Saviour I was very happy, and felt that I did not fear death, for death itself would bring me nearer to Jesus. And had I then been told by the dear Saviour, like Peter was,

that I should sin and deny him, I too, would have been as self-confident as Peter, and could not have believed that I ever would do such a thing. But up to the present time I have found that sin is my worst enemy and causes me more sorrow of heart than all things else besides. But I am thankful to God for the holy principle he has given me to hate sin, though when I would do good evil is present with me. I think also I can say truly, "Lord thou knowest all things; thou knowest I love thee." But "O, I long to love thee more and more." I love the image of my dear Saviour as manifested in my dear spiritual kindred in Christ. They are my companions in tribulation, and in the consolations of the Son of God. This precious people speak a language which none understand, save those who are taught by the same Spirit and led in the same path. They all hunger and thirst after the same spiritual meat and drink, and none of them can feed upon, or relish the husks the swine feed upon. Poor souls, when they try to feed upon such food how they dwindle away and nearly starve to death. And O how eagerly they desire and hunt for some of that precious food that comes from above as a gift of their heavenly Father. The good Shepherd qualifies and sends forth his under shepherds, and gives them precious food for his hungry sheep and tender lambs. The good Shepherd gives his flock an appetite for such food as he provides for them and sends to them. He prepares the heart. How helpless and how dependent are all the Lord's people! But this is no excuse for disobedience to the commands of their loving Saviour. Dear Brother, I pray for light from above to know and to do the will of my heavenly Father. Daily I feel my poverty, and that without Jesus I can do nothing acceptable in God's sight. But when I am weak in my own self-confidence, then am I strong in the given strength of Jesus.

Shortly after I was received among the Primitive Baptists, Elder Parker's "Two Seed Doctrine" was preached among us. Division was the result, and I stood with those who opposed that doctrine, for when it was preached it filled me with con-

fusion of mind. I could not feed upon it, though some told me it was because I was but a young lamb, the old sheep could feed upon it as the truth. But eventually one precious old father in Israel came to see me, and said he could not feed upon such doctrine, because it was not true and would finally sow discord, strife and division, among the Lord's dear children, and sure enough, not long after this the division came. It was sad indeed to me, for some good, humble brethren, believed the doctrine and seemed to be carried away with it, but I felt constrained to go with those who opposed this doctrine and who preached what Christ had taught me was, and is, the truth; yet feeling no hardness against those who differed with me. Now, my dear Brother, all these sad trials bring us nearer to Christ to give us help, light and strength, to enable us to know and do our Lord's will.

Elders Gold and Lester were at our Association last fall, and truly their preaching was food to me. It is sad to think that anything should get among the Lord's poor and afflicted people to cause strife and division. I have heard some things among them I never could understand, but still I never wish to be a fault-finder, and attribute it to my ignorance. But I hope I can understand the views of Elders Gold, Lester, Respass, Mitchell, Henderson, and others, and I long to be with that people among whom I receive the most spiritual instruction, food and drink.

Dear Brother Mitchell, remember me at a throne of grace that I may know and do my Master's will. I always loved your precious writings, which I read years ago. I did not think of writing all this to you when I commenced, but my mind has led me to write freely, knowing that you do love the dear Saviour, his truth and his people. Please forgive all errors.

Your sister in Christ.

MRS. KATE BARTLEY.

The sentiment and humble spirit of the above excellent letter will commend itself to the household of faith.—M.

SENEY, POLK COUNTY, GA., June 10, 1886.

Dear Brethren of the Messenger:—I hereby send for publication an account of a short tour of myself and Elder M. A. Wimpee, to some churches of the Little River Association.

In company with Elder Alfred Johnson we met an appointment, 5th Sunday in May, and Saturday before at Macadonia, of the Marietta Association, having been met at Cartersville and conveyed thereto by Brother Linford Abernathy and son. We had a good congregation, a warm reception and realized a refreshing from the presence of the Lord, witnessing the baptism on Sunday morning of one sister and three brethren, who were added to the church during the meeting. This Church is served by Elder Abernathy, a zealous and faithful servant of good report in the cause of Truth and Gospel order. We here met Brother John G. Evans, formerly an Elder of Little River Association, an arrangement having been made with the writer to that effect. He having recently united with the Bethlehem Church, of the Marietta Association by experience and baptism, and his ordination being called for, was expected to take place at Bethlehem on the following Saturday, and a desire for the presence of the unworthy writer, as also of Elder Wimpee, to officiate on that occasion, and feeling that this service was of the Lord, we consented thereto; and learning from Brother Evans that some appointments were made at some churches of the Little River Association, the field of his former labors, somewhat on the way to Bethlehem, we cast up in our minds, and feeling that it was the *Lord's will*, we set about to fill the appointments. So taking leave of Elder Johnson on Sunday evening we were conveyed by the Brothers Abernathy, in company with Brother Carmichael, to his home, where we met with a hearty welcome and good entertainment. Next morning we met the first appointment at the Little River meeting house; it being Monday, the congregation was not large, though we met with a kind reception and had some liberty in preaching; and our intercourse with the brethren and sisters was pleasant. This church has been entangled with all the disorders of the

Little River Association, but through the labors of Elders Moon and Mitchell, she has set her house in order, and a number of her former membership is awaiting baptism, to be attended to by Elder Moon, at their next meeting. From this place we were conveyed by Brother Carmichael and Mr. Chastain to the home of Brother J. G. Evans, and met with a welcome greeting and hospitable entertainment, and had service at night, Elder Wimpee leading in the power of the Spirit. We have much sympathy for brother Evans, who has charge of his aged father and mother, who are afflicted and almost helpless; the old man with paralysis and the old woman with dropsy. We were conveyed to the next appointment by Brother Evans at Union, his former home. We met a small congregation; notwithstanding had thankful liberty in preaching. This church is at a standstill if not a dissolution; we believe, however, there is good material among them who are anxious to be set in order, yet there is some prejudice and many adversaries. We were conveyed from this place by Mr. Rogers, whose acquaintance we had made on a former occasion, and met with kind treatment and good entertainment at his quiet home, and were visited by two brethren and sisters who manifested a desire to be set in order. The next appointment was at Corinth, where we met with good brethren and sisters who received us with a hearty welcome, and appeared desirous of the right way, and to be set in order to walk therein. Here we made the acquaintance of Charles Brightwell, who conveyed us to the house of Isaac Berry, where we had a meeting at night by special request, and had a good congregation and a pleasant time. This brother, like some others of that section, has only a Missionary baptism.

The next appointment was at a school house, in the interest of some that had once belonged to Ebenezer. Here we had a pleasant meeting, and in our intercourse with these brethren (in the Spirit we hope) it appeared that they were excluded from Ebenezer for contending, as they then thought, for the faith and order of Zion's household; they now see, however, that their exclusion from the disorder of Ebenezer, does

not set them in order, and steps are being taken that if faithfully carried out, will, as we believe, with God's blessing, establish them with the order and in the fellowship of Primitive Baptists. There are two licensed preachers among them, viz: Charles Brightwell and George Chapman, who appear to be gifted and when set in order, will no doubt be useful in the Lord's vineyard. Next appointment was at Bethlehem, and the weather threatening, the congregation was small. We both tried to preach and were well received by the brethren; went home with Brother Wiley Dodgen, had good entertainment and pleasant sociality with the family. On the next day, which was Saturday, we met again at the meeting-house for preaching, and to be engaged in the expected ordination of Brother Evans, and also Brother Joseph Jolley to the Deaconship, he being set apart by the Church. Here, notwithstanding the rain, we met a good congregation, with Elders H. I. Mitchell, the pastor, and Isaac N. Moon, and after preaching by Elder Wimpee, and the writer, the church went into conference, a presbytery being formed of Elders Mitchell, Moon, Wimpee and Payne, the church set before the presbytery Brother John G. Evans, and after examination in the usual way he was solemnly ordained by the imposition of hands and prayer; charge by Elder Payne. Brother Jolly was ordained in like manner to the office of Deacon, charge by Elder Moon; had meeting at night at Brother Dodgen's and reassembled on Sunday at the meeting-house and had a good congregation and a pleasant meeting, the unworthy writer leading, followed by Elders Wimpee and Moon; went home with Brother W. W. Jolly, in company with Elder Mitchell, had meeting at night, Elder Mitchell preached, followed by Elder Wimpee, the writer in conclusion offered some few thoughts. The next morning we were carried to Marietta by Brother Jolly, where we took cars for home; the writer and Elder Wimpee separated in Cartersville, he going by the way of Kingston, the writer being much fatigued passed a pleasant night with Brother Durham and family, the worthy Clerk of the Superior Court of Bartow county, and after some

delay of trains the writer arrived safe at home, by the way of Rockmart and Seney, and found all well. And now brethren, in conclusion in our intercourse with the tangled members of the Little River, the cry seems to be come over into Macadonia and help us. Elders Moon and Mitchell have responded, will not others help? The field appears to be open; we hope so. Your unworthy brother, L. C. D. PAYNE.

EXPERIENCE.

Very Dear Brethren:—I feel like I want to tell you and the dear brethren and sisters something of how I hope the Lord has led me. I have often desired to write, but a deep sense of my unworthiness and incompetency, has prevented me. I was brought up by Methodist parents, in Fayette county, Tenn., and of course was rarely ever among any other people. I was very much attached to them, and thought they were right, because my parents belonged to them. However, my father died when I was quite young, my mother married again, and my step-father was a Primitive, though not a member at that time. It was during the late war, and we heard very little preaching of any kind. I was about nineteen years of age, and had never heard a Primitive Baptist sermon; but I attended Methodist meetings, and frequently went up to be prayed for. I have often been frightened when the preacher described hell with all its horrors. But when the meeting was over, I was as gay and cheerful as ever. About the close of the war three or four Primitive Baptists staid all night at father's, and among them was a preacher; they talked until late that night on the subject of religion—of election, predestination, the final preservation of God's people and the special atonement; I had never before heard this doctrine discussed as much, and while they were talking, a strange feeling of unrest came over me; I thought if that doctrine was a Bible doctrine, and I was left out of that choice they talked about, that I would be lost. This worried me.

After this I became seriously impressed in regard to my condition; I saw myself a sinner for the first time; I had never before seen the justice of God in my condemnation. I had never read the Bible, or felt any interest whatever in it, and now I began to read it. My young friends, with whom I had spent so many pleasant hours, had ceased to be any pleasure to me; I could no longer enjoy their frivolous conversation. Though I was not as miserable and cast down as some I have heard talk; and dear brethren and sisters, this has given rise to many doubts and fears. I know that many of you have a brighter evidence of your acceptance with God than my poor, unworthy self. Some say they felt that they were going to die shortly and torment was opened, as it were, to receive them; such was not the case with me, but there was a continual restlessness, an earnest desire to know the truth. I read the Bible every opportunity; I would often take the Bible and an old ragged hymn-book, for I had a peculiar love for the sentiments in some of those good old hymns. I read in the Bible of God's love for his people; how he led them about and instructed them; how he loved them, even while they were dead in sin. I have often, while reading these precious promises, broken down in my feelings; there was a peculiar kind of rejoicing mixed with this anxiety of mind when I read of God's love for his chosen people, that I cannot describe; it seemed to me, unworthy and sinful as I felt, that these promises applied to me. I remember on one occasion I was reading in the book of Isaiah, where he says, "The mountains may depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord." Vile and sinful as I felt, I ventured to hope that I was embraced in this covenant. It seemed to me that I could see the plan of salvation, and oh, how sublime, how wonderful it looked to me, how beautiful, how excellent! Oh dear brethren and sisters, if we are the chosen, how secure we are! Another time I was awakened at night, when this passage of Scripture presented itself to my mind: "Know ye not that God hath chosen the poor of this

world rich in faith, and heirs of the kingdom which God hath prepared for them that love him?" I truly felt to be one of the poor of this world, though something seemed to say to me, "How dare you, vile and sinful as you are, hope that these promises will apply to you?" It seemed an utter impossibility that God would look down on his vast creation and choose one so wicked as myself. I saw the goodness of God, his matchless, amazing pity, in sparing my unprofitable life; why had he not cut me down! In this way my mind was exercised for some time. One day I took the old hymn-book and Bible and went off into an old apple orchard and was unusually restless and anxious about myself; I was weeping when I opened the old hymn-book and my eyes fell on the following lines:

"Why mourning soul, why flow these tears?
Why thus indulge thy doubts and fears,
Look to the Saviour on the tree,
Who bore the load of guilt for thee."

It seemed to me these words had been spoken aloud, I almost shouted, I believe I was made to rejoice with joy unspeakable. I thought I would surely never see any more trouble. I wanted to tell the church my feelings, really I wanted then to tell everybody, but I soon found myself doubting. I felt very unfit to live among the people of God, though I loved them and desired to live with them. When I could stay away no longer, I offered myself, was received into the fellowship of the church at Mt. Pisgah, Fayette county, Tenn., and was baptized by Elder Peter Culp. Since that time I married his grandson and moved to Texas. Dear brethren and sisters, the longer I live the more I see the goodness of God, and my own imperfections. I often think of the Scripture which says, "Lord what is man that thou art mindful of him?" In conclusion I wish to say that brethren Purifoy and Denton, visited us here in this part of Texas a short time ago, and their visit was much appreciated by us. I can truly say that I for one was much edified and strengthened. I don't think I ever heard more powerful preaching. We

would be glad to have the brethren visit us from the old States often. May the Lord direct some of you here again. Remember us in your prayers.

From an unworthy sister,
Rockdale, Milam County, Texas.

LUCY ANN CULP.

CRAWFORDSVILLE, IND., June 16, 1886.

Dear Brother Respass:—I seem too poor and low to write for the MESSENGER, but I welcome its coming and read it with benefit, I hope. May the Lord and His people sustain and bless it and its editors, and may He guide its writers and comfort its readers. The *Scriptures* are profitable for doctrine, reproof, correction and instruction in righteousness; and when our writers and preachers properly expound and apply the Scripture, then these results will follow, and peace and comfort will be promoted. Therefore, every speaker and writer of Divine things should speak *as the oracles of God*, and avoid all else. When we can speak and write, not as it seems to us—not as we understand—but as “*Thus saith the Lord*,” then there will be unity and peace, and then would discord and strife cease.

James asks: “From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?” Therefore Peter says: “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.”

So, then, wars and fightings in the household of faith, and among the saints, come from their fleshly lusts or desires, and not from following after the spirit of Christ. John gives a simple and safe rule to the church as to who should be received, saying, “He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house,” etc. Then, the only test of fellowship should be, abiding in the doctrine or teaching of Christ; for such have both the

Father and Son, and to reject them would be to reject the Father and Son.

A voice from Heaven said to Peter, "What God hath cleansed, that call thou not common." It is to be feared that many whom God hath cleansed are refused, and many who abide in the doctrine of Christ are rejected by other brethren who can claim no more than this for themselves, and such rejection leads to deplorable effects. We would suppose that those who know and love the truth in Christ, would welcome and love all who have obtained like precious faith, and who bring the doctrine of Christ, and so unite the dear children of God, and not divide and scatter them. John instructs us why this is not so: "I wrote to the church, but Diotrephes, *who loveth to have the pre-eminence among them*, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good." "Blessed are the peacemakers, for they shall be called the children of God." "By this shall all men know that ye are my disciples, if ye have love one to another."

May one and all give earnest heed to all these sacred words of divine instruction and warning. With love to all who love our Lord Jesus Christ,

Yours in affliction,

D. BARTLEY.

ARLINGTON, TEXAS, June 2, 1886.

Dear Brother Respass:—I desire to say through the MESSENGER to brethren in the ministry, who anticipate a visit to Texas, that I would feel favored if they would write me at Arlington, Texas. I will, should any feel impressed to favor us with a call, take much pains to make appointments for them, and accompany them as far as I can reasonably do so.

When Elder W. C. Cleveland visited us in Anderson county two years ago with words of comfort, our poor heart was enabled to rejoice with unspeakable joy. Dear brethren, think of us when you come to Texas.

J. S. COLLINS.

SALVATION.

[The last Writing of Elder C. A. PARKER, by Request.]

This term implies much. It involves all the change fallen man undergoes in being elemented for eternal glory. It commences, 1st, with eternal Election; 2nd, Redemption; 3d, Regeneration, involving the new or second birth; 4th, Adoption; 5th, Justification; 6th, Reconciliation; 7th, Resurrection; 8th, Glorification. In the light of the foregoing propositions, we see that the salvation of fallen man involves a radical change, not only in his condition, but also in his degenerate and depraved nature. All this process is involved in the complete redemption that is in our Lord Jesus Christ. Election to salvation through all the above enumerated changes is the sovereign act of the eternal mind and will of Jehovah. Redemption from the curse of the law was completed when on the cross Christ cried, "'tis finished." By this one offering he forever perfected the redemption of them that are sanctified. Regeneration involves also the new birth, and teaches how the degenerate child of Adam actually and forever is made, and becomes the child of God. All of which means a change in the natural man to a spiritual man. Except a man be born again, he cannot see the kingdom of God.—John iii, 3. Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.—John iii, 5. In Titus iii, 5, we have a parallel text, in which we have the process of salvation as in a nut-shell. (Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.) The above Scriptures, and numerous others, too tedious to cite here, relate to the change essential to salvation of the sinner here in time, which elements him for, and brings him into the spiritual kingdom of God, all of which is spiritual and actually must take place in time and during the natural life of the man. In all this divine operation the Spirit of God acts upon the spirit of the

man. Spirit acting upon spirit. His Spirit bearing witness with the spirit of the man that he is a child of God. The *man* being born of God. Thus the spirit of the *man* is forever saved and shall live forever; because born of God and is a child of God. But what about the salvation of the mortal body of the same *man* whose spirit is born of God? The solution of this question fully involves the resurrection of the same man's body; a change in and of the same man's body. This spiritual change awaits this mortal body, is promised, insured and secured, in its resurrection change, which is a spiritual change from death and corruption. It is sown a natural body, it is raised a spiritual body, bearing the image of the heavenly. The resurrection of this mortal body is called a birth, wherein Christ is the resurrection and first fruits. See 1 Cor. xv, 20, wherein Christ is risen from the dead and became the first fruits of them that slept. Compare this quotation with Revelation i, 5, in which he is declared to be the first begotten from the dead, and Col. i, 5, in which he is said to be the first born of every creature, which undoubtedly refers to his resurrection, in which two quotations we find in the resurrection both a begetting and a birth. As Christ is the first fruits, and represents the resurrected bodies of all his saints, it follows that, as with the first fruits so with the whole harvest of resurrected saints, when the earth shall cast out her dead. The man sustains both a spiritual birth and a resurrection from death in sin, in this time life when he is born of God. This is a two-fold change, a birth and a resurrection, which essentially applies to the spirit of the man in time, while a similar two-fold change awaits the mortal body in the resurrection; a begetting and birth, and both are included and involved in, and are dependent upon the resurrection. So we see that the change and salvation of the soul depends on regeneration, while that of the mortal body equally depends on the resurrection. The same man also, and in like manner, sustains two adoptions. When the Spirit of God regenerates the spirit of the man it also adopts it into the spiritual family of God; illustrated also by the act of grafting.

See Gal. iv, 5, Rom. viii, 15, Eph. i, 5. These Scriptures pertain to a change of state and relation which takes place while here in life. The other, which is the second adoption, pertains to the corporal body in its redemption at the final resurrection.—Rom. ix, 4. Justification is a law term and in view to the covenant of redemption, in which Christ assumed and took on him the sins of his people and became their surety, by virtue of which their sins were imputed to him and hence not to them; in this sense and view justification may be said to be eternal. They in the eye of the law ever being represented in Christ their covenant-head and surety. Actual justification takes place when the sinner through the Spirit, by faith, receives the atonement.—Rom. v, 11. Christ is the propitiation for our sins, in whom God is rendered propitious to us and rendered just in justifying them that believe in Jesus. Sanctification has an ambiguous, or a two fold meaning. Primarily it means to set apart to a sacred purpose, use, or end. Such is its meaning in Jude i, 1, Heb. x, 14. In many cases it also means to cleanse or purify that which is set apart. Reconciliation signifies parties at variance being appeased, reconciled and set at peace. Thus when we were enemies we were reconciled to God by the death of his Son; much more now, being reconciled, we shall be saved by his life.—Rom. v, 10, Matt. v, 27, 1st Cor. vii, 11, 2d Cor. v, 18, 20, Col. i, 21. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Therefore as God was reconciled to his people in Christ by his death, and that while they were enemies, the ministry of reconciliation is that God was, and is in Christ reconciling sinners to himself; not imputing their trespasses unto them. And the sinner is reconciled to God by the same death, blood and righteousness, when he receives the righteousness of Christ by faith in him with a feeling experimental sense of pardoning mercy. And so being reconciled will be forever saved by his life. Glorification is the result of all this; is the crowning glory, and pertains mainly to the future state and Spirit world. All the foregoing and much more, is involved in the word Salvation.

C. A. PARKER.

FEET WASHING.

“For I have given you an example that ye should do as I have done to you.”—John xiii, 15.

An example is a pattern, and it was enjoined upon Moses to observe it very closely in his day. But here we have an example by Christ Jesus the Lord, the great head of the Church, and the question is, shall we observe it? Shall we practice it, both in form and in spirit? Or can we so explain it away by the Scriptures as to make its observance non-essential and leave ourselves with a conscience void of offense? I think not; but that is only the opinion of a poor, fallible creature. Our blessed Saviour claims that he came down from heaven, and he came prepared to humble himself and become obedient unto death; he learned obedience by the things which he suffered. Before entering fully upon the work assigned him in covenant, and in order to the fulfilling of all righteousness, he submits to the ordinance of baptism, which is fully sanctioned by high heaven, as were all his works.

Our Lord and Master is head and law-giver to the church; he sets up his own ordinances in the church, gives every example necessary for us to observe throughout all time, and says “If ye love me keep my commandments.” Amongst the ordinances of the house or church is that of feet-washing. Now if any of my dear brethren are opposed to calling it an ordinance, they certainly are willing to call it an example, and as such I insist that they observe it according to the pattern given them by the Saviour, and in pursuance of his instructions at the head of this article.

“He riseth from supper and laid aside his garments, one of which garments may have been that coat without seam, woven from the top throughout;” he next girds himself with a literal towel, pours literal water into a literal basin, and commences washing the literal feet of his disciples and wiping them with the same towel with which he was girded. After accomplishing this work he takes his garments, resumes his seat and propounds to his disciples this question: “Know ye

what I have done to you?" He then instructs them and tells them "ye also ought to wash one another's feet," and closes up by saying, "If ye know these things, happy are ye if ye do them." The conclusion is then irresistible, if we fail to do these things we will fail of the enjoyment of that happiness realized by the saints in the discharge of their Christian duty. The Saviour says "Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls." Unless we therefore obey we will fall short of that rest to our souls. "Blessed are they that do his commandments." I have heard an objection urged against the observance of this example of the loving Saviour upon the grounds that only one of the four evangelists recorded it; it seems to me, however, before John closes his gospel with "amen," the other witnesses come in and testify. "This is the disciple which testified of these things and wrote these things, and we know that his testimony is true." I am as well satisfied with this presentation of the case, as if all the evangelists had employed the same language that the beloved disciple did. The experience of the saints is, that they are blessed in the discharge of duty, hence they are encouraged to walk "in all the commandments and ordinances of the Lord blameless," keeping in mind the Apostolic admonition that "As ye have, therefore, received Christ Jesus the Lord, so walk ye in him." The Saviour asked this question: "Why call ye me, Lord, Lord, and do not the things which I say?" Here we have his words and example, and I think we understand him when he says "ye also ought to wash one another's feet." None, in my judgment, have ever realized the blessings attendant upon this ordinance that have not observed its form. I have had a membership with the Primitive Baptist for the last forty-five years, and all these years the church has as assiduously observed this example as the Communion. "If ye know these things, happy are ye if ye observe them." I have seen some of the clearest demonstrations, at these feet washing meetings, of God's goodness, love and mercy, where the approving smiles of the loving Saviour

was clearly manifest, who once engaged in that service himself. I am not ashamed of my Lord and Master, neither am I ashamed to get down and wash my brother's feet. The Saviour says "ye ought," and never will I say ye ought not.

In conclusion, I will say I have written the foregoing lines not for the purpose of eliciting disputation from any quarter, but simply to leave upon record my faith and practice in these things, for the benefit of my brethren and children in after time.

J. C. CRECELIUS.

Forest, Scott County, Miss.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

PRACTICAL GODLINESS.

Much has been talked, preached and written about "Practical Godliness," and some have gone so far as to say they want more practical godliness and less doctrine. Now, while it may be true, and doubtless is, that some of the ministry dwell too exclusively upon one or two cardinal points of the gospel, to the neglect of other parts of it which are of the same divine authority, and equally useful to the Church of God, yet it is also true that the whole gospel, and every part of it, is embraced in the word doctrine. To insist upon the practice of godliness without the doctrine, or principle, would be similar to having only a form of godliness but denying the principle or power of it. From such a thing as this, and from those who insist upon it, we are commanded to "turn away."—2 Tim., iii., 5.

The entire gospel of our Lord Jesus Christ, with all its blessings, purposes and promises, is God's gift to His Church and people. It belongs to them and is for them. It abounds with rich variety and is adapted to the varied conditions, wants and necessities of believers in Christ, under all circumstances. The condition of Christians is not always the same. There is scarcely a day but what brings some new develop-

ment of things to them with which they have not met before. And however well they may have been established in the faith of the gospel, so far as they have been instructed, and so far as they have understood it, and however well they may have been fortified in mind against any conflict, trial of faith, or affliction through which they have already passed, and with which they have become familiar by daily experience, yet there will spring up something with which they are not familiar—something requiring a deep and new line of thought upon some point which had not been sprung upon them before, causing restless days and sleepless nights, with prayerful anxiety to know and understand the truth as it is in Jesus. And often, when their anxiety and earnest desires to understand the truth increases, a feeling sense of their darkness of mind and ignorance also increases upon them until they are greatly perplexed, and would gladly dismiss the subject of anxious thought entirely from their mind, but they cannot; it has taken deep hold upon them, and they cannot let it go, because it will not let them go. They may have wished that certain things, which have taken such hold upon them, should not have been preached or written, or that they had not seen or heard them, then they would not have been concerned about them, but now they are in a strait and know not what to do. Like the Ethiopian eunuch as he returned from Jerusalem, where he had been up to worship, the mind and heart is greatly stirred up to read the word of God, but while prayerfully reading, they, like the poor man in the chariot, are saying in their hearts, "How can I understand, except some man should guide me?"

Now what does all this care, trouble and prayerful anxiety to understand and know the truth mean, if the hand of God is not in it? He is dealing with his children in all those conflicts, causing them to sensibly feel their need, and preparing them to receive the gospel teaching and instruction that he has in store for them. Here is one important use of pure gospel preaching and teaching: It expounds to some the way of God more perfectly than they had ever before known. It

feeds the hungry and gives drink to the dry and thirsty soul. Yea, it gives even "*strong* drink to him that is ready to perish, and wine to him that is of a heavy heart," and says, "Let him drink and forget his poverty, and remember his misery no more."—Proverbs xxxi., 6.

Some of our brethren seem to think that it would not be healthy for the weak and feeble Christian to be fed on the strong doctrinal parts of the gospel. They say he needs only a little milk—but unfortunately for the health and growth of these little perishing ones, they often get only a little weak wine with much of human effort stirred in, so as to make a weak, unhealthy *gruel*, causing the poor child sometimes to turn away from the healthy, solid food of the gospel. But the text quoted above from Proverbs says "Give *strong drink* to him that is ready to perish, and wine to him that is of a heavy heart." Now who is weaker and more feeble as a child of grace than one who is so far gone and sunk so low as to be just "ready to perish?" "His pulse is low and weak;" he needs something to arouse, animate, encourage and strengthen his faith. He needs something strong to help him, a safe retreat, a sure refuge. He is ready to perish; sinking in deep mire where there is *no* standing. His own feeble efforts sink him lower and lower in the mire of despondency and gloom, and he feels the need of a "Sure Foundation," such as God has laid in Zion, elect and precious.

Now Christ and his doctrine is the sure and never-failing foundation upon which the church is built, and upon which even the weakest and feeblest child of God may firmly stand. The fullness and perfection of the Godhead in Christ, the eternal and never-failing purposes, promises and decrees of God, his absolute and unlimited sovereignty as Supreme Ruler of heaven and earth, his everlasting love, almighty power and infinite wisdom, all being engaged for the eternal salvation, protection and defence of these little ones who are ready to perish, is indeed a "strong drink" for them. But it is wholesome. It will invigorate and strengthen their faith so that they will be "strong in the Lord, and in the power of his

might.”—Eph. vi., 10. The “strong doctrine” of the gospel can never hurt the feeblest child of God. But if any man “*teach otherwise* and consent not to *wholesome* words, even the words of our Lord Jesus, and to the *doctrine* which is according to godliness, he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings,” etc.—1 Tim., vi., 3. It is seen by the above text that the words and doctrine of Jesus are good and wholesome food for Christians, and those who teach otherwise are described as ignorant, proud and contentious. Practical godliness does not exclude the “doctrine which is according to godliness,” but it holds to it, rejoices in it and manifests in it the daily walk and life of a believer. But wild speculative theories of men such as are not revealed, are hurtful. They do not promote unity, strength or growth in grace, but they engender strife, contention and envy among brethren. Let us avoid them—turn away from them and follow righteousness and peace with those who call on the Lord out of a pure heart.

But before closing our remarks on this subject, it may be well to notice that all members and gifts in the Church of Christ have not the same office, or precisely the same work. “There are diversities of gifts, but the same spirit.”—1 Cor., xii., 4. Now what are all these diversities of gifts for, if not designed to supply the many and diversified wants and necessities of the children of God? Christians are not always and at all times in precisely the same condition of mind. Nearly every day, month or year, their surroundings, circumstances and conflicts are changing, and they need something in the gospel adapted to their condition that will give them present hope and prevent trouble. Scriptures which they have seen no meaning or force in before, now come to mind as applicable to them, and sermons that they may have heard many times, on some deep doctrinal point of the gospel, and had but little understanding of them, or felt but little interest in them, are now all full of meaning to them, and full of comfort and instruction.

Now, why all this change in our views, feelings and understanding of these things? The word of the Lord has not changed, the gospel of Christ is the same, and these deep doctrinal points of the gospel were just as true before we were brought into a condition to need and receive them as they are now, when we understand and rejoice in them. The truth is, brethren, that in all these various conditions and necessities of the Church of God, he has provided “gifts *differing* according to the grace given to each one,” and each is to wait on or attend to his own peculiar work.—Rom., xii., 6. These different gifts by the same one spirit are designed to supply the different conditions and necessities of the Lord’s people in their pilgrimage. It is true that many are weak and feeble in faith and understanding, but our God has provided gifts in the church to expound the scriptures to them, and thereby strengthen the weak hands and confirm the feeble knees. Our God being “willing to show unto the heirs of promise the immutability of his counsel, confirms it by an oath that by two immutable things in which it was *impossible* for God to lie, we might have a *strong* consolation.”—Heb., vi., 17. Here then is the “strong drink” of the gospel even for the feeble ones who are ready to perish. The immutable counsel and immutable oath of God are the two immutable things which give strong consolation. It is strong doctrine. M.

DUTIES OF THE ELECT OF GOD.

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.”—Col. iii, 12, 13, 14.

It is true beyond all cavil that the children of God are such according to election, and are “elect according to the foreknowledge of God the Father, and developed or manifested through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.”—I Pet. i, 2. And as such,

when thus developed, or born again, they are subjects of the kingdom of Christ and required to obey his law and commandments. No other class nor character of mankind have the ability or the inclination to obey Christ, neither are any other people required to do so save the elect only. The kingdom of Christ is a spiritual kingdom—not of this world, as he said himself—and all the subjects of this kingdom are spiritual subjects. They have the Spirit of Christ dwelling in them, which produces the inclination to obey his commandments; and hence the righteousness of the law is fulfilled in them, who walk not after the flesh, but after the Spirit.—Rom. viii, 4. In this spiritual relationship they are not in the flesh, but in the Spirit, and the Spirit of God dwells in them; for if this were not so, they could not please God.—Rom. viii, 8, 9. They are led by the Spirit of God, by which Spirit they are the children of God, and have the right to call him their Father. See Rom. viii, 14, 15.

Therefore, being the children of God by regeneration and adoption, according to election and the foreknowledge of God, the duties enumerated in the above passage of Scripture are enjoined upon them, not that they might thereby induce God to choose them for his children, but because they are his children according to choice, by redemption, regeneration and adoption, having been predestinated to this relationship with God, which object is fully reached through the mediation of Christ, by his full atonement for their sins, and the operation of the Holy Ghost, by whom the atonement is applied to the ransomed of the Lord.

“Put on therefore, as the elect of God, holy and beloved.” Not in order that ye might become holy, and by such obedience induce the love of God; but ye are holy and beloved of God. Now be like him, put on “bowels of mercies.” Remember that “God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.”—Eph. ii, 4, 5. It is God-like, then, to exercise mercy. David saith, “Our God is merciful; I was brought low, and he helped me.” Then, if

we say our *God* and our *Father* is merciful, we should show mercy to others as *children* of the Lord, who is good to all, and whose tender mercies are over all his works. It is contained somewhere in the Scriptures that "he shall have judgment without mercy who hath shewed no mercy, and mercy rejoiceth against judgment." Jesus said, "Blessed are the merciful, for they shall obtain mercy."—Matt. v, 7. Again, "ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. v. 43, 44, 45. Now it is evident that our relation to God as children, does not depend upon our obedience; yet the manifestation of it does. We are required to be the children of God practically, by observing and doing these things which pertain to life and godliness in this present world. We are required to put on these things as the elect, the chosen of God, because we are such; but if any should be so blind and dead to the truth as to deny the doctrine of election, let them not presume that any of the duties mentioned in the text apply to them. These things are enjoined on the elect of God, not on the non-elect. What a blessed thing to be chosen of God to salvation! It is to be holy and without blame before him in love.—Eph. i, 4.

We have not space to treat upon each and all of the virtues mentioned in the text separately, but they are all plain and simple within themselves, and we trust that all Christians who read this article will have due regard for the text, whether we have written ought of interest or not. It will be seen that the exercise of forbearance and forgiveness is enjoined, and had we space, we would desire to dwell upon that part of the text. Notice, that we are required to forgive one another *as Christ forgave us*. How was that? Did we feel that all our sins were fully and freely forgiven? If so, then we should

fully and freely forgive each other all trespasses, so long as we have reason to hope and believe that we are brethren in the Spirit. But the crowning virtue is *charity*. "Above all these things put on charity, which is the bond of perfectness." Without this we are nothing, and can do nothing. "Love is the fulfilling of the law." If we love God, we also love one another; "For whoso loveth him that begat, loveth him also that is begotten of him,"—1 John, v., 1. Let us endeavor to put on these things, for we cannot otherwise exhibit the fact that we are the children of God. H.

ESTHER.

WHERE MUCH IS GIVEN, MUCH IS REQUIRED.

Bad conduct in an intelligent man of high social position, would be worse than the same conduct in one of less intelligence and influence. We said once to a friend of ours, who was running a little store, and dealing in whisky to colored people for sacks of corn, cotton, etc., that his intelligence and social position forbade his doing that kind of business; and that others would do it if he did not was no excuse for him; that others might do it and not sin against society as he would by doing it; and that the conduct of those in ignorance and low position in life had but little effect upon society; but when such conduct swayed those invested with great responsibilities to society, then, indeed, was society corrupted in its fountain head, and its thousand polluted streams would infest the land with its moral poison; as the human family was corrupted in Adam, its head and representative, and spread his polluted offspring over the face of the whole earth. If the fountain head be corrupt, then will the streams be corrupt; nor will they be pure until the source be made pure. The position of a Christian being the highest one in human society is therefore invested with the greatest and most solemn responsibilities and obligations to God and man. The church member has not only his obligations as a Christian, but those also of a citizen, parent,

husband, wife and child ; of the church is required, as was of Vashti, not only moral, but also spiritual responsibilities. Vashti, as queen, represented the captive Jews—the chosen people—and hence arose her spiritual responsibilities. She also represented the Mede and Persian, and hence arose her moral responsibilities. But in the obligations of a Christian to Christ are embraced his obligations to society as a citizen, husband, parent, wife, child, master, subject and ruler. That is to say, if he is faithful to Christ, he will be faithful in his moral, legal and natural obligations, as well as in his religious obligations. The church is the light of the world, and the salt of the earth. She does not borrow her light from the world, but reflects the light derived from Christ, her king, and her light therefore glorifies him. She may not borrow from the world, lest she become the servant of the world ; but she may lend to the world, and thus the world becomes her servant. As a wife, Vashti was under obligation to honor her husband, but much more as a queen. As a true believer, even before he joined the church, was under obligation to live a proper life, so he would be under the greater obligation to do so after he joined. It would have been a sin against Christ for him to have gotten drunk before he joined the church, but to have gotten drunk after he joined the church would have been a sin not only against Christ, but against the church also. The woman whose unchastity whilst unmarried, which would have only disgraced herself, would, after she was married, not only disgrace her but her husband also ; and if she had been a member of the church, would have also reproached the church.

As a queen, then, Vashti not only sinned against the king, but against the princes, nobles, and all the people of the king's provinces, and therefore the honor of the king and the safety of the empire required her punishment. For her to escape would be to license all ; for her to be punished would be for all to fear. If the queen is not spared, who will escape ! Thus the law is magnified and its holiness vindicated.

And the law of Christ in the church must be sustained, even if the bishop, pastor or minister is cut off for his sin ; and

indeed he should be the last one to escape. The bishop or pastor being highest in position, and greatest in responsibilities, represents all beneath him, and when, therefore, he sins, he not only wrongs the deacons, aged members and young members, but society at large. It would be a much greater reproach to the church to see a preacher drunk than it would be to see a young member, or even a deacon or an aged member drunk. A little folly in one having reputation for wisdom is like dead flies in the apothecary's ointment, causing that which was designed to send forth a grateful odor, to emit a nauseating stench. The stench of a hog-pen would not be nearly so bad, because we expect it there, but we do not expect it in the apothecary's ointment; nor do we expect it in preachers, deacons, aged members, nor in fact in any member of the church; but least of all, in the bishop or pastor of the church. "The preacher does it" is an excuse for much wrong doing. The influence of the example of the minister over his flock is almost incalculable. If the light be darkness in him, how great is that darkness! It is not to be understood that theft or fraud in the bishop is a worse sin in the sight of God than theft or fraud in a young member of the church, or even in one making no profession of Christianity; as adultery in a woman before she married would be no greater sin, in God's sight, than it would be after she was married, but in the latter case it would be a sin not only against God, but against her husband also, because her obligations are increased by marriage. The obligations of a bishop to the church and society are greater than those of a deacon; and those of a deacon greater than of the aged members, and of the aged members greater than of the younger members, and of the younger members greater than before they joined the church, and of a true believer, not a member of the church, greater than of one who has no faith. To whom much is given much is required, both naturally and spiritually. There is in this day much contempt for religion, because those professing it do not honor Christ in their profession and conduct; and it is because they do not love him, though joined to him in word

or the letter, but not in spirit. The wife who loves her husband desires his honor; and the Christian who knows Christ in the spirit, is bound to honor him in faith as well as conduct; he honors him if he sins, in confessing his sins, thus taking his sins upon himself and ascribing holiness to Christ.

THE SENTENCE

Was : If it please the king let there go a royal commandment from him, and let it be written among the laws of the Persians and Medes, that it be not altered, that Vashti come no more before King Ahasuerus, and let the king give her royal estate unto another that is better than she.

Thus for her own sin she was covered with disgrace and shame, and her last state was indeed worse than her first; it would have been better for her never to have been exalted to her high estate than to fall from it after being exalted. Her fall was irretrievable, her condition hopeless. The law that doomed her to everlasting shame and contempt was irreversible; it could not be altered. Behold the goodness and severity of God! The integrity of the king and empire required it, there was no remedy. The effect of the punishment would be when the decree was published that all wives would give their husbands honor, both small and great. It was published throughout the empire that every man should bear rule in his own house. Is it a good thing naturally that every man should bear rule in his house? It certainly is, because he is the head of the house, and the head should rule. Laws giving wives separate estates from the husband have bad effect upon society; in fact any law reversing God's law injures society. Any law in the church reversing God's law injures the church. The husband and wife are one, and should be one, and no law should be made having a tendency to divide their interest or emasculate the man and put him under the government of the wife. It would be a pitiable spectacle to see the husband subject to the wife; and much more should the husband of the church, the Lord Jesus, bear rule in his own house. But the religious tendency of the age is to a separate estate for the church from Christ; that the church is to keep her own riches or righteousness that was vested in her before she

married Christ, or joined the church. Sarah honored Abraham, calling him lord, that is ruler, so the church shall honor Christ, calling him Lord and be subject to him, knowing none other beside him. The commandments of men, or institutions of men, are dishonoring to Christ, as if a wife should do the commandments of some other man besides her husband; and doubly so when her husband had charged her not to do it. In vain, says Christ, ye worship me teaching for doctrines the commandments of men; because it is thus we become the servants of men, by obeying them. The church should be swallowed up in Christ; should go as he goes, as the Israelites marched in the wilderness; should rejoice in him and be subject to him in all things. His wisdom should be hers, and sufficient for her; his righteousness hers, she needs no other; no other sanctification or redemption. Outside of him she has nothing; in him all things.—R.

(To be continued.)

WE did not deem it necessary to make any reference to Sister Phillips' article in July issue, as she took especial pains to say in it, "that no one, save myself, that I am aware of, applies this justification, &c., to him; one reason I am particular to prove and explain, &c." Therefore, we let it go without comment, as Sister Phillips' views alone on the Scripture treated. Our dear brother and fellow-laborer, Elder Bartley, regrets its publication, as teaching, as he understands it, universal salvation; but we do not so understand Sister Phillips. She holds the view that all men are justified to natural life by the atonement, but none, save the elect, are justified to eternal life. But it is our thought that men in nature are entitled to nothing, not even to natural life and blessings, but are spared for the sake of the elect. It is of God's mercy that all have not been consumed; he testified his goodness through all ages in sending his rain upon the just and the unjust; and teaches us to be as he is, to do good to all, both just and unjust.—R.

BAPTIST CHURCHES IN SOUTH ALABAMA.

We are pleased to record that, while all the churches of our faith and order in this part of the State seem to be doing well, and have sufficient numerical strength to render their meetings very agreeable and interesting, the number of church organizations continues to increase; and there is a corresponding increase in the number of ministers. Quite a number of young ministers have been brought into the service during the last three years, and give satisfactory evidences that the Lord has sent them into his harvest. We feel encouraged by these tokens of love and mercy from our heavenly Father.—H.

EXTRACTS FROM LETTERS.

BEDFORD COUNTY, TENN., March 16, 1886.—*Dear Brother Mitchell:*—Though strangers to each other in the flesh, I trust we are brethren in Christ. After reading your editorial headed "Bold Assertions are Not Proof," on page 196 of the MESSENGER, I feel inclined to pen you a few thoughts. I have been thinking of Joseph and the wife of Potapher, who falsely accused him in order to cover up her own guilt. It is a fixed fact in my mind that Joseph is a figure of the church or body of Christ, in that he was sold into bondage. Potapher's wife, who fain would have corrupted Joseph's chastity, represents anti-Christ, or the enmity against the chastity and purity of the church of Christ in her doctrine and order. But perhaps I have said enough, unless I had more ability. You will readily find out that I am not in the habit of writing, and should the thoughts presented be thought by you unfounded, please write what you understand the scriptures to teach about Joseph, Potapher's wife—the goddess Diana and Demetrius, the silversmith, who made silver shrines to adorn the temple of the goddess Diana, "whom all Asia and the world worshipeth." Dispose of what I have written as seems best to you, and all will be right with me. W. D. SUTTON.

We say to Brother Sutton that as we are not well at this time (June, 1886,) we cannot write on the various points suggested by him, even if we had proper understanding of their true application. The "fixed facts" in Brother Sutton's mind about Joseph as a figure of the church, in the sense he has applied it, is not so clear to us. But without attempting at this time to argue the point, suffice it to say that to our mind, Joseph is a lively and beautiful

type of Christ in many particulars, as it was through and by him that God saved his chosen people from famine, destruction and death. In Joseph, God had preserved life and food for all Joseph's brethren. So in Christ, God the Father, has blessed his people with *all* spiritual blessings.—Eph. i., 3.—M.

ROCK MILLS, ALA., May 9, 1886.—*Dear Brother Mitchell:—*I esteem the MESSENGER very highly, and herewith send postal note for \$3 50 to renew subscriptions for myself and others. I like the form in which the MESSENGER is gotten up. It can be so conveniently preserved for future reading, and I esteem it for its extensive correspondence, which so cheers my heart to know that our God has a people who believe and know the truth, all over the land, north, south, east and west, who see eye to eye, and speak the same things—that salvation is of the Lord. I esteem it because of the editorial management and carefulness to send forth such things as make for peace, and things whereby one may edify another in the truth of the gospel. The communications and editorials, as a general thing, are edifying to me, though some articles I do not fully understand, when the writers dive into deep things far beyond my comprehension. But I wish to have gospel forbearance and charity, and not discard brethren simply because they can understand these deep things of God better than I do. Communications on the experimental life and daily walk of Christians, are far more edifying and comforting to one of feeble mind like myself. The churches in this part of the country are generally in peace and fellowship one with another, though there is not the active life of obedience among the members that should be. I believe also that many of the Lord's people are in Babylonish captivity. May the Lord bless you in all the labors required of you.

J. J. HEARN.

We are glad to have words of cheer and encouragement from Brother Hearn and others in our arduous and responsible work. But we would remind our brother that the deep doctrinal points of the gospel, when expounded to us in the light of the spirit, can never be hurtful to the church of God. It will save the church and ministry from many errors in doctrine and practice. It will strengthen the weak hands and confirm the feeble knee. "Give strong drink to him that is ready to perish."—Prov. xxxi., 6.—M.

GOLDSBORO, N. C., April 1, 1886.—*Dear Brother Mitchell:—*The GOSPEL MESSENGER for March is at hand, bearing precious fruits, and I feel as though I could heartily endorse its contents. Especially do I wish to speak of your editorial on Rom. iii., 5, for the following reasons: *First*, I felt that I, myself, was guilty, and

that God is just in taking vengeance upon my unrighteousness, and *Second*, That I cannot hope for or expect any help, pity or mercy from any source whatever, except from him whose hand has seemed to be heavy upon me; and *Third*, That, like David, I have felt hopeful that God would overrule all these things for my good and to his glory; and last, I do believe that the Lord has directed the glorious truth as set forth in your article, not only to stir up my mind by way of reproof and rebuke, but also to comfort me. I do want to thank our gracious Heavenly Father for putting it into your heart and mind to write these things, for I feel like it was a message specially sent of God to me through this channel. It does seem to me that the righteousness of God in chastening all transgressors is clearly set forth, showing plainly that wickedness of *itself* is not commendable, nor can it of itself commend the righteousness of God, but God's righteousness is commended in the accomplishment of his own will and purpose in the defeat of wickedness and the just punishment inflicted upon transgressors. Now, dear brother, I do not intend anything more by writing the above than to heartily say *amen* to the sentiments of that editorial article. And as I am afflicted with some kind of weakness in my left side, and suffering much pain, I will bring this imperfect scribble to a close, hoping that our blessed Heavenly Father may bless you and the brothers Respass and Henderson, greatly in your labor of love to the household of faith. Pray for me and mine. Thank you and Brother Respass for sending me the MESSENGER, and I hope to be able to send you some new subscribers with remittances soon.

Yours in the fellowship of sufferings, for Christ's sake,

J. R. ROBERTS.

To the Tennessee Association—Very Dear Brethren and Sisters:
—As it has been a good while since many of you have heard or seen me, and as I did not get to our last Association, I thought I would write a few lines to you through the MESSENGER. I have often thought of writing to you since my affliction, but fearing it would crowd out something of greater importance, I have not written till now; and even now I fear that my scribble will not be to the glory of God or the good of any of his people. Twelve months ago this month (May) I was taken down with fever, and after I got up was blessed with the happy privilege of visiting one church and baptising two sisters. Since then I was taken down with what is called sciatica and lumbago, and have not visited any, even my own church, since. For six months I was out of my house but three times, and could not get up or down, or even turn over in my bed without my dear wife or friends lifting me. But have now for a few times gotten up myself, and can walk

around the house on my crutches; and have moved to a little farm of my own, Brother Burchfield hauling me in his carriage. My wife and family all well, and well satisfied. During my intense sufferings I had a sense of willingness to depart and be with Christ, which is far better, but still my prayers were if it was God's holy will to be restored to my family in health, and to give me the happy privilege of meeting with his people again in this world, to do so, but if not, to sustain me by his grace in death. One Sabbath morning, while the brethren were gone to meeting, the thought came into my mind: "You will get well when you get to heaven," and I believed it, and burst into tears. Many other seasons of joy I have had, even in deep affliction. And now, dear brethren and sisters, and all others who may read this, it may be my last to you, God only knows, but if it is, grieve not for me, for I will see you again in that bright cloud of eternal glory, to live with Christ in heaven. I have this hope, thank God, of seeing you again, farewell. Pray for me, your unworthy and afflicted brother,

Cades Cove, Tenn., May, 1886.

WM. H. OLIVER.

MADISONVILLE, TEXAS, June 11, 1886 —*Dear Brother Respass:*—I have just returned home from my tour with Elder Purifoy, having been with him nearly six weeks, during which time he preached about forty times, as nearly as I can recount, and not a sentence of all I heard from him do I consider as unsound, or uncalled for. I believe the Lord sent him; and I feel sure that his labors have already been blessed of God. I also feel that I did according to the Lord's will in accompanying him, though it was "in weakness, and in fear, and in much trembling." Besides the comfort of seeing the saints rejoice in the truth, we both had the pleasure of baptizing some subjects of grace, and then of hearing of others being baptized by pastors of churches we had visited. I was unwell at the time, and sick when Elder Purifoy left me in Bell county. I hope the Lord is still blessing his labors, and that he will continue to bless him while in Texas; and that his family may be blessed in his absence from them, and in his safe and peaceful return to them.

J. C. DENTON.

LLANO Co., TEXAS, 18th May, 1886.—*Dear Brethren:*—I moved to this county four years ago, and there was not a Primitive Baptist church in it. I came a licentiate and was ordained the next year. I now have the care of three churches in this county. I have had the privilege of baptizing some in this county and assisting in the ordination of one minister from the Missionaries; and also assisting in the constitution of one church in Mason county.

Thirteen have joined one of my churches in this county in the last two months, eleven of whom were baptized, my dear wife being one of them. She was a Missionary before our marriage, but it was not a home for her; and two others of them were Missionaries, two Presbyterians and one Methodist. A great many others seem to be deeply concerned. God is still building his church, still extending the dominion of his kingdom, like the stone spoken of by Daniel, that was cut out of the mountain, without hands, and rolled and became a great mountain and filled the whole world. I believe it teaches that the church or kingdom of Christ is divine, and was not set up by the hand of man, but by the God of heaven. The church is represented as the body and Christ as the head; the head directs the body. Ministers are the servants of Christ and of the body, and carry the burdens of the church, and all work together for the edifying of itself in love; except some member becoming so mortified that it must be cut off, lest the whole body be endangered. Remember me, that I may have grace to walk worthy of the vocation wherein I hope I have been called, in all lowliness of mind and spirit. Yours in hope,

JOHN F. RICHARDSON.

ALBANY, Mo., June 15, 1886.—*Dear Brother Respass:*—David prayed, Teach me thy way, O Lord, (Ps. lxxxvi., 11,) and in passing through trials and temptations, I hope that in a measure this has been the desire of my heart. When our way becomes hedged up, perplexity of mind and deep distress, and often despair, takes hold of us, and remembering past mercies of the Lord, and the many deliverances he has wrought out for us, we thus are led to ask him to open up to us and teach us his way. Yes, we feel that if the Lord will teach us his way, we will be blessed with his presence and cease from our own works, and find peace and rest with him. To the Lord the poor, trembling saint by sore necessity is driven, and it is well for them that the sweetest fragrance of grace distills as the dew while the way is open up to behold the beauty of the Lord in all his holy mountain. There are no wells of salvation outside of Zion to quench the thirst of the poor pilgrim; no bread to eat but that which came down from heaven; no way that leads into the temple of the Lord but him who has said, "I am the way." Thorns and thistles grow near the way, but not in it, and hence nothing shall hurt in all that holy mountain. The Lord is a sun and a shield, and no good thing will he withhold from them that walk uprightly. The saints should and do rejoice when the Lord brings them out of the ways of gloom and sin and teaches them his way. His strong arm leads them though they are not always conscious of it. The way that Joseph was led down into Egypt was the Lord's way, though bitter to

him at the time, and was ruled for good. His father and brethren went also in deep sorrow and great destitution, but it was the Lord's way, and worked for good. The words of inspiration say *all* things work together for good to them that love God, to them who are called according to his purpose.—Rom. viii. 28. Then, O my soul, desire to be led in the way of the Lord. The longing, hungering and thirsting to be taught the way of the Lord is an evidence of a gracious state, and this evidence and testimony of the Lord may we not be ashamed of, but oft seek the Mercy Seat.

Yours, hoping in this way,

ISAIAH J. CLABAUGH.

CHURCH CONSTITUTED.—By request, Elders A. L. Turner and N. C. Yarbrough, and Deacons G. M. and J. W. Hartsfield, met at Yarbrough's School House, Columbia county, Ark., 19th June, 1886, with a congregation of whom were persons holding letters from Primitive Baptist churches, desiring to be constituted into a church. After discourses by Elders Turner and Yarbrough, said Elders and Deacons were formed into a Presbytery by appointing Elder Turner moderator, and J. W. Hartsfield clerk, after which the letters were called for and read, and found to be from orderly Primitive Baptist churches. The Presbytery being fully satisfied, extended the said members the right hand of fellowship in recognition of them as a Primitive Baptist church, named Little Flock, upon the abstract of principles and Faith as published in minutes of the Washita Primitive Baptist Association. The church then met in conference with the moderator and clerk and adopted rules of decorum, and opened the door for the reception of members, and unanimously called Elder N. C. Yarbrough to serve the church as pastor, and Henry Langford clerk. Preaching next day by Elders Turner and Yarbrough, after which the church adjourned until Saturday before the fourth Sunday in July.

A READER OF THE MESSENGER.

Extracted from *Landmark*.]

CONSTITUTION OF A CHURCH.—The Presbytery appointed by the New River Association, met with the arm of Little Flock church, at Conner's Grove, Floyd county, Virginia, and organized by choosing Elder J. C. Hall Moderator, and P. G. Lester Clerk.

The Presbytery was composed of Elders J. C. Hall, A. Dickerson, R. M. Mabery, J. A. Mather and P. G. Lester, which invited Elder Q. D. Weeks, of Smith River Association, to sit with it.

The arms chose D. T. Conner and Owen Harman to answer for it.

The Presbytery then proceeded to examine the said arm upon the doctrine, faith, order and discipline of the Primitive Baptist Church, and upon a thorough examination of Elder Hall, the arm was considered sound in the faith, and was declared to be a church

duly organized, and in gospel order, numbering thirty-three members. D. T. Conner and Owen Harmon were ordained to the office of deacons in said church.

Prayer by Elder Dickerson and charge by the moderator.
P. G. LESTER, *Clerk*

J. C. HALL, *Moderator*.

P. S.—The church then made a unanimous choice of Elder R. M. Mabery for its pastor, it having been built up under his ministry.

The church then prepared a letter and sent by messengers chosen to the New River Association, in session at Concord Church, Patrick county, Va., and was received as a member of the same.

A new church constituted at Wilson's Grove, Pulaski county, Va., was also received into the Association, which had a harmonious session, during which, we hope, a final settlement of the difficulties that have agitated the churches and brethren for several years, was amicably made upon a basis of gospel peace. May it continue.
P G. L.

CLUBBING WITH ZION'S LANDMARK.

For \$2.25 cash we will furnish the LANDMARK and MESSENGER AND PATHWAY one year to all new subscribers (not premium subscribers) and renewals. But it must be distinctly understood that such subscribers will not have the benefit of this cheap arrangement after the expiration of the time paid for, unless they promptly remit again by the expiration of the time paid for; but will be charged at the regular rates. The regular price of these papers is \$3 a year, and this arrangement puts them almost below cost. The LANDMARK is a good paper, containing a large amount of reading matter.

Address Elder P. D. GOLD, Wilson, N. C., or me at Butler, Ga., which ever is most convenient.
J. R. RESPESS.

OBITUARIES.

JONATHAN AND LAURINDA SHAW.

JONATHAN SHAW was born May 29, 1804, and died July 22, 1884, being at the time of his death, eighty years, one month and twenty-four days old. October 24, 1844, he was married to Laurinda Pickett, who survived him nearly two years. He professed religion many years ago, and united with the Methodist order.

LAURINDA SHAW, his wife, was born March 8, 1824, and died May 11, 1886. Her death was the result of a cancer on her face, from which she had suffered untold misery. She was an example of fervent piety and Christian patience. I occasionally visited her bedside, and she always had something to say of her

hope of a better world. At one time she requested me to preach her funeral and her husband's, at her death.

On Saturday before her death, while on my way to my appointment, I stopped to see her. She stated that she was anxious for the time to come for her to leave this life of suffering, and asked me to pray for her and her children, which I tried to do. The next Monday morning as I returned, I found her unconscious. Lying in this state for eighteen hours, she quietly passed from this thorny path to the golden streets.

In compliance with her request, I tried to speak to a large crowd of people in memory of these two old saints, using for a text the following: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv, 17.

Sister Shaw was a member of the old Baptist Church years ago, but moving away, she went into the Separate Baptist order. May God sustain the mourners.

Groomsville, Ind.

JOHN R. DAILY.

MARTHA J. ANDERSON.

MARTHA J. ANDERSON was born October 2, 1811, made a public profession of faith in Christ and united with the Primitive Baptist Church in the year 1840. She was married to Charles Anderson September 23, 1855, who died some years ago, leaving her a widow with one child, to fight the battles of this life, which she did most nobly. Sister Anderson was possessed with many noble qualities, which she wielded successfully in providing well for her family. She was highly esteemed by her neighbors for the pureness of her intentions, and readiness to administer to the needy, and many other noble qualities. She was dearly beloved by the Church, and will be greatly missed. She was firm and unwavering in her faith in Christ; meek and humble in all her Church relations; manifesting great love for all who love the Lord in deed and in truth. At her home she manifested much hospitality and respect to her visitors, making them feel easy and almost like at home. She was indeed a mother, a precious mother. There lived with her an aged maiden sister, who died a few weeks ago, to whom she seemed greatly attached. They had never lived apart, and when she died, Sister Anderson began to decline very rapidly and never revived. All that a kind daughter and son-in-law could do was done, but to no purpose. She died 26th March, 1886, at her beautiful home in Rutherford county, Tennessee, beloved by all that knew her, and greatly missed by her only daughter, Sister Mattie Rucker, and her husband, Wm. Rucker, and their little family. May the good Lord bless you, dear brother and sister, that you and your mother may meet in glory in the "Image of the Heavenly." The family requested that I attend her funeral in company with Brother Woodfin, which I did on the 27th. There were present many weeping friends. She was buried in the family grave yard, beside her husband. Now may the good Lord help us to live and die in the Lord.

Shelbyville, Tenn.

J. E. FROST.

SUSANNAH ROADS.

In memory of SUSANNAH ROADS, who was born March 8, 1818, married to Jonas Ruffner, December 4, 1836, who died in the full triumphs of a living faith June 29, 1881. She was baptized by Elder John Parker, and received into the fellowship of Pleasant Run Church June, 1859. She was a firm believer in the doctrine of salvation by grace, believing that the blood and righteousness of the Lord and Saviour Jesus Christ alone were adequate to fit and prepare her for Heaven and happiness. While she was deprived of meeting with the brethren in church capacity, on account of bodily afflictions, yet her house was ever open to God's humble poor, and those who have shared her hospitalities can best testify to her Christian virtues. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The last Gospel sermon she heard was preached by Elder E. M. Reed, January 31, 1886, which was a feast to her soul. She frequently expressed a desire to leave this world of affliction and pain, and at times became impatient that the time of her departure did not come, saying there was nothing here for her to live for, and many times, when others were called away, she would say, "Why could it not have been I?" To her the grave nor death had no terrors.

"For far beyond death's gloomy vale,
A heavenly building stands;
Prolific streams of glory flow
In those celestial lands.

"To that bright world, that house above,
My longing spirit soars;
Where God, my Heavenly Father lives,
And every saint adores."

During her last moments was she heard to call repeatedly to the Saviour to come: "Come, Jesus, come. Why don't He come? I want a robe of righteousness." Here was a trial of our faith. We had prayed that Jesus might be revealed to her in all His glory, for we knew one view of Him, her suffering would sink into nothingness. Could it be possible that one who had trusted so long in the righteousness of Jesus as her righteousness would be left to die in despair? when He has said for the comfort of those who put their trust in Him, "I will never leave nor forsake thee." "Whosoever shall call upon the name of the Lord shall be saved," says the Holy Ghost. Here was one who, through necessity, was made to call upon the name of the Lord, realizing in death, as in life, that the righteousness of Jesus alone was sufficient to meet God in peace. She was not forsaken in the hour of death; for she was heard to bless Him; and near near 10 o'clock p. m., February 23d, 1886, she fell asleep in the arms of a loving Jesus.

Asleep in Jesus, oh! how sweet,
From which none ever wake to weep.

Elder W. L. Lines spoke words of comfort from Hebrews xi., 13, 14, 15, after which her body was laid away in the little, quiet grave-yard, to await

the coming of the Lord who shall descend from Heaven with a shout, with voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Bless the name of the Lord.

Millersport, O.

LEWIS T. RUFFNER.

JESSE RHODES BAKER,

Son of Elder Francis and Nancy Baker, born in Baldwin county, Ga., October 2nd, 1810. His parents moved to Autauga county, Ala., when he was six years of age, thence to Yalabusha county, Miss., in March, 1834, locating seven miles west of the town of Grenada. He professed a hope in Christ and united with the Primitive Baptist Church at Old Antioch, in said county, in November, 1840, receiving the ordinance at the hands of his honored and venerated father. Departed this life Friday, May 21st, 1886, being seventy-five years, seven months and nineteen days old. Truly a father in Israel has fallen! He suffered beyond the power of tongue or pen to describe, up to a short time before his death; but not a murmur was ever heard to escape his lips. During his connection with the Baptists, of more than 44 years, his walk was consistent and orderly in the strictest sense; always filling his seat at his own church meetings when possible, and visiting sister churches when prudent for him to leave home. He never caused the church any trouble, but has been indeed and in truth a peace-maker. If any difficulty presented itself in Church or Association, Brother Baker's counsel was sought and given its full weight. He was very meek in his church sittings, having but little to say; very positive, and his remarks were always to the point. He was forbearing with the erring ones, seeming to realize that no one is perfect in this life; but was generally prompt to duty. His house was ever a house for the Baptist. Being thoughtful of the needs of his pastor and family, he contributed of his substance to their temporal necessities. Our brother had to be known to be appreciated properly. Being beloved by all good citizens who knew him without—he was much more so by the church, and we feel that his place will hardly be filled in our day. Our brother is lost to us, but though dead, he yet speaketh, for “whosoever liveth and believeth in me shall never die.” “Blessed are the dead who die in the Lord. Yea, saith the Spirit, their works do follow them.” His memory will ever remain green in our minds, although we are sure our loss is his gain. It is impossible to give in the limits of an obituary more than a passing hint of his excellencies of character as Christian, friend and citizen, which I never knew excelled. Being a tender and devoted husband and father, and an excellent provider, his loving wife and devoted children, seven of whom survive him, will greatly miss him, (as well as the church,) especially his wise counsel. To them the writer of this imperfect tribute offers his sincere and heartfelt condolence, humbly praying that this dispensation of God's providence may be sanctified to their good. We have reason to believe that some of the family have not discharged their duty to him who hath said: “Take my yoke upon you and

learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls, for my yoke is easy and my burthen light." I embrace, therefore, this opportunity of admonishing them to a discharge of duty, for I think I know they will never regret it, for the promise is *in* not *out* of duty. If you are of those who draw back, my soul shall have no pleasure in you; and you will pierce yourselves through with many sorrows. May it be the good pleasure of the Master to bless the family of our departed brother, who alone is able to bind up the broken hearted, and lead us all to a faithful discharge of every duty, is the humble prayer of one who loved him, reveres his memory and loves his family.

WM. M. BURDESHAW.

Duck Hill, Miss., May 26th, 1886.

MARY ANN JOHNSON.

My mother was born in Walton county, Ga., April 16, 1813, to her parents Elizabeth and S. D. Echols, both of whom now sleep in the dust of Heard county, Ga. She was their oldest daughter. At the age of twenty-one was married to my father, T. J. Johnson, 11th of February, 1834, lived together affectionately fifty-two years when, the 13th of February last, after an illness of twenty days of neuralgia, she breathed her last breath ten minutes of twelve o'clock, on Saturday of our regular meeting day. She was perfectly resigned to death, saying on the subject the night previous, that she had always had an inclination to live as long as the Lord willed, and that she had always prayed (since her thoughts on dying) that when her dying time came that she would be willing to die. Now, said she, thank the Lord, if it be his pleasure to take me, it is my pleasure to go. All that I want is his holy will to be done. She was the devoted mother of five children, one son and four daughters. All she raised to maturity. All living except the second daughter, who died at seventeen. She united with the Baptist Church at Newnan, Ga., in 1835, was baptized by the well-known and long remembered old Uncle John Fry, is the best I can remember. And oh, dear brother, pray the Lord when it goes well with you, to remember the many prayers of my mother, and look in mercy down on the afflictions of my dear father.

Unworthily your sister,

ANN JOHNSON.

Salado, Texas.

ROBERT PATTIE POWER.

Meningetes, with pneumonia, took this precious treasure from the loving care of his parents, Mr. Joe Billie and Mrs. Jocie Power, on the 27th of January, 1886. He had gladdened the hearts of his parents with his beautiful face and winsome ways only three years and ten days, then closed his sparkling black eyes in that sleep from which the blessed of God ne'er wake to weep. The night before he died he said, "Mama, I want to hug you." She laid her face to his and he kissed her and put his dear little arms around her neck. The mother felt then that it was his last embrace, yet oft times now, in the quiet stillness of the night, she feels again that last sweet kiss, that last loving

embrace, and heareth in her heart the music of his voice, which she ne'er can forget. But, dear parents, let these sweet words of our Saviour, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," find in your hearts a resting place, giving you an abiding hope of meeting "Bobbie" in the sweet by and by.

Angels of light and glory
Came down from the realms above;
And bore our darling Bobbie
To that bright world of love.

We'll grieve no more for Bobbie;
But raise our trusting eyes
To where the angels took him,
And strive to meet him there.

Brownsboro, Ala.

SUE LAWLER.

MRS. MARY A. PICKARD

Was born in Upson county, Ga., February 24th, 1847, and departed this life in the same county January 28th, 1886, being nearly thirty-nine years of age. She was married to Brother J. H. Pickard in her youth, with whom she lived happily until her death. Her health, which was at best delicate, began to decline from consumption about two years ago, which completely prostrated her for six months. Her sufferings were intense, notwithstanding she had all the medical aid and attention that could possibly be secured. She bore all her afflictions with remarkable Christian fortitude, calling upon the Lord for sustaining grace, expressing confidence in his *goodness, mercy and power*. Sister Pickard lived from the time of uniting with the church, a consistent Christian life. She was blessed with rationality almost until death, and often spoke of her dissolution with composure, expressing good hope through Christ beyond the grave. She frequently spoke of a sermon preached by Elder A. W. Patterson, about two years before her death, which was very comforting to her. The Elder's mind was led to speak upon the sufferings of Christ, and the necessity of his drinking the cup given him by the Father, then entering into glory. This, she said, was so applicable to her that she would humbly entreat the Lord to come and release her. That sermon would occur to her mind, and she would say—but let me drink the cup, then I will go to Christ. She was the affectionate mother of eight children, seven of whom survive her, varying from three to twenty years of age. She also had a large circle of relatives and friends, and not an enemy that I am aware of, all of whom feel bereaved as well as the church at Good Hope, but none, of course, so much as that devoted husband and loving children. God alone can heal them, and may he bless them abundantly, and give them a share in the prayers of saints who read this. Sister Pickard joined the church at Good Hope, Upson county, Ga., was baptized by Elder John Dickey, in July, 1865. Her funeral was also preached by him at the same place, where her dust now lies awaiting the resurrection, in which I have no doubt she will be raised in glory.

J. G. MURRAY.

Butler, Ga.

MRS. ELESIFF A. KIRK.

Mrs. ELESIFF A. KIRK, wife of Henry D. Kirk, deceased, and only daughter of Benjamin F. and R. M. Carter, was born September 10, 1838, in Putnam county, Georgia, and died at her residence, in Troup county, Ga., May 12, 1886, aged forty seven years, eight months and two days. From the best evidence we can gather, she obtained a good hope in Christ some time during the year 1866. In the year 1867 she went to the church at County Line, Heard county, Ga., and related the dealings of the Lord with her, and was received into full fellowship and was baptized by Elder H. S. Burson. From the day of her identity with the church, until death put an end to her earthly pilgrimage, she lived in fellowship and dear esteem with her church and all the dear laity who knew her. She indeed had that inward adorning of a meek and lowly Spirit, which in the sight of God is of great price. She was not only a professor of the religion of Jesus, but a doer of the work; manifesting daily her faith by her works, never ceasing when in her power to administer to suffering humanity. She was truly a nurse to the sick, and a true friend to the poor and needy. In the death of Sister Kirk society has lost one of its most precious jewels, her children a loving mother, and the church at County Line a devoted member. But blessed be the Lord, she is sweetly resting in Jesus from all her labors and her good works are following her. She died in the triumph of a living faith in Jesus. She leaves an aged father and mother, six children, together with many relatives and friends, to mourn her loss. May the Lord bless the bereaved is the desire of

A. B. WHATLEY.

Hogansville, Ga., June 21, 1886.

MRS. MATILDA MISSILDINE.

Sister MATILDA MISSILDINE, consort of Elder Robert F. Missildine, and daughter of Elder John and Martha Knighton, was born in South Carolina June 3d, 1812; married to R. F. Missildine January 19th, 1830; departed this life May 1st, 1886, in Montgomery county, Ala., aged seventy-three years, ten months and twenty-nine days. Sister Missildine was a consistent member of the Primitive Baptist church from the time of the division until she was removed by death to join the church triumphant, where there will be no division or strife to mar the peace or disturb the rest of the glorified throng, whose robes are washed and made white in the blood of the Lamb. She was a worthy example of Christian piety, honest and discrete in her conduct and conversation, and faithful in all her relations of life; faithful and true in the discharge of every duty that devolved upon her as a neighbor, a mother and the wife of a minister of the gospel of Christ. Although she was afflicted for years whenever the time came for her husband to go in discharge of his ministerial duties, everything on her part was ready, and she never said stay; but go and discharge your duty. Thus she encouraged and strengthened her husband in his ministerial labors. But now she has left him behind to finish the battle of mortal life alone and desolate. Elder Missildine is far advanced in years, and no doubt anticipates his early discharge from the cares and duties of this life, and his joyful entrance into the rest that remains to the people of

God; yet, for his present lonely and sorrowful situation, he will share the sympathies and prayers of the brotherhood, and condolence of his numerous friends and acquaintances. He writes in his private letter to us that he feels to be in the hands of the Lord. Blessed assurance; may he ever feel so.

H.

We can weep with you, dear brother.—R

JOHNNIE HIGGINS.

This amiable young man, JOHNNIE HIGGINS, the loved son of Brother S. G. and Henrietta Higgins, after intense suffering of twenty-four hours, died of congestion February 18th, 1886, in the eighteenth year of his age. He had never made any public profession, religiously, by uniting with any religious sect, but in point of strict morality, was excelled by none. During several years, in which the writer has lived in one-fourth of a mile of him, he has never known of anything in word or deed, to disprove or condemn in the character of our lamented young friend. Indeed there is evidence that he brought forth fruit unto the glory of God. One morning I was discussing the duty and importance of baptism and discovered that many tears flowed freely from the eyes of the dear youth, giving evidence that he loved the truth and felt the force of what had been said. But alas! he has fallen asleep, but we trust he sleeps in Jesus. Sleep on, dear Johnnie, till this mortal shall put on immortality and dwell everlastingly with the Lord in love, and wonder and praise.

J. T. SATTERWHITE

In addition to what Elder S., has written above, we will say that Johnnie was a grand-son of the beloved and lamented Elder V. D. Whatley, on his mother's side, and of Deacon Tucker Higgins, on his father's side. Having long had some acquaintance with Brother and Sister Higgins, and their immediate ancestry, we greatly sympathize with them in the death of their lovely son.—M.

MRS. FRANCES TIDWELL.

MRS. FRANCES TIDWELL, consort of Counsel D. Tidwell, and daughter of Mr. and Mrs. Hasty, was born June 19th, 1816, in South Carolina. At some period during her girlhood, her parents moved to Coweta county, Ga. She was married to C. D. Tidwell July 5th, 1832, with whom she lived in peace until his death, the date of which is unknown to the writer. She joined the Primitive Baptist church in 1835, but as to the name of the church, the name of the minister, and in what State and county, the writer is not informed. She joined the church at New Providence, Crenshaw county, Ala., on the 1st day of May, 1875, and remained a consistent member of said church until her death, which occurred March 4th, 1886, caused, I suppose, by *paralysis*. Sister Tidwell was very faithful and punctual to attend the church meetings when her strength and circumstances would admit, and she ever seemed to possess the spirit of meekness and humility. But now God has called her hence, she has answered the summons and paid the debt which we all have to pay; her mortal body has been handed down to its mother dust, and we hope that the disembodied spirit has taken its flight to the regions of bliss, to rest with God who gave it, and who is able of his bounty, to sustain the bereaved

family and relatives, and enable them to say that their loss is her eternal gain. And now may the Lord ever shield and protect them from harm, guide and direct them in the right path, and as his people are made willing in the day of his power, may they be taught of him that "Salvation is of the Lord." May they become reconciled to God's providential dealings with them in all things is the sincere desire of the humble writer, for Christ's sake. AMEN.

New Providence, Ala.

W. A. JACKSON.

WHITFIELD LINDSEY.

On the morning of the 13th March, 1886, Deacon WHITFIELD LINDSEY breathed his last. Brother Lindsey was born in Jones county, Ga., July 12, 1809, joined the Baptist Church and was baptized by Elder Richard Pace in 1836; married June 11th, 1839, and was ordained a Deacon in 1871. Brother Lindsey lived a consistent member of the church for fifty years, and died in the full triumph of faith. I could not say more for the old brother than to say that during my acquaintance with him, (thirty-five years,) he came as near living up to the law of Christ as any I now remember. In his life and in his death, he manifested unmistakable evidences of a Christian. I am reminded of the language of the Scripture "Blessed are the dead who die in the Lord." May the Lord bless and sanctify the bereavement to his poor, disconsolate wife and children.

A. G. HOLLOWAY.

Fish Pond, Ala.

MRS. MARY M'COWEN.

MRS. MARY McCOWEN, wife of Duncan McCowen, departed this life at her home in Monroe county, Ga., March 5th, 1879. She was born May 18th, 1800, making her age seventy-eight years, nine months and seventeen days. About three years before her death she was stricken down with paralysis in her right side, from which she was a great sufferer up to the time of her death. We thought, at the time she was attacked, that she could live but a few days, her speech being so affected that she could not talk so as to be understood, but she gradually got better, and recovered so much that she could talk and get about the house and yard. In November, 1878, she was again attacked while at the breakfast table, seemingly as well as usual. She had to be helped to her bed, from which she was never able to get up any more, only to be helped, having lost the entire use of one side, and also her speech being so affected that she could only say yes or no, making her as helpless as a child, and was a great sufferer. She was a woman of no little energy, and took much interest in what was going on. Five or six days before she died, she seemingly had another stroke from which she never after moved her head, though she was conscious to the last. Thus she suffered until the evening of the 4th of March, when she became perfectly quiet and we saw that the time of her departure was near at hand. We stood around her bedside, and about 1 o'clock that night we saw her breathe her last. She left an affectionate husband over eighty years of age, together with six children, and nearly forty grand children, and many friends to mourn their loss. Mother had been a consistent member, together with her husband, of the Primitive Baptist church for nearly fifty years, during which time her walk was such

that no one could say aught against her. She delighted in going to her meetings and entertaining her brethren and sisters when they visited father's house as long as she was able to do so. Her chief delight in this world was the welfare of her children. During her illness none of them ever went to see her but what her eyes would fill with tears, and seemingly she would say, I can't be with you long; live right. The good Lord has taken her to himself and we have every reason to hope and believe that our dear mother is now enjoying that rest where pain, sorrow and affliction will be no more. And while it seems so hard to the flesh to give her up, yet why should we wish to have her back in her affliction, knowing that what God does is best. O, that we could say, Thy will be done. Brother W. C. Cleveland preached on the occasion to a large circle of relatives and friends from these words: "For all the promises in him are yea, and in him amen, unto the glory of God by us," connected with, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands—eternal in the heavens;" after which the friends deposited her body in the family graveyard to await the morning of the resurrection, when the grave shall give up the sleeping dead, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and the saints shall see Christ as he is, and be like him.

D. G. McCOWEN.

Forsyth, Ga., June 1, 1886.

Also, on the 13th of March, 1880,

DUNCAN M'COWEN

Departed this life. He was born November 28th, 1798, making his age eighty-one years, three months and fifteen days. He had been a cripple for eight or ten years which, together with his advanced age, confined him to his home most of the time. He lived just one year and eight days after mother died, during which time he seemed lost and lonely, but very quiet and submissive all the while, and able to be up about the house most of the time. He was taken sick on the last day of January, his stomach being in an irritated condition, and was sick just five weeks during which time he was confined to his bed, and gradually continued to grow worse and to weaken down until he died. He did not suffer any severe pain, but could take but little nourishment and seemed to go out like a burning candle, and though too weak to talk for the last two days, yet he was conscious to the last. Father had been a man of great energy, perseverance and firmness. As a citizen, neighbor and friend to right and justice, his character stands unspotted. He had been a consistent Primitive Baptist for about fifty years, and a deacon most of that time. And although he never said much about the religion of those who differed with him, yet he firmly contended for the doctrine held by Primitive Baptists. His faith was firmly fixed, trusting in Jesus, and had no confidence in the flesh. I now believe he has gone to reap the reward of the righteous, together with our beloved mother, who had gone only a little while before him—not that they are not dead, but asleep—and I have hope to believe that while I am writing these imperfect lines in respect to their memory, they are at home with Christ, and in the enjoyment of that rest that remains for

the people of God. Father left six living children, about forty grand children and several great grand children, together with the church and many kind friends to mourn their loss. Elder W. C. Cleveland preached on the occasion to a large congregation of friends from the words of Paul to Timothy: "I have fought a good fight, I have finished the course, I have kept the faith;" after which his friends deposited his body in the family graveyard by the side of mother, there to await the morning of the resurrection. It is hard to reconcile our feelings to this bereavement, but why should we wish them back to suffer pain? God does all things well, and while they cannot come to us, may God prepare each one of us to meet them in that spirit land, where parting will be no more, and where afflictions never come.

Forsyth, Ga., June 1, 1886.

D. G. McCOWEN.

LYDIA A. LITTLE,

Daughter of Henry and Esther Mullis, was born in Union county, N. C., February 21, 1855; married J. W. Little, January 24th, 1877; died July 26th, 1885. She never made any profession, but was a strong believer in Primitive doctrine; paid good attention to the preaching and conversation of Primitive Baptists, and frequently became affected under preaching. She was very reserved and of even temper. She was an affectionate wife and mother, being very much devoted to her husband and little children. Truly, speaking after the manner of men, she was a good little woman, an helpmeet to her husband. She contracted cold a year or over before her death, followed by a severe cough; her physical powers gradually gave way, although under the treatment of a kind and sympathetic physician. She bore her affliction patiently. During the day, before her departure at night, she said: "Father I have to die, I don't feel to be prepared; I want you to pray for me." I told her "the Lord could prepare." A short time before she left us she said she was willing to die. Thus on the night of the 26th of July, 1885, she peacefully and quietly passed away, and we trust fell asleep in the arms of her Saviour, leaving a husband and three little children to battle with the troubles of time. It was a great cross to nature to give her up, and may the Lord bless the bereaved husband and little motherless children. May we have grace sufficient to say the will of the Lord be done.

Lydia is gone, we hope to heaven,
A blessed rest to her is given,
A rest from all her pains and groans,
A rest forever round God's throne.

T. B. LITTLE.

LOTTIE J. WEST.

LOTTIE J. WEST, infant daughter of John A. and Martha West, died on the 23d of March, 1886, aged one year, eleven months and twenty-five days. The little daughter got a grain of corn in its nose a few days before its death; the parents and friends were unable to extract it, and the father took it to a physician, but he could do nothing without quieting the child, and he administered morphine, but it failed to have the desired effect and he repeated a time or two. He took his child home and it became drowsy, and continued

to become more so, and finally failed to swallow anything, and died about 4 o'clock on the morning of the 23d. Thus the little one was snatched away from parents unprepared for their trouble. May the Lord bless them and sanctify the dispensation of his providence to their good. We can but extend our sympathy to the bereaved parents, the Lord alone can heal the broken hearts.

'Tis hard to part with infants dear,
And lay them in the tomb,
Did not suspect the hour so near,
When its Father would call it home.

Now it is free from pain and care,
And lives in heaven above,
There it will rest and ever hear
The angels sing of love.

Kedron, Ark.

T. B. LITTLE.

ELIAS DOZIER.

ELIAS DOZIER was born August 30, 1829, and died April 8, 1886, aged fifty-six years, seven months and eight days. Brother Dozier was a man of noted morals from his youth. He obtained a hope during the late war and was baptized by Elder S. D. Wiggins into the church of Christ, at Enon, the third Sunday in November, 1884, and was ordained a Deacon shortly after. As a father, he was everything that could be asked; as a husband, he was faithful, loving and kind; as a church member, orderly and pious; as a Deacon, he was a perfect pattern in his official duties; and as a citizen, he had no superiors; in a word, he was a model to his church, family and neighbors. At the request of his wife and son we use the present method of expressing our deep regret at the death of so good a man, and also to extend our heartfelt sympathies to the dear bereaved family; but while we sorely regret the loss of our dear brother, we feel that our loss is his gain, and we sorrow not as the world, who have no hope; for we know that he will live again. Dear children, weep not, but live to meet him in death, and live with him again. He leaves to mourn his death, a wife and four children, one of whom is a member of the Baptist Church. May God help us all to be resigned to his will in all things.

J. D. HUDSON.

Host, Ala.

WM. M. CARR

Was born in the State of Kentucky, Calloway county, June the 21st, 1858, and died in Montague county, Texas, March the 28th, 1886. He was a son of W. A. and Virginia Carr. From the evidence left behind by the departed one, we are confident that he has gone to that happy place where the weary are at rest. He died rejoicing and praising God. He said Jesus was with him; he bade his companion and two little children farewell, together with other kindred and friends, and exhorted them all to put their trust in Jesus and try to live right. Then, kind relatives and friends, why mourn after the departed one? He has gone to be with that dear friend on whom our hope of heaven depends. May the Lord take care of his wife and little ones. Farewell.

F. P. CHANDLER.

THE ECHECONNA ASSOCIATION

Is appointed with the church at Bethlehem, Upson county, Ga., commencing Friday before second Sunday in September, and to continue three days. The nearest railroad point is Thomaston, eight miles. Visiting brethren and sisters invited to meet with us. Brother Respass, come, if Lord will. T. J. NELSON.

Thomaston, Ga., June 26th, 1886.

TERMS OF COMMUNION,

By Elder Lemuel Potter, may be had for 25c. single copy, or 13 for \$3.00, by addressing him at Cynthia, Indiana.

It is an able treatise.—ED.

SMALL FARMS,

From 80 to 200 acres, rich lands, good stock range, good water and in good society, can now be bought cheap, on good terms, near Columbiana, the county site of Shelby county, Ala. A Primitive Baptist Church, (Mt. Olive,) in one mile of that beautiful railroad and county town and another railroad soon to pass near. Brother W. A. TALLANT, of Columbiana, HENRY NORRIS or W. M. MITCHELL, JR., will take great pleasure in assisting Primitive Baptists, or friends, who may wish to look and buy. W. M. MITCHELL. SR.

Aug. 1886.

(4m)

I expect to move to Western Texas next fall. Will some of the brethren write me concerning the country, price and production of lands, &c.

My address is Walnut, Miss., Tippah county.

T. W. ROWLAND.

NOTICE.—When you come to Troy, Ala., and wish to subscribe for **The Gospel Messenger and Primitive Pathway**, or to renew your subscription, or have any matter of business connected with this periodical, call at the Store of A. T. LOCKARD, and if I am not present, leave orders in his hands and I will give prompt attention to the same. J. E. W. HENDERSON, *Gen'l Agent*.

Dear Brother Respass:—I have on hand a few copies of my book, "RUTH, THE MOABITNESS," which I will send by mail, to any one ordering it, on the following terms: 1 copy for 30c.; 5 copies for \$1. I will take postage stamps in any amount.

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Spalding County, Ga.

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Macon, Georgia.



Vol. 8.

No. 9

THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

Price—One Dollar a Year, in Advance. Single Copy 10 cents.

J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

SEPTEMBER, 1886.

*All Letters, Remittances and Communications, should be addressed
to J. R. RESPESS, Butler, Ga.*

Money should be sent by Money Order or Registered Letter.

Be certain to write names and post-offices plainly.

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*Any one sending us Five Dollars for five new subscribers, shall have
one copy of the Messenger for one year free.*

Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., Nov. 22, 1885.

On and after SUNDAY, Nov. 22, 1885, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN.		
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
11:40 a.m. Lv.....	Columbus	Lv. 9:00 p.m.	8:40 a.m. Lv.....	Savannah	Lv. 8:10 p.m.
2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.	3:45 p.m. Ar.....	Augusta.....	Ar. 6:15 a.m.
3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.	4:25 p.m. Ar.....	Macon	Ar. 3:20 a.m.
4:25 p.m. Ar.....	Macon	Ar. 5:20 a.m.	12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.
9:30 p.m. Ar.....	Atlanta.....	Ar. 12:40 p.m.	2:32 a.m. Ar.....	Butler.....	Ar. 11:50 a.m.
.....Ar.....	Enfaula.....	Ar.....	6:23 a.m. Ar.....	Columbus	Ar. 2:15 p.m.
10:45 p.m. Ar.....	Albany.....	Ar.....	9:30 p.m. Ar.....	Atlanta.....	Ar. 7:32 a.m.
.....Ar.....	Milledgeville	Ar. 5:49 p.m.	.....Ar.....	Enfaula.....	Ar. 4:01 p.m.
.....Ar.....	Eatonton.....	Ar. 7:40 p.m.	10:45 p.m. Ar.....	Albany.....	Ar. 2:45 p.m.
6:15 a.m. Ar.....	Augusta.....	Ar. 3:45 p.m.	5:49 p.m. Ar.....	Milledgeville	Ar.....
6:00 a.m. Ar.....	Savannah	Ar. 4:07 p.m.	7:40 p.m. Ar.....	Eatonton.....	Ar.....

Tickets for all points on sale at Ticket Offices C. R. R.

G. A. WHITEHEAD, Gen. Pass. Agt.

WILLIAM ROGERS, Gen. Supt., Savannah.

J. C. SHAW, Gen. Trav. Agt.

W. F. SHELLMAN, Traffic Manager, Savannah, Ga.

AGAIN! AGAIN!! AGAIN!!!

DEAR BRETHREN: Please remember in writing us to give always your office, the office at which you get the MESSENGER; and also in remitting for self, or others, to give the office of each every time. Our book-keeper has to look sometimes for hours, to find a name sent without his office having been given. It takes a great deal of time to find a name if the office is not given, and you can save us all this time and trouble by giving the office of each every time. Also please state whether the remittance is for an old or new subscriber—and if sending in the same letter for both old and new subscribers, please say which are new. By doing this you will much oblige us.

PREMIUMS.

We will give a copy of the Church History by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the GOSPEL MESSENGER. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best Church History ever published. The getter up of the club may have the whole year to get up the club and send the money. Also, for 5 new subscribers, Elders Durand & Lester's Hymn and Tune Book; and for 3, Elder Rowe's Sovereignty of God, or Elder Oliphant's Book. Also, Elder B. Greenwood's Book for 2 new subscribers.

All to be sent as gotten up during the year.—R.

SMALL FARMS,

From 80 to 200 acres, rich lands, good stock range, good water and in good society, can now be bought cheap, on good terms, near Columbiana, the county site of Shelby county, Ala. A Primitive Baptist Church, (Mt. Olive,) in one mile of that beautiful railroad and county town and another railroad soon to pass near. Brother W. A. TALLANT, of Columbiana, HENRY NORRIS or W. M. MITCHELL, JR., will take great pleasure in assisting Primitive Baptists, or friends, who may wish to look and buy. W. M. MITCHELL, SR.

Aug. 1886.

(4m)

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 9. BUTLER, GA., SEPTEMBER, 1886. Vol. 8

BIOGRAPHICAL.

ELD. M. L. ROY.

[*Dear Brother Respass* :—
I send you for publication
an unfinished letter written
by our much esteemed
brother, Elder M. L. Roy,
his picture, and a short
biographical sketch of his
life; also a tribute of re-
spect from Salem Church
to her sister, El Bethel
Church, and to the be-
reaved widow. He was a
member of El Bethel
Church, and was her pastor
for about forty years. I
send the letter as I find it
written.]

Salem Church, on Satur-
day before the first Sunday
in May, 1885, in conference assembled, having heard of the death of Bro.
M. L. Roy, ordered that we send to our sister church of El Bethel, and
to Sister Roy, a letter of condolence.

Dear Brothers and Sisters :—Bro. Roy being a member, and also your
pastor, we feel very sensibly your sad and lonely condition; but our sister,
your sorrow is not without that blessed hope that the great God
has given his saints—that your loss is Bro. Roy's gain; for we have a
hope that you have for a long time had the evidence that Bro. Roy was a
true servant of the living God, and of the Church of our Lord and Saviour
Jesus Christ. Consequently, dear brothers and sisters, feeling that our
God doeth all things well, and that it was just and right in God's good



pleasure to take Bro. Roy from you, and that the inner man, or spirit of the departed brother, is now enjoying that crown of righteousness laid up for each of the elect saints that was given the Son by the Father before the world was; and in obedience, dear brothers and sisters, we can only stand still and see the salvation of God, saying, Amen; thy will, O God, be done. And now, dear sister, while Bro. Roy is, as we believe, enjoying his reward, we are left to finish our travels in this life. Our prayer to God is that you and each of us may be as well prepared when we may be called hence as we verily believe Bro. Roy was. So, brethren and sisters, let us press forward to make our calling and election sure; let us keep an eye single on that straight gate, through which we must enter if so be we approach the eternal city, the new Jerusalem, where we hope to rejoin our dear departed brother, not as Bro. Roy, but as one of the glorified saints of God, just like our elder brother, the Lord Jesus Christ; and to be like Christ Jesus will satisfy the last one of the redeemed of the Lord.

Now, sister Roy, though your loss seems double, yet you are not left without the witness of the grace of God your loss is Bro. Roy's gain, and that the time will not be long before the same God will call you to join that great multitude that John saw, saying, Amen, blessing, honor, &c. Farewell.

By order of Salem Church.
S. D. ADGELOTT, *Church Clerk.*

D. G. CHAMBERS,
Moderator pro tem.

Dear Brethren Editors of the Gospel Messenger:—After reading the GOSPEL MESSENGER, sometimes I am made to feel a desire to say something to the contributors of your paper. Their sentiments on the truths of the scriptures I agree with with all my heart. I have seen a relation of their experiences in coming from nature to grace, from darkness to light, and I feel to be somewhat encouraged, for if they are right, I may be, too. When I was young I took great delight in sinful amusements, feeling no dread of consequences, and being in good health and spritely, and trusting I had a long life to live. Notwithstanding all this, I would go to preaching. My father and mother belonged to the Old Order of Baptists, but their church was so far off for my brother and myself to walk (my father being unable to furnish horses for us to ride), we would go to the Methodist, it being near by. I heard them preach, and thought they preached the truth, for I thought all who quoted scripture were right. After this there was a solemn feeling came over me, making

me very serious. I concluded that it was because I did so badly, so I decided I would quit my bad habits and turn away from my comrades with whom I had delighted to go; but thought if I quit they will take notice of it, and make remarks about it, so I thought I would keep to myself as much as I could. I engaged in trying to throw off my bad habits, concluding if I could quit them and become fully contrite in heart, and pray a full heartfelt prayer, I might stand some chance to reach God's mercy. But instead of this, I was making promises to God, and breaking them with a legion of foolish thoughts running through my mind that I could not control. I viewed God as being holy, and hating sin, of which I was full. How can God condescend to such a wretch? I began to conclude, whereas once I trusted in a long life, I now began to see that was turned around, and I could see no hope but for a short life, for I believed that God, with his great hatred for sin, would not long bear with me. I had full confidence in my father as a Christian. I was out one dark night studying over my case, and I concluded I would go in and ask him to pray for me. But when I went in he was amusing himself with the little children; his mind seemed so different from mine that I decided not to ask him. After I concluded not to ask him, I was so afraid he would notice me I was at a great loss to know how to get out. After this my burden left me, but left no evidence that I was changed; so I was left without hope and no sense of repentance. I said above that I attended the Methodist meetings. They preached that all had a chance if they would, but warned young converts to be very cautious they did not fall from grace. This rather stunned me; being young, if I should get religion, I might lose it. Also, they said to the mourners, exhorting them to press forward, and not to stand out too long lest they grieved the Holy Spirit, and he would take his flight and never return. When my burden of sin left me I feared I had done that very thing. I concluded I could see it plainly, but if God would give me one more offer I would yield to it, and not let it go

off without knowing how it went. It was some years I went in this empty state, turned back into the world again. While in this condition I would go to preaching, hoping I would hear something that would lead me right. When they would tell their convicted feelings I could go with them; but when they would tell of their joys and love to God and thanksgivings, they would leave me behind. Finally my brother, younger than me, who had joined the church some time before, got into trouble with his wife, and even got into a law suit with her. He would talk to me about it, and tell me what a trouble it was to him. If he was not a member of the church he—

This is as far as he wrote, so we will have to close with his obituary:

MERIDY L. ROY was born September 18, 1805, in South Carolina. His father moved to Dickson county, Tenn., when he was about seven years of age, and raised him there. He was married to Susan Gentry, January 10, 1833. He embraced religion at the age of twenty years, but in a way that he was not satisfied. He went on in this way for some years. He attended an association, and said he prayed during the entire meeting for a brighter evidence, and about the close of the meeting he became satisfied. This occurred September 21, 1835. On his way home he said the impression was made on him to preach. He joined the church in 1837, and began to preach in the spring of 1838, and continued until his death, which occurred May 1, 1885—a period of forty-seven years. During this long period of time he remained firm and steadfast in the faith he believed the Bible taught. He earnestly contended for election, predestination and salvation by grace, and during his long ministerial career I might say that he was without a fault. If he ever preached or advocated anything that ever caused the least trouble or discord in the church I never knew it, and I have known him and heard him preach for more than thirty years. He did not only stand high in the esteem of his brethren, but in the language of Paul, he had a good report of them without. I do not mean his doctrine; but as a Christian and neighbor he was a standard of the neighborhood in which he lived, and was looked upon as being worthy of the place that he occupied. I think I can safely say, as a man he was without an enemy; but as the doctrine of our Saviour and his apostles were hated, so was the doctrine he advocated, and ever will be as long as time shall last here. Our Saviour says, My doctrine is not of this world. He was a faithful servant, always at his post. He was blessed with more than ordinary health. He never permitted anything to debar him from meeting the church unless providential. For the

greater part of the time he was pastor of three or four churches. Notwithstanding there was so much of his time taken up with the churches, yet the Lord greatly blessed him in this world's goods. He was able to settle all of his children comfortably in this world. I have heard him say that he could never see how it was that he gained so much of this world's goods, but the Lord says, "Seek ye first the kingdom of heaven, then all these things shall be added unto you." Our dear brother is gone from us; we meet him no more in the churches, which makes our hearts feel sad. But, thanks be to our heavenly Father, he has taken him to that house not made with hands, eternal in the heavens. And, thanks be to God, he will not leave himself without a witness; he has raised up a young man in the old brother's stead, who was ordained a few days ago to go in and out before us. He was a good and loving husband, a kind father, and a good neighbor. I would say to the bereaved widow and heart-stricken children, dry up your tears and look forward with the blessed hope of meeting him in that world where parting is known no more, where sighing and sorrow flee away, and trouble never comes. Dear sister, be faithful and fight on a few more days until the summons comes, then you shall hear the welcome applaudit, enter thou into the joys of thy Lord, where there shall be pleasure evermore, there to meet with him that is gone before, and be forever with your dear Saviour, whom you have loved and adored so long. Our dear brother has eight children that survive him—six boys and two girls—twenty-eight grandchildren, and six great-grandchildren. Bro. Roy was a remarkable man for evenness of temper and sociability. His place in the church will be hard to fill. The neighborhood has lost a good citizen, his wife a kind husband, his children a loving father. May we all who know him, together with his children, endeavor to imitate his example, that we may come to the same peaceful end that characterized him in his last moments.

Millington, Shelby Co., Tenn.

J. D. HUFFMAN.

Dear Brethren Editors of the Messenger:—Our Lord says in the last verse of the fiftieth Psalm, "Whoso offereth praise glorifieth me; and to him that ordereth his conversation **ARIGHT** will I shew the salvation of God."

Some months since I received a letter from Bro. W. A. Holbrook, of Oglesby, Texas, asking that I should write through the columns of the MESSENGER upon the above text, and to-day I embrace a few hours of leisure to comply with our brother's request. Our brother did not say what was specially in his mind, and so I will briefly suggest a few reflections that seem to me pertinent to the text.

These last words of the Psalm acquire added force when

we consider the whole of the preceding language. The psalmist had heard the mighty God, even the Lord, speak, and at his voice the whole earth had responded. He had also seen the Lord shining out of Zion the perfection of beauty, and beneath such a revelation to the ear and eye of faith his soul was filled with awe and delight, and so he speaks of the things which have been thus gloriously revealed to him. He declares the majesty of God in his church, and that it is the will of God to gather his covenant people unto himself. Then, unto this covenanted people (in covenant with him by sacrifice) God declares that he does not require of them burnt offerings, nor any offering of bird or beast, or of gold or silver, and that from the hand of disobedient and wicked men he will not accept any such formal sacrifice at all. But he declares that he requires obedience, humility, confession of sin, and sincere prayer unto him. This is the general tenor of the whole Psalm, stated in brief.

One great and all-important lesson is taught here which men are slow to learn, and which is reiterated again and again throughout the pages of the Old as well as the New Testament, viz.: That observances of religious forms and ceremonies can never take the place of justice, uprightness, honesty, mercy and truth in the hearts and lives of men; nay more than this, that without the latter the former is an abomination to God—a stench in his nostrils. I might quote scores of texts from the word of God showing this, both from God's words to Israel of old and from the words that fell from the lips of Jesus and his inspired apostles. Jesus calls all those whose life is immoral and selfish and grasping, and who yet attend regularly and earnestly upon the appointed forms of worship, hypocrites, whited sepulchres, plotters, filthy inside, though having the appearance of cleanness outside. Now, these were words of solemn reproof and warning addressed to that people, who were recognized as the Lord's people then. They were not addressed to the ungodly world of Gentiles around, but to those who in some sense knew and recognized God as their God. And so to day, if we, as Old School Bap-

tists, are the people of God, these solemn words of warning and reproof belong to us, and not to the Arminian world around. We should not cast what belongs to the household of faith away to those who, spiritually speaking, are Gentiles and not Jews.

There is danger, then, that we, as Primitive Baptists, shall take up with and adhere closely to forms---forms of sound words, forms of worship, forms of church order, forms of statement of doctrine—which are all scriptural and of God in themselves considered, but which yet have become in us an abhorrence unto God. I repeat there is danger of this. And if we are guilty of hating instruction, of casting the words of God behind us, of consenting with a thief, of adultery, of giving our mouth to evil, of framing deceit with our tongue, of sitting and speaking against our brother, of slandering our own mother's son, and of thinking in the midst of it all that God is pleased with these things—is altogether like ourselves—then, indeed, all our professions of worship and devotion avail nothing. They are nothing but lies before God. God still desires mercy, and not sacrifice. To deal honestly with our neighbor is more pleasing to God than to sing psalms; to show mercy to the needy more excellent than a thousand prayers. To feed the hungry is more Christ-like than to build a house for worship. Singing and praying are pleasant and joyful exercises, but they are vain and evil if used as a cloak of covetousness and maliciousness. Let us sing and preach and pray, and build comfortable houses in which to worship God; but above all, pay our just debts, speak evil of no man, and slander not our brother, and show mercy to the needy and the erring. Brethren, are we doing both these things? Are we doing either? If we love evil and pursue it—if we practice tale-bearing, fault-finding, slandering, covetousness, and all uncharitableness of speech and conduct, while at the same time we take shelter behind the absolute predestination of God, or the complete atonement of Christ, or the final perseverance of the saints, we are turning the grace of God into lasciviousness, and making it the min-

ister of evil. And even our belief in sound doctrine becomes abhorrent unto God. I feel, as I write, to inquire where I stand. These seem to me to be solemn, heart-searching truths. Sound forms of doctrine and right forms of worship must have true, earnest obedience behind them ere they can be acceptable to God. We must not offer the fruit of robbery for burnt offering. Let us, indeed, offer the burnt offering, but let it be the fruit of honest labor.

This, it seems to me, is the lesson taught in this Psalm for Israel then and for Israel now. And thus a clear and forcible light is thrown upon the closing verse, "Whoso offereth praise glorifieth me." To offer praise according to this Psalm is not merely to sing psalms or hymns, or call upon God in vocal prayer, or to publicly confess his name, or to preach, or to go to the house of God when his people come together for public worship; it is not merely to be baptized, or come to the Lord's Supper, or to say that we love God, his people and his word, but it is to obey his commandments, in all things and at all times. It is to recognize his right to rule over us; to require all our time, strength and means; to give or to withhold according to his will; submission in time of trouble, self-denial when he requires it, contending for the faith which he has given us, feeding the hungry, clothing the naked, hiding a brother's faults, bearing gently with his perverseness, honest dealing with our fellow men, being careful to speak soberly and truthfully always. These are all ways of offering praise, and so of glorifying God. "Whether we eat or drink, we are to do all to the glory of God."

"And to him that ordereth his conversation aright will I shew the salvation of God."

The word conversation here and elsewhere in the Bible always signifies the whole manner of life or conduct of a man. I have been able to find seventeen times in which the word occurs in the Bible—twice in the Old and fifteen times in the New Testament—and always with the same general meaning. The word does not mean right talking so much as right acting. I notice that in this verse the word "aright" is sup-

plied by the translators. "And unto him that ordereth his conversation," &c. Only the man who believes in God orders his life at all. The ungodly man just drifts with the current of his passions, humors, prejudices and shifting desires. He has no sure chart, no safe compass to guide him. He is at the sport of every current, and flies before every breeze. But he "who has for his refuge God"—who looks to God and his word for guidance—who knows how fleeting and uncertain the things of time are, and who sees something of the sinfulness of sin and the beauty of holiness—he orders his conversation; that is, he is careful of it. He is careful what he says, and what he does. While such an one will often feel that he makes a total failure, yet he is not careless as to where his feet shall walk or as to what he will do. He knows that the path is narrow, and that many snares lie concealed in it for unwary feet. He does not wish to stumble. He has the glory of God at heart, and desires to bring no reproach upon his name. Therefore he orders his conversation, or takes care of it. Brethren, does this language suit us? Are we careful of what manner of life we lead? Are we careful to be sober of speech, and careful in action when we are mingled with the world in business or in social converse? Do we keep away from dram shops and the company that is always to be found there? I have always been afraid to go inside such places, just as I should be afraid to go inside a brothel or a den of thieves. Does it honor God when men see us enter and leave such a place? Does it honor God to drink in fellowship with the place, its inmates, and its surroundings? Are we so careful of our conversation as to avoid the very appearance of evil? A careful conversation is a right conversation, but a careless way of walking is always a wrong way.

Now, to him that orders his conversation a promise is given. Such a man shall "see the salvation of God." He sees the salvation of God in the very spirit that prompts to this careful living. It is the indwelling of this salvation that leads to right feeling and right living. But the only way in

which its glorious beauty can appear to him is in the results which it produces daily in his heart and life. It is just as Paul, in Philippians, has presented it, when he said, "Work out your own salvation with fear and trembling, for it is God that worketh in you," &c. The working out exhibited the work that God had wrought within.

But there is still another sense in which these words are true. Jesus said once, "If any man will do my will he shall know the doctrine." If any man will do he shall know. Literally it reads, "if any man wills to do"—that is, purposes, desires to do my will he shall know. This will to do God's will can only come from God. He puts the spirit of obedience into the heart first. Now, that man who, led by that spirit, wills to do God's will, sees things that he could not otherwise see. To that man God shows his salvation, or gives him to grow in the understanding of divine things. It does not say he will save that man, but he will show him his salvation. Just as David, in the fifty-first Psalm, prays, "Restore unto me the joy of thy salvation." Not the salvation, but the joy of it he had lost and wanted restored. So in the text God will not save that one (he is already saved), but will show him this salvation. He shall see wonderful things out of the law of God. This is the good promise of God to this careful man who orders his conversation, and we may be sure that it shall be fulfilled to all to whom it is promised.

I feel like closing with a direct appeal to our own experience and observation. If you and I, brethren, were desirous of any instruction or spiritual admonition and comfort, to whom should we go for it? Where should we expect to find the Aquillas and Priscillas who could expound to us the way of the Lord more perfectly? Who are they among our brethren, who are our fathers and instructors? Shall we find them among the number of those whose names may indeed be on the church book, but who are careless of their privileges and not at all careful of their manner of living? Will we expect a deep knowledge of divine truth in the brother

who is seldom at his meetings, or who fills his mouth with idle tales, or jesting or tale-bearing, or who is a busybody in other men's matters? Will we look to find that brother filled with the heavenly spirit of love and knowledge who is fond of filling himself with the spirit that confounds and banishes what little sense he had before? No! God washes his earthen vessels before he commits to them the precious treasure of his word. He bids us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "Living after the flesh, we die; but mortifying the flesh, we live."

Oh, how glorious are the things that God shows to his children when they are careful of their conversation! They have taken the yoke of Christ upon them, and, bearing it, they learn of him.

Brethren, I leave these reflections with Bro. Holbrook. May God send instruction to us all.

I remain your brother, in hope of life, through Christ,

Reisterstown, Md., July 6, 1886.

F. A. CHICK.

THE CHARACTER OF GOD'S PROMISE.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. xvii, 8.

Such was God's promise to Abraham after he had been called of God from the land of his nativity and from the house of his fathers to the land which he and his seed should afterwards possess. The character of that promise, together with its typical bearing, is designed to be the subject of this article. Could these be viewed in the light of the Spirit and of the written word of the Lord, it would doubtless strengthen the faith and confirm the hope of many who often feel to be weak and wavering, though the sentiment of the text may be mortifying to such pharisees as pride themselves in their own righteousness and strength. However much they may deplore the doctrine of personal and particular election, they

can't escape the conclusion that it was upon such principles that Abraham and his seed were at last established in Canaan, and blessed above any nation that then inhabited the earth; for the Bible finds Abraham a worshiper of idols in his native land, up to the time he was called out, just as is every son and daughter of Adam while in the land of the flesh, or in a natural state. And now, to determine whether God's election of Abraham was absolute or conditional, as fashionable sects and their teachers would have it, we have only to consider whether Abraham's conduct induced his election of God. I have previously stated, and will again refresh the mind of the reader, that he was an idolatrous worshiper until he was called of God out of that idolatrous land, and do we not know that God's election of Abraham must have been in advance of his call of him? What sense can there be in supposing that God called Abraham, and afterwards chose him? It must be borne in mind that God called Abraham alone (see Isaiah li, 2). And now let the reader consider if there were a dozen or more men at a distance from him; whether he could call one alone until he had first determined which one he would call. Hence I say that God's election of Abraham must have preceded his call, and, preceding his call, that election must have embraced Abraham while he was yet an idolator, for it can't be, with truth, denied that he was a worshiper of idols up to the time he was called out; hence it may be seen that if Abraham's election was conditional, his worshiping of idols must have been the condition of it. And can't Arminians see this? No; if they could, they would cease to be Arminians. If the blind could see they should be no longer blind. How much more sensible and scriptural it appears to conclude that God's effectual call of Abraham was a fruit of his sovereign love and election of him, and that had there been no such election then there had been no such call, and faithful Abraham must have died an idolator, as did others of his countrymen. If Arminians object to such discrimination as the Bible declares, that Abraham alone was called, their quarrel, it may

be seen, is against God; and it is for them to consider whether they are able to measure arms with Jehovah. In spite of their cavil, the scriptures show that God's love and election took Abraham in spite of his idolatry, and that otherwise he differed not a whit from others of his native land. So of all the spiritual subjects of grace, God's sovereign love and election has taken them in spite of their abominations, and hence they are called away from such filth as a fruit of that love and election. The apostle fully confirms this conclusion by those questions put in 1st. Cor. iv, 7: "Who maketh thee to differ from another? And what hast thou that thou didst not receive?" The text at the head of this article shows not only that Abraham was chosen and called but also his seed, "I will give unto thee and to thy seed after thee, the land," &c. Hence it is indisputable that God not only chose, but by promise gave to Abraham's seed the land of Canaan while as yet they were in the loins of their father. Was that a conditional election as the modern so-called divines would have it? Was the ordinary birth of Abraham's seed conditional, depending upon their conduct to secure it? Then how should we conclude that their election was conditional, seeing that they were chosen before their manifestation by birth? Should we not rather conclude that they are blind to the teaching of the scriptures upon this point, who cannot see that it was a sovereign and absolute election of God that secured to that people every blessing which they enjoyed above others? However God had previously said to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance."—Gen. xv, 13, 14. Now it should be remembered that when the Hebrews went under the dominion of Egypt as declared above, they went under that bondage as the chosen people of God, and hence they should come out of that country, not that they might be his people, but because they were his chosen, even before they ever experienced such bondage,

yea, they were his elect people all the time of their servitude in Egypt, though as yet they had not served God at all, had not so much as received his law, and never did receive it in Egypt. No; to this day God does not expect nor require allegiance of any to him until he has first broken the bondage of others which otherwise would hinder their devotion to him. Now, as the Jews were a typical people, we may look from these considerations to the spiritual election, or family of God as chosen of him before the foundation of the world, and appointed to an heavenly inheritance before they fell in Adam, or went under the dominion of the world and of sin. Hence his people to-day and in every age were his chosen and redeemed people all the time of their bondage under the reign of sin, and that bondage is broken by the power and grace of God, not because they are in nature better disposed than others, but because the oath and promise of that God "which cannot lie," obliges the thing. Had God hinged his promise to Abraham that his seed should possess the land upon such contingencies as Arminians seem to glory in, doubtless the whole purpose of their delivery had proven abortive. Had he said if thy seed are more pliable in their wills and tempers; if they reverence me more, and if they are more ready to accept terms and perform conditions than others, then they shall possess the land; I ask what would such a promise have availed, according to God's own description of their tempers? Hear his declaration of their character: "I have seen this people and behold they are a stiff-necked people."—Ex. xxxii, 7. Again: "The Lord did not set his love upon you nor choose you because ye were more in number than any people, for ye were the fewest of all people."—Deut. vii, 7. We see, then, that their election of God was not grounded upon their betterness, for they were a stiff-necked people; nor upon their numerical strength, for they were the fewest of all people. Why, then, were they chosen? The Scripture answers: "But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers."—Deut. vii, 8. Now should we conclude that God loved them because of

their stiff necks and rebellion? No; but he loved them in spite of their rebellion, else he had not loved them at all. But this scriptural view is far from sustaining the opinion of some who affirm that the spiritually minded child of God hardly knows which most to admire, sin as a disease, or grace as a remedy. Such expressions cannot appear just to the spiritually minded children of God, no matter by whom they may be used, or whatever may be the motive prompting them. No, the consideration that none had ever known the riches of grace except sin had entered into the world, is no apology for such expressions. Certainly not, except it should be shown that grace reigns through sin, which we know it does not, but through Jesus Christ rather. If sin in anywise influenced grace, then it must influence it upon all alike, as all are alike sinners. Besides, we know that Christ in his character and in his word, and Christ in his people, abhors sin, while they feel a constant admiration of superabounding grace whenever that grace is in faith's view. But an admiration for sin I cannot think any man has ever expressed by a spiritual impulse, though such is the depravity of our nature that even subjects of reigning grace may have used such and similar expressions to sustain some cherished theory. If the remedy had never been realized except the disease had occurred, so if the disease had not occurred then the remedy had not been needed. While we should not strive about words to no profit, it is nevertheless true that "The preacher sought to find out acceptable words, and that which was written was upright, even words of truth."—Ecc. xii, 10. Preachers even now ought to seek out acceptable words of truth, and we know there is no truth in a declaration that the spiritually minded saint feels an admiration for sin; no, not even on the ground that is taken, viz: that none could have known the riches of his grace if sin had not entered. For if we suppose that sin influences his grace, then it follows that the cause of his grace is within ourselves, which is Arminianism in its worst form. Truly I think that any theory had better be abandoned that requires such reasoning for its support. It is a gospel truth,

and one full of comfort to the saints, to conclude that grace reigns "through righteousness" unto eternal life, but the idea that grace abounds through the wickedness of men, is a thing both new and strange. We know it was through the love, oath and special promise of God to Abraham that grace abounded to his seed. Though they should be afflicted in Egypt for the space of four hundred years, they should as certainly be delivered at the expiration of that time; nor should their stiff necks, nor their lack of faith, nor anything else hinder it, for God could not forswear himself; and except he could, his people could not stay in Egypt one day beyond the time appointed. If they must repent and deplore their bondage, the Lord must work that repentance in them. If they must believe in order to an obtainment of that purpose, the Lord must work that spirit of faith in them. If Pharaoh raised an objection to the Hebrews leaving Egypt, that objection might have prevailed (as Egypt was stronger than the Hebrews) if that quarrel had been against Israel alone; but no, opposition to the settlement of that people in Canaan was opposition to God's oath and promise to Abraham, and though Pharaoh was stronger than the people he opposed, he must shorten the arm of Jehovah in order to his purpose; and that he found himself unable to do. We see, then, that the safety and settlement of Israel in Canaan depended upon God's power and faithfulness to perform his oath, and depending upon these there was, neither could there be, any failure. Let us now see whether Arminian principles could have availed anything in such matters. We know that they hinge God's purpose to deliver upon the faith and faithfulness of the people. What would become of such a purpose when Israel was seen of the Lord a stiff-necked and rebellious people? When they had advanced so far as the Red Sea, they murmured against Moses and against God, believing and declaring that they had more in Egypt than they had in God's promise. Do we not see in these things the emptiness and utter failure of Arminianism? But we see no failure in God's promise confirmed by an oath, so far as his purpose depended upon the

faith of the Hebrews. Their faith depended upon the power and work of the Lord in opening to their view the Red Sea. This done by an arm almighty, and Israel moved on in faith and acceptable to the Lord. Hence we see that when faith is grounded upon the promise, power and operation of God, it is honoring to him and profitable to men, but to ground God's purpose upon such faith as they suppose men in common may or may not exercise, just at their own option, is but abomination to God, and altogether unprofitable to men.

But I must now begin to draw to a close, lest the patience of the reader be wearied. I hope it may be seen from what I have written that the settlement of Israel in Canaan depended wholly upon God's faithfulness to his promise to Abraham, with which my article is headed, and though the things of which I have treated are but types and shadows, nevertheless such shadows point to a substance, or illustrate gospel principles, otherwise none but the Jews should have any concern with them. That promise of God to Abraham secured to his seed their earthly inheritance, in spite of all hindering obstacles; so his promise of eternal life through Jesus Christ, secures the final and eternal settlement in heaven, of every one of the spiritual seed of Abraham, whether Jews or Gentiles.

Ah, Christian reader, do you find yourself in contact with enemies above your own strength? Do you feel, sometimes, like the world, the flesh, the devil and sin will destroy you at last? Remember that the Egyptians were stronger than the Hebrews, but for Egypt to prevail against Israel, she must prevail against God and his promise; and should we conclude that God thinks less of his people now, or that he has become slack concerning his promise? But perhaps you are ready to say my faith is so little that my fears abound, and seem to prevail. At the Red Sea God's people had no faith, and their fears did prevail for a while, but that didn't shorten God's arm, nor turn him from his purpose or promise; but these obliged him to supply his people the necessary amount of faith. The doctrine of our text which, briefly expressed, is

salvation through God's faithfulness to his promise, and that in spite of any backslidings or unfaithfulness of his people. Such doctrine, I say, does not dispense with the need of faith, as some foolishly allege. No; but the doctrine supposes that repentance, faith, holy aspiration, and every other qualification that comes between the natural state of his people and their final settlement in heaven; all these God promised, but nothing in us obliges him to supply; otherwise, salvation could not be exclusively by grace, as the scriptures affirm. I am aware that it may be alleged, as it has been by some, that to suppose and teach that God's people are saved upon such principles, in spite of their backslidings, takes away the strongest inducement to avoid sin. But that is not true; the strongest inducement with God's people to avoid sin is the operation of his spirit in their hearts, killing them to the love of sin. Suppose a man loaths sin and himself also in consequence of it, hating his own life because of its impurities, how much should we suppose that man would be influenced to sin by a proclamation of God's reign of grace? The scriptures were written, and the gospel is to this day proclaimed for the uplifting and comfort of such, for such are all the people of God. By this rule, reader, you may try yourself. If you know that in you, that is in your flesh, no good thing is; if, like old Job, you have to say "Behold, I am vile;" and if, like Jacob, the emotion of your soul is, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant;" if you feel to be poor in spirit, and often cast down in mourning because of the impurities of your nature, such experience has characterized God's people in all ages, and such I cannot think will be offended at my endeavor to show, from my text, that the final salvation of all such poor and needy ones depends upon God's faithfulness to his promise, rather than upon any effort of their own, though my effort has been feeble, I know.

As I have yet a little space on my last sheet, I would say that I conclude that those doubts and fears, dark and doleful forebodings that we experience at times, and I much of my

time, are as good evidence that we are subjects of grace as our more joyful seasons are. The very solicitude that we feel as to whether we are subjects of grace, are signs of life. The dead in sin have no such experience. JOHN ROWE.

Columbus, Ga.

For we are the circumcision, which worship God in the spirit, and in Christ Jesus, and have no confidence in the flesh.—Philippians iii, 3.

Editors Messenger and Pathway:—Feeling an inclination at times to write to the saints scattered abroad, and having been requested to do so, I now desire to pen a few thoughts that I consider to be in connection with the above text. The apostle tells us to “rejoice in the Lord,” which is the main spring and source of all our joys. I might here assign many reasons why we should “rejoice in the Lord.” The apostle also tells us to “beware of dogs, beware of evil-workers,” &c. I might also give many reasons *why* we should beware of such enemies to the flock of God. For *we* are the circumcision, &c. In my humble judgment the pronoun *we* in the text embraces the whole elect family of God; every one that has ever, or will ever be born again, whether they be Jew or Gentile, bond or free, male or female, regardless of their several stations in life. To tell how, or by what means they are brought to a knowledge of this truth, is not my intention in this article. I wish to write more particularly from the next clause in the text, “Circumcision.” Literally it means “a cutting off.” If that definition be true in a literal sense, what does it mean in a spiritual sense? It certainly means a “cutting off.” Now if we have been “circumcised in heart” we should be separated from every false system of the world having any pretensions to godliness. My candid opinion is, there are thousands of the circumcised in heart who are held captive by the modern witches (or evil-workers,) who, with their fair speeches and zealous appeals to the conscience of men, lead them to bow at the shrine of many of the gods set up in the world. It makes no difference how much the god may glitter with popularity, pride, or even gold itself, it must be cut off. I know

to cry out against some of these modern institutions, especially the pet god of the religious world, the Sunday school, is to bring down the fiery indignation of the horde of pharisaical worshipers who bow as willing subjects to her enchantments. God's children should be cut off from all such; they indeed have a show of worship, but deny the power; from such the apostle says "turn away." And unless we are cut off from this, as well as all other forms of idolatry, (for I can look at it in no other light,) we might be classed with the pharisees, which the Saviour says are hypocrites. There is no folly in the world so great as to be a hypocrite says an eminent writer. They (the hypocrites) desire more to *seem* good than to be so, while the circumcised in heart desire more to be so than to seem so. They (the hypocrites) desire more to enter into religion, than that religion should enter into them. When the uncircumcised in heart have hoisted one or two good works they think their sins are therewith covered and hid. Oh, that poor soul! it may deceive the people with the false face of Christianity, but it cannot, no, never deceive God. Such can never worship God in Spirit; for in order to worship God acceptably, we must have the Spirit of Christ, or be circumcised in heart. "For if ye have not the Spirit of Christ ye are none of his." Worship is said to be religious homage, and when I look around and see the various forms of worship; men, women and *children*, bowing at the altars of the various gods of the world, in the language of Paul, my spirit is stirred within me, and I cry repent, or be cut off, from serving gods with no understanding, and serve the true and living God in Spirit and truth. And unless we do worship in Spirit we are idolaters. And another truth equally true, that all men have religion, and if we have not that "pure and undefiled religion," our religion is of the world, and hence vain. My heart's desire and prayer to God for Israel is that she may be saved, or cut off, from running greedily after the world, with its long train of corruption. I have said we were idolaters unless we worshiped according to the divine rule. Pretended worship, pharisaical show worship. How they *put on*

the robes of sanctity, utter aloud their prayers to be heard of men; build high domes of worship, with cushioned seats, golden altars, costly organs to chant forth the praises of God in Spirit. To see such worship, with its train of costly paraphernalia, by the side of squalid want and ragged poverty, while in the very shadows of their towering steeples, hundreds are suffering for the necessities of life, is, to say the least, a blot on the fair name of Christianity, and should, and does, send a pang to the heart of every child of God. God save us from modern priestcraft. How different is true worship from idolatrous. How different are the worshipers of him in Spirit. My heart swells with gratitude to think that there is a remnant according to the "election of grace," that has not, nor will not, bow the knee to modern Baal, but feeling their dependence and great obligation to render "unto God the things that be God's," having been circumcised in heart, and hence cut off from all these false systems of religion, and are persuaded that whether life or death, things present or things to come, principalities or powers, angels or any other creature, is able to separate them from the love of God in Christ Jesus. Affectionately yours to serve in the gospel,

WILLIAM R. AVERY.

Corn House, Ala., June 26th, 1886.

EXPERIENCE.

My Dear Brother:—I am impressed from some cause, the Lord knows what, to write you a short sketch of my experience, and being a mere babe in Christ, as I trust, I have but little to tell, though at the same time it is worth worlds to me. I trust that it is not for any worldly honor or vain glory I write, for the Lord, I believe, has taught me differently. He has said in his word "that by the works of the law shall no flesh be justified," and what the Scripture says, let it be true and man a liar.

Brother Respass, I have lived the greater portion of my life a Pharasee, trusting in my good works, thinking it was all

that was required of or necessary for me, and that when I came to die, the Lord would be under obligation to take me home to heaven. But in this my mind was not at rest; there was a burning within my breast that would lash me and cause me to be sad; but I would get easy again. I lived in this way until five years ago, when the Lord, as I trust, saw fit to manifest himself to me as my Saviour, and it was at a time when I least expected it. My wife was gone to visit her parents, twenty-five miles distant. The day she left me I was taken sick, and I continued to get worse until I began to think I was going to die. I began to look back on my spent life, and I was condemned before the God who had taken care of me all the days of my life. I would bring up my good works, which were many as I thought, and offer them; but still that left me in debt, and nothing to pay with, and what to do I could not tell. By this time, which was the second day after I began to see and realize my doom, I said if I died I would be forever lost. I began to plead to the Lord to spare me. I was so certain that I would die I crawled to my window and called to a man near by to please come to me. When the man came in I said: "Sir, I am going to die, and I owe some debts that my wife knows nothing about, and I wanted him to tell her for me how to arrange my earthly affairs." While talking to the man I looked out the window and saw, as it were, rain falling, but it did not reach the ground. This was something strange to me. I prayed to the Lord, if it was consistent with his divine and merciful will, to spare me from death. I could say, "Oh, wretched man that I am, who shall deliver me from the body of this death?" when, all at once, there seemed to me a great heavy burden was rolled off, and I began to feel that the Lord was precious to my soul. Brother Respass, I was made to rejoice; I could glorify the Lord and give him all the praise; I could say as the poet:

"Amazing grace, (how sweet the sound !)

That saved a wretch like me,

I once was lost, but now am found,

Was blind, but now I see."

I thought my troubles were all over, and that the Lord was my shepherd, I should not want. I felt like He led me beside the still waters; he restoreth my soul, and led me in paths of righteousness for his name's sake. But doubts and fears assail me, and I am often permitted to grope my way in the dark until the Lord puts forth his hand and leads me out. Then I am again made to rejoice and say:

“Through many dangers, toils and snares
I have already come;
’Twas grace that brought me safe thus far,
And grace will lead me home.”

Brother Respass, as I fear I have taken up too much space, I will desist, but the half has not been told. While I have written what I have in much weakness, I hope it is from the Lord. Look over all mistakes, and I hope the Lord will pardon all that is said amiss. Yours in hope,

Shiloh, Ga.

(DR.) A. H. CRAWFORD.

OZARK, DALE COUNTY, ALA., July 8, 1886.

Dear Brother Respass:—I have been requested by a number of brethren to write a short sketch of my late tour to Greenville, but I shall not attempt to mention all the important events that transpired on my tour. I left home June 13th, and arrived at home July 4th. I endeavored to preach every day, except one, while I was gone, and several times at night. I was accompanied by Brother Gibson, of Pike county, who is a licentiate. He took me in his buggy and conveyed me nearly my whole tour. He also took a part in preaching all the way, and I feel that God's people were greatly comforted from his good and sweet preaching, and his godly conversation. I feel like the Lord blessed him with good liberty all the way. I had the pleasure of meeting Elders Lively and Redd, and hearing them preach three times, and much to my comfort. They are able watchmen whom I believe the Lord has placed upon the walls of Zion. I also met Elders Henderson, Russell, Norris, Lewis, Wright, Simmons, Hughes, Long,

Wiggins, Wells, Hudson, Walker, Clark, Stanley, Galloway and Williams. I also met a number of licensed preachers. The churches are in peace, and in some of them additions are being made occasionally. I think I saw a number of God's lambs who have not come in among us yet. I hope it may be the will of the Lord to enable them to discharge their duty and "find rest" to their wearied minds. I had had an impression to go and visit the brethren for some time, but feared that it was not of the Lord. But I came home with a calm feeling, and I do believe it was of the Lord. I can never forget these good brethren and sisters whom I met, and who so kindly received me among them. We had a *feast* of fat things at our last meeting on my tour, and I left there rejoicing in the glorious promises of the Bible to the child of grace. I met my dear companion at Mt. Pleasant, which was my last appointment, and found her well. Surely the Lord is good. Bless his holy name! Remember me.

Yours in love,

LEE HANCKS.

EXTRACTS FROM A PRIVATE LETTER.

There are two Baptist Churches here; ours meet in a little meeting house "round the corner," and the other in a little more pretentious one on the corner. But theirs is not so very stylish, because their congregation is small and not so very wealthy, and they claim that the Old Baptists have such a bad influence here that they cannot come up in the world as they wish; some of the time they cannot afford a preacher, and of course they cannot have the best in the market, because they cannot afford it. Well, this spring they secured quite a fine little fellow. He had been baptized by a Campbellite, which was considered "all right," but ordained by the Methodists, which was considered not right. So he must be ordained again. When the day arrived Mr. — said he should go and see the performance. I was somewhat sick and dull and thought I would not waste my little strength in

that way. But when they began to arrive behold several pompous "Reverends," (I think nine or ten in all,) began to throw themselves on the street. They had come in from the neighboring cities and towns, some of them high-salaried and well-stalled. Now, I thought I don't have such opportunities every day, and as it was but a few rods, I concluded I would just go. * * *

But the ordination. The experience came first. Very feelingly he told how his mother died when he was a little boy, seven years old, and said: "Charlie, be a good boy, and the Lord will take care of you." After some years at sea he returned and found a lady who had heard what his mother had said to him, and through her influence he resolved firmly to give his heart to God, and did so. Next in order was the call to the ministry. He was much interested in the cause of religion, and began labor in the school houses, and was licensed to preach, &c. These questions were asked from a printed book, mostly, and he had some answers written down, and if he did not answer just to suit he told them he got it from some learned doctor, and that settled the matter. They enjoyed it first rate, had considerable fun at intervals, and once stamped and very near cheered. O I can't tell it all. The questions were a mess of foolishness, and the answers the same. But all was satisfactory, and they proceeded to ordain the candidate. But the ordination sermon. O the sermon. It was read by the most pompous of the reverends from Jackson. The text was, "The things thou hast heard and seen of me commit thou to faithful men who shall be able to teach others also." And he let us know that this "ability" consisted in the drill and education the man should receive. He should be able to speak Hebrew, Greek and Latin, because over the cross was a writing in these three different languages. But the reverend gentleman did not tell us that this was our Saviour's "accusation" that was written in this manner. And he further "read" that he should be able to teach botany, because plants and flowers were mentioned in the Bible. He should be able to teach astronomy, because the stars and sun, &c., were mentioned in

the Bible. He should be able to teach philosophy. I have forgotten what the philosophy was, (please excuse a feeble memory,) but I could have very readily said: "Beware of philosophy and vain deceit," &c. But "I" was not called upon. Some, he said, were brought by poetry, some by music, some by ethics, so he should be able in all these, like as Paul was made all things in order to win all. The day, he said, for an uneducated ministry was past. It would do when people were simply required to be burnt at the stake. But, added to all the learning of Moses, and all the prophets down to Paul, were eighteen hundred years of improvement, and enlightenment, and progress. So they must have additional skill to be up with these times. "Don't you wish you had been there."

Dear Brother Respass, having obtained the consent of the sister who wrote this letter in private correspondence, I send it to you for publication in the MESSENGER. "The Sam Jones' of the day give voice to the craze of the age, manifesting the gross spiritual darkness of the so-called Christian world," as you have remarked. They are described as "ever learning, and never able to come to the knowledge of the truth," as "speaking lies in hypocrisy," as "deceiving many," as "prophesying, eating and drinking, casting out devils, and doing *many wonderful works*," professedly "in the name of Jesus." But after all, Jesus denounces them as "workers of iniquity!" In other times these teachers appeared in much strictness, precision, feigned humility, "of a sad countenance," &c., but now they seem to come in the opposite style, "pompous," indifferent and clownish in their manner, condescending to semi-vulgarity, to say the least, in the pulpit. "And the people love to have it so." Brethren, let's try to do all we can consistently with the New Testament authority in spreading truth abroad in the land. "The words of truth and soberings"—this let us proclaim through both pulpit and press. Encourage faithful preachers. Circulate the MESSENGER.

Madisonville, Tex., July 14th, 1886.

J. C. DENTON.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

PRIESTHOOD AND TEMPTATIONS OF JESUS—
WITHOUT SIN.—Heb. iv, 15.

Box SPRINGS, GA.—*Brother Mitchell*:—I feel inclined to write you a short letter. I do believe I thank the Lord for the precious gifts bestowed upon the church and in the church, and you can doubtless join in saying in truth and verity, "By the grace of God I am what I am." All the spiritual Israel of our God should thank the Lord for the precious nursing fathers in the church to watch over and care for the little ones of the household.

But, my dear brother, it has no doubt taken tribulation and fiery trials to put you and others in this high and holy calling, and none can come into sympathy or fellowship fully with you in these conflicts, save those who have obtained a like precious faith, and have a like experience in the fire of trial. But I am persuaded that while you go through the purifying process as by fire, you also have an occasional foretaste of heavenly joys, and thereby in a certain sense lose sight of the world, with all its perishable objects and glittering toys. O, blessed hope to look for that time when we shall see Jesus as as he is, and know as we are known. In this earthly tabernacle we groan and sorrow because here we only know in part.

Your editorial on "Sorrow" in June MESSENGER is good, and I thank the Lord for it. I would like to have your views of Heb. iv, 15: "But we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

I often am made to wonder and feel at a loss to know how our Saviour Jesus Christ could be tempted just as I am tempted and not sin. It seems to me that if I was free from sin I would also be free from temptations to sin, and I would have no warfare as I now do. Even when I am enabled to resist

the devil, his temptations do not pass from me without evil, foolish thoughts, all of which are sinful. And without these evil, foolish thoughts could it have been a temptation at all? It seems that our Great High Priest, even Jesus, sorrowed over these temptations, for in that, "He himself hath suffered, being tempted he is able to succor those who are tempted. Yet I can't think he ever had an evil thought, or any desire in that way. But while I cannot think he had our depravity in his humanity, yet there is a mystery in his being tempted as we are, yet not sin. Do with this as you think best.

F. W. BLAND.

In reply to Brother Bland, we will say that there is no part of the gospel of our salvation that contains more important matter for heavenly contemplation than the Everlasting Priesthood of our Lord Jesus. In fact it is the centre, soul and life of our salvation, whether present or eternal. All the blessings of an atonement, by which the curse of the law of God is removed, and by which sin is put away from those for whom Christ died, and all the refuge and hope of a child of God in the hour of trial and temptation is embraced in the abiding priesthood of Jesus. The all-prevailing efficacy and virtue of that one offering of Jesus when he offered himself in sacrifice for the sins of his people, will never fail to cleanse or put away sin from them.

But as the question of Brother Bland relates more particularly to how Christ could be tempted as we are, and yet without sin, we will try to concentrate our remarks mostly, if we can, to that point. In the Epistle to the Hebrews the apostle contrasts and shows the difference between the priesthood of Aaron, under the law, and that of Christ in the gospel. The priesthood of Aaron was confined to the tribe of Levi. It was hereditary and come by descent from father to son. But not so with the priesthood of Christ. There was no Great High Priest over the house of God who preceded or went before our Lord Jesus, neither does he come by descent from a lineage of priests, but is a priest forever, after the order of Melchisedec. And here so many things loom up before us as

entering into the character of Jesus, the "Son of God," as a priest and king over his own house, that we hardly know what to say or what to omit without obscuring the sense or swelling this article beyond the space allotted for it. Suffice it to say that under the ceremonial offerings and worship, "men of infirmity," weakness and depravity were made priests, even without an oath, but Jesus, the son of God, is "holy, harmless, undefiled, separate from sinners and made higher than the heavens."—Heb. vii, 26. There is no defect or deficiency in anything connected with the priesthood of Christ, whether in his nature and character, or in the virtue of his sufferings and death. All is perfection, and will forever remain so. Nothing can ever be added to it by way of improvement, nor can anything be taken from it to diminish its virtue and efficacy to put away sin. God the Father accepts the offering and is well pleased with it, and it stands forever perfect in his sight. Now we are informed by an inspired man of God that just "such a High Priest became us;" that just such an one was absolutely necessary for us. If he had fallen short of any of these holy qualifications of character, he could not have met the demands of the law; he could not have made a perfect atonement; he could not have put away sin, nor could he have endured temptation to sin and yet be himself without sin. Our dear Brother Bland and others should remember that the very nature and character of Jesus, the son of God, as a priest, is "holy, harmless and undefiled." These qualifications are necessary in his official work; otherwise he could not be a "merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of his people." And besides this, he is brought into such relation and oneness with his brethren, that, "Forasmuch as they are partakers of flesh and blood," in common with all others of Adam's race, "he, likewise, himself took part of the same," and can thereby come into such near relation and oneness with them as to be *touched* with the feeling of our infirmities, and in *all points* be tempted like as we, yet without sin.

But in contemplating the holy, harmless and undefiled character of the son of God as our Great High Priest, we should

not forget that while he is pure and "separate from sinners" in his own character and office as the spotless Lamb of God and glorious High Priest, yet he did bear the sin and carry the sorrows of all his people. "The Lord hath laid on him the iniquity of us all."—Isa. liii, 6. And though he had in his own person "done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him."—Isa. liii, 9. He is the surety of his people to pay their debts, put away their sins and secure to them all the spiritual blessings with which God had blessed them in him.

Brother Bland says he is at a "loss to know how our Saviour, Jesus, could be tempted as he is, and yet not sin, for it seems to him that if he was free from sin he would also be free from temptations to sin, and he would have no warfare as he now does." That may be true, Brother Bland, that if there was no sin about us in any sense we would not be tempted to sin, and it is equally true with regard to Jesus as our High Priest. If there was no sin laid upon him as our representative and surety, he could not have been tempted *as we are*. It is written of him that "His ownself bare our sins in his own body on the tree."—1 Pet. ii, 23. The sins of all his people for whom he died were imputed to and charged upon the blessed son of God and spotless High Priest of our profession. And had he not been in himself holy, harmless and separate from sinners, he could not have been tempted in all points as we are and yet have been without sin. Every sin of every kind, nature and degree with which Jesus was tempted, was "our sin," and not his. That is, it was not his sin as a priest in his official work. It was not his sin in his nature or character as the son of God. But it was his sin as the surety of his people. "He hath made him to be sin (or a sin offering) for us, who knew no sin (in his own person as a priest); that we might be made the righteousness of God in him."—2 Cor. v, 21. And as the sins of all his chosen and elect people are imputed to and laid upon our glorious High Priest when he, through the Eternal Spirit, offered himself without spot unto God, so his righteousness is imputed to them in him. In him they have

God's righteousness to justify them before God. "Who is he that condemns? It is God that justifieth. It is Christ that died for them, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii, 34.

But before closing this article it may not be amiss to suggest, by way of illustration, that if it could have been possible for Jesus, as a High Priest, to have faltered in the official work assigned him, or to have failed in any particular to have done all that was given to him to do or to suffer, then it could not have been truly written that he was in all points "tempted like as we are, yet *without sin*." Sin is transgression of law. It is doing something God's law forbids, or omitting something it requires. Our great High Priest, in his official work, done nothing forbidden him to do, nor did he omit anything required of him. But "Judgment is laid to the line and righteousness to the plummet" in all his works. And it was predicted of him that "He shall bring forth judgment unto truth. He shall not fail nor be discouraged till he shall have set judgment in the earth, and the isles shall wait for his law." —Isa. xlii, 4. We see, therefore, that in all he suffered he did not falter, did not fail or be discouraged, but so faithfully, fully and promptly did he do all that was given him to do, and endure all the temptations of his people without a murmur, that he was as a lamb dumb before her shearer; he opened not his mouth by one solitary complaint or disobedience. He could, with open face, speak to God the Father, in a most devout and pathetic prayer just before his crucifixion, and say—"I have finished the work thou gavest me to do," and even in the most intense agony on the cross, when the sun refused to shine, as if in sympathy with his sufferings, he cries out, "*It is finished!*" Every jot and every tittle of the work he came to do up to that time was done, and done right—"without sin." And was there ever such cheerful, unfaltering obedience rendered by any son to a father as Jesus rendered? And could it have been "obedience" to God or to his law, had not there been some law or commandment of God

requiring just such things as he suffered? It is said "He learned *obedience* by the things which he suffered." But it could not have been obedience had it not been appointed for him and required of him.

Yes, beloved brethren, the heavy temptations, the agony and death of Jesus, our glorious High Priest, together with all his official work, was obedience to God—perfect, sinless, spotless obedience, and when all his chosen people come before God in that obedience of Jesus, they are made righteous. "By the *obedience* of one shall many be made righteous."—Rom. v, 19. "He became *obedient* unto death, *even the death* of the cross."—Phil. ii, 8. Now, just stop and look again at this last text quoted. Think about and meditate upon it, and may the Lord help us to draw comfort from it. The text in its connection says: "He humbled himself and became obedient unto death," and then the inspired man of God emphasizes by saying, "Even *the death* of the cross." O, wonderful obedience—the death of the cross! The most shameful, horrid, slow, agonizing death which one could suffer. Yet he humbled himself and became obedient unto this horrible death!

And here let us direct attention to one other thing in this connection, and that is that Jesus, the Son of God, "humbled himself and became obedient." May we not learn an important lesson here about humility. Much is said about it, but there can be no real humility practically developed in us, or by us, where there is no obedience to some law or command of Christ as Head of the church and King in Zion. True, there is what the apostle calls a "show of humility"—a kind of counterfeit of that which is genuine, a cheat and deception. This base counterfeit humility is also called a "voluntary humility," because it is at the bidding and under the control of those who have it. They can at any time it suits them manufacture any amount of this humility that may be necessary to accomplish their purpose. The religious world is now full of this voluntary, spurious humility. But there is no obedience to Christ, or to any law of Christ connected with,

or resulting from this kind of humility; and the Church of God is solemnly warned, cautioned and commanded to "Let no man *beguile* you of your reward in a voluntary humility."—Col. ii, 18. And as proof that this kind of humility is a base counterfeit of the genuine, it is further written that those who have it are "intruders," pushing themselves forward into sacred things, of which they have no knowledge, "vainly *puffed up* by their fleshy mind."

How plainly and forcibly does the word of God here describe both the assumed and real character. First, their assumed character is indeed to make a *show* of humility, great humility, extraordinary humility, even such as Saul had when he designed to outdo all Israel and all the prophets in showing off his wonderful zeal and great humility. It was not enough to clothe himself in sackcloth and ashes, which was then the common emblems of humility, but he must disrobe himself of all his clothing and lie all night naked on the ground like a dog. That was assumed or voluntary humility. But while such persons assume to be humble, the apostle says they are "vainly *puffed up* by a fleshy mind."—Col. ii. We see therefore that they cannot be truly humble and at the same time "vainly *puffed up*."

Many have voluntarily taken upon them the humble calling of preaching the gospel, but almost any child of God, who has any discernment of gospel truth, can easily detect that they are "intruders" into those things of which they are profoundly ignorant, and therefore instead of their responsible calling humbling them, they are "vainly *puffed up*" to such a degree as to think, or at least profess to be saving thousands of souls from an eternal hell. There is no humility in this—they are *puffed up*, greatly *puffed*. But Christ humbled himself and became obedient unto death, even the death of the cross. His meat and his drink was to do the will of him who sent him and to finish his work. He was obedient, and therefore without sin.

With regard to Jesus being tempted in all points "like as we are," it may be considered in a two-fold sense. First, he

was tempted like as we are with regard to his own work, or his own obedience to the will of him who sent him. And, second, he was tempted in all points like as we are, because he did bear these very identical sins in his own body. They were laid upon him, imputed to him, and charged to him, by virtue of his identity and oneness with his chosen people, and on this principle of oneness with them and their oneness with him in his Priestly office, he could and did bear their sins in his own body, and die for them on the tree of the cross. And thus it is that he put away sin by the sacrifice of himself.

Under the legal and ceremonial form of worship when an Israelite sinned he must bring some victim, a lamb, a goat or a bullock, as the law required, to die for his sin, else it could not be forgiven. But he must put his hands on the head of the innocent beast and there confess his sin, thus signifying that his sin is charged upon, imputed to and transferred over to that victim by whose death the sinning Israelite is allowed to live and go free. Now does not this clearly set forth in a type how Christ bore our sins? It surely does. But yet with all this guilty load of sin, and even the curse of God's law upon him, he was faithful and "without sin." He done the work which none other ever did or ever could do.

But there is also another sense in which Jesus may be regarded as being tempted in *all* points like as we are. He was led of the Spirit of God into the wilderness to be tempted of the devil. The wilderness, in the experience of Christians, is a dreary, desolate place. There is nothing there but nature and its wild growth of briars and thorns, noxious fruits and poisonous herbs. Jesus, (it is written,) was led there, and there he was tempted for forty days of the devil, "and he was with the *wild beasts*."—Mark i, 13. And in the three particular points of temptation which are mentioned in the third chapter of Matthew, with which the devil tempted the Son of God, is embraced the "all points" and every temptation that has ever befallen any one of the Lord's people.

Have you ever been tempted to distrust God, or to doubt your heirship? So also was Christ when the devil came with

that "*If thou be the Son of God.*" Again, he was tempted to presume on God's protection even out of the channel of obedience or of God's appointed method. Let Christians beware of this temptation, and sin not in it. Again, when all the kingdoms of the world and the glory of them were presented, was not every temptation that can befall us in the world here presented? Hoping that our brother may understand us, we now close.—M.

WORDS OF EXHORTATION.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

It appears from this text that the people of God are subject to fall into a kind of spiritual apathy, from which it is their duty and gracious privilege, when called upon and aroused to a sense of their condition, to rise and bestir themselves to the exercise of their proper duties.

It is also written that they that sleep, sleep in the night, and they that are drunken, are drunken in the night. This is said with reference to the practice and habits of the ungodly in a literal sense, but may also apply to the children of God when they are tempted and led away after the ways of the world. Of course, we all sleep in the night, naturally, and it is right and proper, for that is the time to take rest in sleep. But the children of God are called children of light, and children of day, and are required to walk as such; for it is not supposed that they should weary in the service of the Lord, or become tired, so as to need a season of rest from that service in a spiritual sense, but they rather grow stronger and more cheerful by the constant exercise of the Spirit of Christianity. They have no occasion, as do nominal professors, to relapse into a sinful fleshly practice, and so have to renew their profession every year. God's dear children are the subjects of one perpetual day—the gospel day; and, although they often feel that it is a dark time with them, yet there is no season when the sun of righteousness is not shining glorious.

ly bright, and he calls them, in the language of the text at the head of this article, to awake. A man may sleep when the sun is up, and so neglect his duties, and while he is asleep the light is of no benefit to him at all. So whenever our Saviour, the true Light, ceases to shine, and the kingdom of light and glory becomes a kingdom of darkness and gloom, then the children of that kingdom may lie down and sleep, and die to all its blessed privileges and joys, and cease to discharge the duties which cannot be done by them in the absence of light. But the positive declaration is, Christ shall give the light. This light is sufficient to dispel the gloom, radiate the mind, kindle the affections and secure a full release from the dark and narrow confines of earthly influences, and set the Spirit free on the expansive plain of Christian liberty, and direct his feet in the sunlit path of joyful obedience to the voice of his lovely and loving Prince and Saviour.

May that voice that bids the children awake and rise from the dead, be heard throughout the length and breadth of Zion, and may it sound so loud and sweet that all may hear, and even such of God's children as are dead, or dormant, wrapped in the profoundest slumber, open their long closed eyes to meet the rays of that divine gift from Christ. For while they thus sleep they may vainly dream of comfort and peace, but awake, perhaps too late, to find that 'twas all a dream. It is vastly important that the children of light *walk* as such, and not as though the way were dark and uncertain. The light is never withdrawn from the straight and narrow way that leads to life; we are walking in darkness only when we turn aside from the path of duty. But whether we awake or sleep, whether we be dead or alive, in the sense of this text, hope whispers, "My beloved is mine and I am his." Blessed hope!—H.

NOTICE.—If any brother or friend know any incidents, personally or historically, of the religious and ministerial life of Elder JOHN BLACKSTONE, late of Crawford county, Ga.,

from 1800 and up to the division of the Baptist in Georgia in 1837, especially the stand he took in opposition to the introduction of the modern Missionary societies, he will please give me a brief sketch of it, in view of completing and publishing his biography, a part of which I now have, as furnished by Brother Z. A. Fowler, a grandson of the late Elder Blackstone. Was Elder Blackstone identified with the Methodist at any time before he united with the Baptists? Is there anything known of him as a Baptist from the time he joined them up to the time he commenced preaching and was ordained? Address at Opelika, Ala.

W. M. MITCHELL.

CHANGE OF RESIDENCE.

For the especial purpose of rendering more regular and faithful service to his own church, (Skewarkey,) of which his father was and he is a member and pastor, Elder Sylvester Hassell, who has been teaching in Wilson, N. C., since January, 1872, expects, with the permission of Providence, to remove to his native place, Williamston, Martin county, N. C., about the first of September, and to take charge of the Williamston Male and Female Academy.—R.

Elder H. M. Higginbotham died at his home in Lutherville, Ga., July 3d, 1886, in the 80th year of his age, and about 34th year of his ministry. He commenced preaching with the church at Mt. Olive, Macon, (now Lee county) Alabama. He was a precious brother, of honest, upright character, sound in the faith of the gospel—a good nursing father and faithful pastor, much beloved by his brethren. As yet we have received no dates or particulars of other incidents of his life from any one, and can only give this brief note in this issue of the MESSENGER.—M.

ESTHER—SECOND CHAPTER.

After these things when the wrath of King Ahasuerus was appeased, he remembered Vashti and what she had done and what was decreed against her; then said the king's servants that ministered unto him, let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of the king's chamberlain; and let their things for purification be given them; and let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king and he did so.

THE ENFORCEMENT OF LAW NECESSARY.

Vashti's punishment appeased the king's wrath, as the punishment of a criminal appeases the wrath of the State. The king did not delight, in a personal sense, in her affliction any more than the judge who represents the majesty of the law delights in the pain inflicted by him or the law upon a criminal; but his delight is in the maintenance of law and order, or in other words, in the safety of society or government by the execution of law upon the guilty. The judge dare not yield to his love or fleshly sympathies in behalf of the guilty, else he would cease to be a judge and fall himself under its penalty. But he must enforce the law, even if it should be against his only begotten son. So the Father enforced the law against his only begotten Son; he spared him not, but delivered him up to wrath; and by his stripes were his people healed. Sin was found upon him, as the representative and head of his people, and he says himself that it was just and that he ought to have suffered. And so are his regenerated people made to feel and say that their condemnation is just, and thus are brought into unity with him in death and life. No other woman in all the empire could have suffered in Vashti's stead; not the noblest woman or the grandest princess, or a thousand of them, or all of them in the empire, could have suffered in her stead; or if they had it would have availed nothing, and sin would still have attached to the throne. It would have been an honor to the princess to have suffered for the queen, and would have exalted her; but

the queen only would it humble. Only Moses, of all the Israelites, could have led Israel out of Egypt; to him it was a humiliation to be their leader; to any other Jew it would have been an exaltation. He had to come down from the throne of Egypt to be the head of servants, and thus, though their head, was the least of all. When David was moved to take the census of Israel—to do it in a wrong spirit—and the wrath of God was upon Israel, none other but David could by sacrifices appease the wrath of God. Araunah, as a king, offered David oxen for burnt offerings as a gift, but David dare not accept them, saying, "Nay; but I will buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." If David had accepted Araunah's gift it would have been Araunah's sacrifice and not David's; it would have been an honor to Araunah and no humility to David; but it must be offered by him whom it would humble, and David only, of all Israel, could it humble; for he was their head and he only could sacrifice for them. So it was with Christ; he was set up as the head of his chosen people from everlasting, and he only could offer for them. And he was humbled to the death of the cross; and all whom he represented were humbled or saved in him, and are, have been and will be brought to experience to some extent his humility, and be meek and lowly in heart.

Without law there can be no society or government, neither civil or spiritual; or if there is, it will be of little worth. The ignorant, lazy and thriftless Indians on our frontiers are without law and society, as were to some extent the Canaanites, the aborigines of the promised land. In those nations in which the current of public opinion is to set wholesome laws aside, society is more or less demoralized and threatened with destruction. In a church in which the laws of Christ are not enforced there can be no good order, peace or prosperity. The design is to save and not destroy; not to injure, but to benefit the church. As with the natural body the right arm must be cut off to save the body, so in the church, the most prominent member must be cut off when necessary, to save the

balance. The empire would have been destroyed had the king retained Vashti in her position with the guilt of her disobedience upon her, and therefore for the safety of others she must suffer; not, however, in her case, for the sins of others, but for her own.

A QUEEN NECESSARY.

It was not designed to do away with a queen for the king and empire, but an unworthy one. A wife and queen was necessary, and therefore the king's servants, those who ministered to him, said that which pleased the king when they prayed him that officers be appointed in every province of the empire to gather together unto the palace at Shushan all the fair young virgins that the maiden which should please the king be made queen instead of Vashti. They felt the necessity of a queen worthy the king; a king whose reverence for law was too great to spare even Vashti, with all her loveliness. They knew that a queen in her place must possess qualifications superior to those of Vashti. The outward qualifications of mind, morals and person, they could discern, but the higher and essential qualification, the regenerated spirit, and without which all others were vain, the king only could discern; and in whom he discerned it, with that one he would be pleased and would crown her queen. She would be crowned queen as the good tree is crowned with good fruit, because the tree had been made good.

THE CALLING.

All the fair young virgins were therefore called out of every province. There is more than one kind of calling. There is a holy calling, or a calling of the Spirit; and there is a fleshly calling, or one according to nature. They did not believe the simple calling would qualify any of the fair young virgins for the high position to which they aspired; but that the one to be chosen queen must be called, and whether that calling was a spiritual impulse, the irresistible call of the Spirit, or the call of ambition in search of worldly honor or not, the king only would be able to discern. All would profess to honor the law and reverence the king; Vashti did that; but the

test was whether that was from the heart and from experience, or merely from the lips. There must be no lack; the one to be chosen must be perfect, and being perfect she would please the king. We might be outwardly very humble, and profess it with our lips, but God only would know whether we were so in heart; and he would know that we were not so in heart, if we had never felt the spirituality and holiness of his law and our own vileness.

If a thousand of us should make such professions, and one only of the thousand was in heart what he professed, that one of the thousand only would be accepted or chosen, because the only one fit for the position and qualified in soul to honor the holiness of God's law; the law that condemned him. The king, as the law, requires perfection, and will be pleased with nothing less; but does not supply or provide it, though demanding it. Perfection is required by the law and supplied by Christ.

So, many fair young virgins were called. It was a high position to which they aspired, and doubtless every one of them felt qualified for it but the one who was qualified. She, of all of them, was called by a different spirit from them; with her, the call was a necessity; with them a gratification; she couldn't live without it. She was like the woman who was called by necessity to cry to Jesus, saying, "Jesus, thou son of David, have mercy on me!" And though he answered her not a word, and the disciples besought him to send her away, yet she could not be discouraged; she couldn't go away, but cried, "Lord, help me!" She felt her unworthiness, but her needs were so great that she couldn't go back, (Matt. xv). But many are called by the spirit of the rich young man who went to Christ asking what good thing he must do; and like him, they can go back; they can get along without Christ. A drunkard and gambler may be called by ruined health and fortune to sobriety, and thus repent of his dissipation; but it is simply a reformation of conduct, and not a change of heart. But it is such a change as might be mistaken for regeneration by others, as well as himself. Nineveh had a call that made

her reform as a city and saved her, in a temporal sense, as a city. A nation may change its policy and thus save its national life. Worldly aspirations may call men to burn the midnight lamp in toilsome study for years and years, for honor and praise of man; it may call them to the carnage and death of the battle-field; to apparent self-sacrifice in the service of their country; to giving their goods to feed the poor; and even their bodies to the stake, and to go as missionaries to heathen lands, infatuated with the idea of saving souls from hell. Love of money calls men to hard labor, struggles and sacrifices of life and health; and it may be possible that love of money has more to do with some Primitive Baptists than they are aware of. We have feared it has with us. Still, men have been called by the Spirit to toils and sacrifices for Christ and the church; to sobriety and honesty; and by love of country to the battle-field and to lives of self-sacrifice.

In all this great empire then shall purity of heart be found? Shall we find it in the moral world, with all its mental culture, its advance in art and science? If we do, we shall find that it is not native or born of it, though in it, as Esther was. Christ was in the world, but not of it. His kingdom was not of this world. Paul had outward moral perfection, but not the spirit of it until he had Christ's spirit; and when he had that spirit, he was fit for union with God; fit to honor the law in spirit that he honored before in the letter, and in the keeping of which he exalted only himself.

There was great zeal in the king's officers searching out the most beautiful virgins in all the provinces, each hoping to secure the prize, and thus gain honor and promotion; or if not zealous of honor, of the king's glory and the good of the country. We reckon, therefore, there was hardly ever seen before such an array of beautiful maidens as was gathered together in Shushan, the palace. But be the number ever so large, and their beauty and excellence ever so great, there could be only one of them chosen; there was only one of them qualified in the spirit for the high position.

THE ONE CALLED IN SPIRIT.

Now, in Shushan, the palace, there was a certain Jew whose name was Mordecai, who had been carried away from Jerusalem with the captivity

by the king of Babylon. And he brought up Esther, his uncle's daughter; for she had neither father nor mother; and she was fair and beautiful, whom Mordecai, when her father and mother were dead, took for his own daughter. So it came to pass when many maidens were gathered together into Shushan, that Esther was also brought unto the king's house to the custody of the keeper of the women. And the maiden pleased the chamberlain and she obtained kindness of him; and he speedily gave her her things for purification, with such other things as belonged to her; and he preferred her and her maids unto the best place of the women.

Now, Esther differed from any other maiden called to the palace. She was a Jew, and the only Jew; a captive and the only captive, and an orphan. As a Jew, she was of the chosen people; and her preparation for, and exaltation to, the high position to which she aspired, were the results of her predestination to it, and not the cause of it. Being a Jew, she came in the spirit of a Jew, or of a spiritual man, which a Jew represents, and in which spirit not one of the other virgins came.—Rom. ii, 29. They came in their own spirit, or the spirit of nature. She was a captive, had experienced the power of sin and the holiness of the law in her captivity; and knew what it was to be brought into captivity to the law of sin; she had experienced a change from one country or condition to another condition; this none of all the other fair young virgins had experienced, but were in the country or condition in which they had been born. They were as Moab, by whom the unregenerate are represented. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed."—Jer. xlviii, 11. She was an orphan and an adopted child of her kinsman, Mordecai, and was, therefore, a child of promise. When she was accepted or chosen by the king it was because she was qualified for the place; as when one is received into the church as a member, it is because the church deems such a one fit or qualified for the church. The church believes that such member is of the elect of God, and in consequence of that election has been redeemed, called, purified and qualified for the position. Upon these

grounds the church accepts the member, and not upon the grounds of eternal and particular election. If one were to come to the church and profess to believe in election and predestination, and shew no evidence of inward purification, the church would not receive such a member into her fellowship. All these maidens went through a course of

PURIFICATION

in the letter, whilst Esther only went through both the purification of the letter and spirit,—R.

ELDER HASSELL'S CHURCH HISTORY.

We have received the table of contents, or index, of the above history, which will be published by the first of September. We, therefore, say to all who are making up clubs, that the book may be ready before you all complete your lists. Those of you who have not yet started to make up clubs, would do well to set about it at once, and make them up and secure the history; for we believe it will be a good one. For example, take chapter x., (contents): "*Bible Baptists not fatalists or rationalists, but scriptural predestinarians, etc. Chapter xix—Scriptural predestination—God's permission, foreknowledge, and overruling of sin, etc.*" The reader may at least infer from the wording, that Elder Hassell's views are scriptural. We think the history will be sound on the Trinity also, repudiating the doctrine of Sabellius. Brethren, do all you can to circulate this history and the GOSPEL MESSENGER.—R.

EXTRACTS FROM LETTERS.

WATER VALLEY, MISS., April 12th, 1886.—*Elder J. R. Respass, Dear Brother:*—This leaves me very feeble and almost blind. I have been housed up pretty much all winter. The Baptists here are in a very cold, unfeeling state. Very few additions in the bounds of our Association the last associational year. Eight additions to our little church by baptism, and two by letter in the last associational year. One joined our church at the last meeting by experience; will be baptized at our next meeting. We have

very few preachers in this country of our order. Would be glad to see Brother John Rowe in this country again, and Brother W. M. Mitchell, Brother Respass, or any other sound Old Side Baptist minister, as we have a derth in this country. I have not heard a brother preacher preach since last October. What little preaching is done in my section I have to try to do it myself. Now over eighty years of age; having been trying to preach fifty-eight years, less one month. I am left to mourn over my poor labor in the ministry, but I have nearly finished my course and wish in the end to say, "I have fought the good fight and kept the faith." My kind Christian regards to Brother Mitchell, you, and all that love our Lord Jesus Christ.

Yours in hope,

E. A. MEADERS, SR.,
by his daughter, Annis D. M.

BAGWELL, TEXAS, July 9th, 1886.—*Dear Elder Respass:*—I have been reading the MESSENGER over three years, and don't know how I could do without it. It is always a welcome messenger with me. I read them and re-read them over and over again and again. I don't belong to any church at this time. I belonged to the Missionaries until last fall, when our church dissolved, and I have not joined any church since, and don't think I ever will join them again. I would offer myself to the Primitives but feel too unworthy. They are my people, but I don't feel worthy to be with them.

J. B. CURLEE.

BROWNSBORO, ALA.—*Dear Brother Respass:*—I feel to say to you that I do believe the "MESSENGER" continues to increase in interest, edification and comfort, with each number. Your letters on the book of Esther are truly wonderfully instructive. I find myself wondering over the reading of each letter how you can find so much to write in such a simple narrative; but then I know I need not wonder, for it is given you by revelation. We should therefore rejoice and thank God that he has been pleased to make those deep mysteries known to you. I feel to refer to dear Sister Phillip's last communication, addressed to Mr. Pyron. I think it is so excellent, I feel that it is the truth, yet her ideas are new and different to any I ever read, though none the less comforting for that. But as many tell me, I receive any ideas advanced by Sister Phillips, no matter whether right or wrong.

Most affectionately,

SUE LAWLER.

BANKSTON, MISS., June 19, 1886 —*Dear Brother Respass:*—I will now say that I was born in Wilcox county, Ala., October 23d, 1821, and moved to Choctaw county, Miss., in the fall of 1841. In 1858 I was made to see and realize that I was a poor, helpless and condemned sinner before God. I thought that if I

would quit fiddling and dancing, and live a moral life, that I would be as good as anybody else; but I was sadly disappointed. I tried to pray, but it seemed I got worse and worse every day. I went on until in the summer of 1859, when my burden got so heavy I thought I would go to the secret grove and offer prayer once more, and likely for the last time; for I could not see how I could live long under the great burden of sin that was upon me; so I fell prostrate on the ground and my cry was, "O God have mercy on me, for I can do nothing, and if I am saved it is through mercy; if I am damned, it is just." Then I hope the Lord spoke peace to my troubled soul. So I went on in doubts until the third Sunday in October, 1859, I went to the church and related what I have written, and was baptized the same day by Elder C. E. Verell into the fellowship of Sarepta Church, Choctaw county, Miss., so I have been doing the best I could ever since. Sometimes I have a little light, and then again am in darkness.

Your brother in hope of eternal life.

A. W. RUSHING.

SOUTHAMPTON, PA., July 19, 1886.—*Dear Brother Respass*:—Allow me to say through the MESSENGER that our typographer has delayed in his work so that our Hymn and Tune Book will not be ready for subscribers much before the 10th of August.

SILAS H. DURAND.

SASSER, GA., May 27th, 1886.—*Elder J. R. Respass, Butler, Ga., Very Dear Brother*:—After some length of time I again seat myself to write to you to let you know how I am getting on. I united myself with the church in April, and when I went forward, somewhat to my surprise, my dear wife came forward and related her hopes and fears to the church with me. We were received and baptized together on Sunday morning, April 25th, Easter Sunday. We were baptized by my wife's father, Elder J. M. Woodall. My wife is Elder Woodall's youngest child, and you may be assured that the old gentleman's cup of joy was full to overflowing. But Brother Respass, I am still filled at times with doubts and fears. As the poet says

"Mixtures of joy and sorrow I daily do pass through."

And oh my soul! my mixtures of sorrow are largely in excess of my mixtures of joy. I meet with new conflicts every day, and my heart is so cold and prone to evil, my thoughts so base and imperfect, that I can but think that surely I am the least of all saints, if one at all. Brother Respass, it seems, if anything, that I feel the need of prayer, and the sustaining grace of God, more now than ever before in my life. After my baptism, (and before too,) my mind was very much exercised in regard to duty. My mind became burdened with the subject of family prayer, and oh

what a struggle we had, but after several days worry and unrest, I thought of the blessed Saviour's words, "Take my yoke upon you," &c., consequently I have been trying in my feeble way to offer a petition to the God of all grace, every day, in my family. My desire is, if I am not deceived, to love God better and serve him more every day, and my constant prayer is for grace to enable me to do so. Brother Respass, pray for us, and may the God of all grace be your guide and counselor, is the prayer of your unworthy brother, if one at all.

J. H. HAMMOND.

LODI, MISS, June 4, 1886.—*Mr. J. R. Respass*:—I am pleased with the MESSENGER. I am living ten miles from a Primitive Church, and the MESSENGER is a great comfort to me; and not me only, but is also to one good old sister belonging to Mt Pisgah Church, a daughter of N. Taylor. Feeling my unworthiness and unfitness, I have never offered myself to the church. I can't feel that I am fit to be with so good a people as I believe the Primitive Baptists to be. I believe the doctrine they preach is the doctrine of the Bible. Yours in hope, D. T. BLAYLOCK.

They would be willing for you to live with them. Try them and see.—R.

OBITUARIES.

MRS. NANCY PATTEN.

Dear Mr. Respass:—It has become my painful duty to endeavor to chronicle the death of my dear mother, who departed this life at her home near Naylor, Ga., 11th April, 1886, of heart disease, in the fifty-seventh year of her age. Ere the dawn of the beautiful Sabbath spread light and loveliness over the earth, the sweet spirit of our precious mother was borne, as we hope, on angel wings

"To that land of pure delight,
Where saints immortal reign;
There those who meet shall part no more,
And those long parted meet again."

It seemed very hard to give her up, but we must remember that God is God. He giveth and he taketh away; blessed be his most holy name. We must kiss the rod and say at all times: "Thy will be done," not ours. As mother has often said: "We should at all times be perfectly resigned to the will of the Lord," and we know that it is written: "Dust thou art, and to dust thou shalt return." Then away with tears, for we know that all things are done by his righteous, omnipotent hand.

"Then let this feeble body fail,
And let it faint and die,
My soul shall quit this mournful vale,
And soar to worlds on high;

Shall join the disembodied saints,
And find its long-sought rest;
That only bliss for which it pants,
In the Redeemer's breast."

I know I shall not be able to say what is justly due to my dear mother; no, not half. My language is not sufficient to speak justly of one so pure, so righteous. O! to think that this home will never more be lighted by that brilliant face, sympathetic voice and industrious hands, is almost heart-rending, but we do believe that our loss is her eternal gain. Mother had become almost as a little child, meek, tender and perfectly resigned to the will of the Lord. She was a true Primitive Baptist. She loved the truth and contended strongly for the faith once delivered to the saints. Father says: "She had been unshaken in the faith for thirty years or more." She spent much of her time reading the GOSPEL MESSENGER, and especially the last few months of her life it seemed to be her greatest comfort. The enclosed letter is one she commenced to write a short time previous to her death. She left it unfinished. From what I have learned of her experience, what she has written would serve only as an introduction. I rejoice in spirit to believe that she is now in the full fruition of that hope that had sustained her in all the trials of a long and pious life. We believe she finished the work He gave her to do, and is now clothed with the crown that was awaiting her.

Her unworthy daughter,

OREGON PATTEN.

Naylor, Ga.

Dear Brother Respass:—I have, for several years, been impressed to write for publication the dealings of the Lord, as I hope, with me. I now with trembling hand make the effort, and hope I will not be intruding on your valuable space. As I have many relatives and, as I hope, friends scattered over the country, I will give you a small sketch of my ancestry. I am the oldest daughter of James N. and Sarah Brown, maiden name Sarah Johnson, of Bulloch county, Ga. My father was a son of John Brown, of Hancock county, Ga., and a grandson of Wm. Brown, of Virginia, who served through the Revolution, died, leaving four brothers. One, named Allen, went to Alabama. James and Nathaniel went back to England. The other, Joseph, remained in Virginia. In my thirteenth year, which was in 1842, one afternoon I had some very curious feelings. I did not think I was sick, yet my feelings were different from any I had ever had before. My mind ran mostly on my accountability to a holy and a just God. I spent the evening in my room, meditating on these things. After this I became careless and unconcerned, though at times I would have serious thoughts about death and eternity, until February 11, 1846, when my mother died, and there my trouble began. She was a Primitive Baptist, and was very particular, trying to train her children in the way they should go. The loss of my mother, and my lost and ruined state as a sinner before a just and holy God, was almost unbearable. I was all the time trying to plead to the Lord for mercy. My pleadings all seemed to be a dead sound. I thought I knew God would not, nor could not accept such pleadings as mine were, though I could not avoid pleading to him for mercy day and night; bathing my pillow in tears, rising in the morning, sometimes going to the Bible, searching for something to ease my mind, but alas! every word was condemnation to me. I did not want any of the family to know anything of my trouble. I wanted to be alone,

but this was impossible, for I had small brothers and sisters to care for. I tried to look as cheerful as possible to keep anyone from knowing anything was the matter with me. I had several dreams which bothered my mind considerably. One I will tell you of: I dreamed I was going from a burial, and was traveling a narrow road alone; there appeared something in the road ahead of me. It looked like a spotted dog. I thought it was the devil. I spoke saying: "Depart from me ye cursed, in the wilderness, for it is written 'Thou shalt not inherit eternal life.'" It ran off out of sight, but was soon in the road just ahead of me again. I spoke again, saying: "Depart from me ye cursed, in the wilderness, for it is written 'Thou shalt not inherit eternal life.'" It left me like lightning, and I saw it no more. Soon afterward a large, venomous looking beast appeared by my side, several steps distant, to the left. It was a brown color, having one horn which was in the middle of his forehead. I spoke again, saying: "Depart from me ye cursed, in the wilderness, for it is written 'Thou shalt not inherit eternal life.'" I could keep it only at a short distance by using these words. I then awoke. That dream has had considerable bearing on my mind. I sometimes think that that venomous beast is at my side until this day. In this condition I went on till the 21st of February, 1850, when I was married to Mr. Jethro Patten. At times I was very easy concerning my future destiny. In this way I passed on until the 15th of March, 1853, when my little girl, two years and fifteen days old, was taken from me by death. It seemed to me that I had nothing left on this earth to live for. She was so much company, and was idolized by us both. I thought her death was brought on by my disobedience in some way, which caused me great trouble. In this condition I passed on until the 15th of July following. I had a dream that my husband, mother-in-law and myself were sitting in the house, when a great roaring took place. My husband and mother-in-law went to the door. On viewing the wonderous sight my mother-in-law exclaimed: "Law! Nancy, come and see." I went to the door. There my sins left me. The whole element, and everything, was in motion. I have never been able to describe what I saw. I thought I knew the world was coming to an end. I felt like I could meet my Jesus in peace. I shouted aloud: "Praise God forever!" I thought of my little girl, who died the spring before, and an infant girl on the bed; I knew I would meet them in heaven. I felt like I was a grade above earth and earthly things. While in this state of rapture I awoke. I felt so pure and happy the next morning, everything looked different. All nature seemed to be praising God. I thought I was free from trouble; but alas! this happy season did not last long. I soon began to have doubts and fears, lest I might be deceived. So in doubts and fears I went on, going to church when convenient; and on Saturday before the fourth Sunday in November, 1853, my husband and I went to what was called the Boid meeting-house, in Berrien county, Ga., near where we lived, to hear preaching. (Elder I. D. Hutto was preaching there monthly with authority to receive members as a branch of Union Church, Lowndes county, Ga.) When the door was opened for the reception of members, I ventured up and related some of what I have here written, and was received with my husband, and were both baptized the next

day by Elder Hutto. Our membership remained at Union Church until Saturday before the fourth Sunday in November, 1854, when my husband, seven others and myself met at the Boid Church, according to previous arrangements, with letters of recommendation, and were constituted a church, which is now called Empire Church.

DAVIS SMITH.

By request I send for publication the obituary of dear old Brother DAVIS SMITH. I knew the dear old brother in Tennessee, and the following I gather from a letter from his son, D. G. Smith, Esq. :

"My father, Col. Davis Smith, died at his residence in Coryell county, Texas, January the 8th, 1886. He was at the time of his death eighty-six years, two months and three days old ; was born in Stokes county, State of North Carolina, on the 5th day of November, 1799. His father, David Smith, emigrated with his family from that State to Williamson county, Tennessee, in the year 1800 ; deceased being one year old at that time. In 1810 he moved with his father from Williamson to the western portion of Lincoln county, and settled on the waters of Swan Creek, at which place his father died in 1834. After arriving at the age of maturity deceased spent considerable time with Nathan Penson surveying the lands of Obion county in the Western Division of the State of Tennessee. On the 31st day of January, 1828, he married Ruthy Davis, with whom he lived happily, until the 9th day of February, 1844 when consumption terminated her life, leaving three children, the youngest being a daughter and only one year old at the time of her death. In 1855 he married his second wife, Eleanor Robison. On the 19th day of July, 1861, death again visited his household and took from him his only daughter. Again in 1863 the grim monster, death, made his appearance and took from him his second and last wife, which was the last death he ever witnessed in his family. As I have been unable to find his letter from Mt. Carmel Church I am not able at this time to furnish you with the exact date of the beginning

his membership with that church, and in consequence I am also unable to give the exact date he received his letter. It was either in the year 1857 or 1858, he joined the above named church and was baptized by Elder Atkinson Johnson. He received his letter in 1860. If he had lived till spring it was his expressed desire to present his letter to Little Flock Church for membership. His first illness began with what seemed to be a violent cold, from which he was greatly annoyed and deprived of his usual or wanted rest at night. At the end of about three weeks from the time he was first taken he began having spasms, a great many of which were very hard. Some days previous to his death he had no spasms, and appeared in every way to be better. The night before he died he rested very well, and on up till about 10 o'clock the next day, his rest seemed to be unbroken. About this time he ate breakfast, appearingly with great relish, sitting on a chair before the fire some time. While on his chair he had a light spasm. After getting him back on the bed he had also another light one, and within a few minutes of 12 o'clock he was attacked with another, from which he never recovered. But for two gasps he made, one could not have told but what he had passed

off into a quiet sleep. From the time he became a member of the church he was always punctual in attendance, not only at his own church, but of adjoining ones of the same faith and order."

You will please send a copy of the GOSPEL MESSENGER to Esqr. D. G. Smith, Leon Junction, Coryell county, Texas.

The dear old brother was fully ripe for heaven, as I believe. He lived a life of kindness, and we hope he is now with the dear Saviour.

Yours in gospel bounds,

J. H. MILLER.

McGregor, Texas.

LEVI CARTEE AND NANCY CARTEE.

LEVI CARTEE died on the 25th day of January, 1886, and NANCY CARTEE died 12th of January, 1886. Father died with a cancer on the hand, and mother died with paralysis. They were born and raised in Spartinburgh, S. C. Father was born 1st March, 1816, and mother 6th March, 1820. They joined the Primitive Baptist at Boiling Springs Church, in that State; and in the year 1851, moved to Bulloch county, Ga., when they became members at the Lake Church. During this time father became a deacon. They had been faithful members above forty years at the time of their death. They are gone to a meeting above, never to part. They left six children to mourn their death, and they will be missed by many who knew them. We have lost a good father and mother, and we, too, soon shall follow them. We hope our loss is their gain. May God bless us all and prepare us to meet them in heaven above, where there is no more parting.

Father and mother are gone to rest,

To reign with God, forever blessed.

Dekle, Ga.

WM. CARTEE.

NICHOLAS HUTCHINSON,

Son of Nathaniel and Mary Hutchinson, was born November 26th, 1803, in Warren county, Ga., and died April 20th, 1886, in Harris county, Ga., in the 78th year of his age. He was married to Mary Pratt, daughter of Leonard and Elizabeth Pratt, January 25th, 1832. He and his loved wife lived happily together a little over twenty-six years; had born unto them seven children, four sons and three daughters; after which his loved wife died, January 28th, 1858. He married Nancy F. Davidson, daughter of John and Elizabeth Davidson, October 7th, 1858, with whom he lived until his death. He and his first wife were members of the Primitive Baptist Church from their early marriage. Our beloved Brother Hutchinson was a man with sterling qualities; a worthy and beloved Baptist, a kind and accommodating neighbor, and an upright and useful citizen. He manifested considerable interest in church matters, attended his meetings regularly, and was a great lover of the doctrine of grace. He bore a liberal part in helping the minister and in defraying other expenses of the church. His voice in conference was always respected, and his counsel in church matters was firm and generally correct. His counsel, as well as his welcome presence, will be much missed in the church at Sardis, near where he lived and where he was a member. It was my privilege to know him but a few years before his death, but I

knew him only to love and respect him very much. By good judgment, energy and economy, he amassed considerable property. But, notwithstanding his good qualities and usefulness, he had to die at God's appointed time. He having lived to a good old ripe age, and spent a life in usefulness, and above all, having a good hope in Christ, as we believe, we are the better prepared to give him up. He was troubled with a disease of the stomach for a few years before he died, but had been generally stout and healthy during his life. He suffered a good deal for a few months before his death, but principally from exhaustion. His funeral was largely attended and I spoke from these words, "For the grace of God that bringeth salvation hath appeared to all men," together with the connection, after which his body was decently buried in the family graveyard, near his residence, to rest in hope, till the resurrection.

T. J. BAZEMORE.

West Point, Ga.

CARRIE MAY KEPLER.

When the early Christians, hiding from persecution in the Roman Catacombs, were called upon to lay away their dead, they wrote above the tombs such cheerful inscriptions as: "My dear wife rests here," "Here sleeps our darling Mary," "The resurrection shall wake thee, my Caius," etc. The hopeful tone of these expressions is well suited to accompany an obituary notice of Miss Carrie May Kepler, of Green's Fork, Indiana, who fell asleep May 18, 1886. Deceased was not yet eighteen years old, but she was the stay and comfort of a widowed mother. She had never united with any church, but the purity of her life, the nobility of her character, and the Christian fortitude with which she bore her sufferings, marked her as one at peace with God and man. During her last illness she conversed very freely as to her spiritual condition, and expressed herself as trusting in Jesus, and perfectly resigned to the will of him who doeth all things well. Elder R. W. Thompson conducted the funeral services May 20th.

A FRIEND.

TEMPERANCE BROWN.

It becomes my painful duty to write of the death of my beloved sister, TEMPERANCE BROWN. She departed this life August the 6th, 1885, and was born April 20th, 1833. She was the daughter of H. W. and Rebecca Patterson; their eldest child of ten children—seven girls and three boys—and was born a cripple; had to walk with a crutch all her life. She was married to F. T. Brown, November 22d, 1877; she had no children. She professed religion in 1860, and joined the Old Baptist Church Saturday before the second Sabbath in June, the same year. She was always ready to go to her meetings, if she was able to get there, and loved her pastor and the members dearly. Her lungs had been affected ever since she was eighteen years old, and she had several hemorrhages of the lungs off and on through life, but kept up the most of the time and did not complain much. On Friday before she died she was taken sick and Saturday we had her favorite doctor, he and her connection and friends done all they could, but all done no good. She was buried on the next Friday; lived one week. It was consumption and inflammation of the bowels that killed her so soon, but she was perfectly resigned

to her Maker. I am the youngest child, and we were only separated while she was married, and it feels more like the loss of a mother than of a sister, but I do hope and pray that I may be able to live the life that she lived, and be as ready for death as she was. Our father and mother both are dead, and five of the children, and are buried at Mount Pleasant Church, to which she belonged. Four girls and one boy are living, and I am all the one that belongs to the church that she belonged to. I live tolerable close to the church and have the members and preachers to come to see us, which gives me and my husband more pleasure than anything else. He belongs in the church with me. We want you all to pray for us poor, little, weak Christians, if Christians at all.

A. E. BRANNON.

M. C. A. DANIELL.

Experience and death of MISSIE CORNELIA AGNES DANIELL, only child of George M. Daniell and Martha A. Daniell, born March 16, 1850, died August 30, 1864:

She arose on the morning of Friday, August 26th, complaining of pain in the head which terminated in brain fever. Saturday she grew worse, but Sunday morning we thought her better; but by noon we saw she was worse, and about four o'clock she was lying on her back with her eyes riveted, seemingly, upon something above her head. I arranged her pillow, smoothing her hair, but she did not seem to notice me. I laid my hand gently on her head and said, "Missie, do you know me?" She looked at me attentively with a pleasant smile and said: "Yes, ma, I know you, it is my mother." My eyes filled with tears; she saw my grief and said, "Ma, if I have to go just let me go." I embraced her with a kiss and said, "My dear daughter, do you feel like you are prepared to leave this world and meet the Lord in peace?" She raised her hands, her eyes brightening, and said, "Yes, ma, I thank the Lord I am not afraid to die; the time has been I was afraid to die; afraid I would have to die and leave you and pa, and never see you any more in this world or in the world to come; but not so now; I am ready and willing to go when it is the Lord's will to take me. If I go I will go from the evil to come; I will go to that bright world of rest where you and pa will come to me. Ma, don't be scared; I am not dying now, but I won't be with you long. I have often wanted to talk to you, but was afraid I was deceived and would deceive you. But if the Lord will give me strength I will talk to you all now, and tell you why it is I believe I will go to rest, and be an heir with the Lord Jesus Christ, and not for any thing good I have done; no, no; but for what Jesus has done for me: When I was about five years old my grandmother, who is now at rest—for the Bible tells us blessed are the dead who die in the Lord; yea, saith the spirit, from henceforth they shall rest from their labors, and their works do follow them—her works now are following her, for she taught me "that I was a sinner, and if God did not prepare me in this world, I would be banished from him and all good people." I asked her to pray for me, and I believe she did. I would go off by myself and bend my little knees in the humblest manner I knew how, and ask the Lord to forgive my sins and make me good, like old gran'ma was. When pa moved to this place I was in my

seventh year, and was started to school, and soon learned to read. Pa bought me a Bible, and when he gave it to me he said, "here, Missie, is a new Bible; you must read it and learn to be a correct girl." I took the book and kissed father, which was so common he did not notice it; for I thought I had the best father in the world. I then went to my room to read, and pray that I might understand what I read. Oh, my dear mother, I have often lit my candle and gone to my room, you thought to study my lesson, but it was to read my Bible; for I did not want anyone to see me reading. One day I was out at play, and I began to study my life over. I gathered some little rocks in my apron and went to a shade and sat down to make two piles of rocks, one for my good deeds and one for my evil deeds; and when I got through I had all my rocks on one pile, and not one good deed could I think of that I had ever done; not one but what some selfish motive or foolish thought or word or something I thought I would be praised for, which my Bible told me was sin. My dear friends, I felt badly to think I was the only child raised by such good parents, and never did anything good in my life. I walked into the garden to a secret place and got down on my knees to pray for one good deed. Some times I would get with my school mates and young friends and pass off the time cheerfully, for I was of a cheerful nature. I lived on in this way until the last day of last April; I got up in the morning and I felt like I would not live to see the sun set. After breakfast I walked into the garden to the place where I had so often tried to pray. I expected to die there, and I wanted to die in prayer. I got down on my knees, but if I spoke a word I do not remember it; but while I was looking for death I heard a voice saying: "Daughter, arise, thy sins are forgiven thee." I felt as clear of sin then as I do now. My mind was directed to Jesus on the cross. I knew it was the Lord who had spoken to me. And it is now Jesus that gives me dying grace. Ma, don't grieve for me; I know you love me, and will be left lonesome, but Jesus will take care of you and save your child above. Pa will get home again. I would love to be baptized, but if I am never baptized with water, Jesus is able to baptize me with the Holy Ghost, and bring me around the communion table with the saints on high. My dear friends, I feel my lungs are giving way; I cannot talk any more now. I wish Mr. Hunton or Mr. Loyd were here to go to prayer for us, but I see no one here who prays in public, and if you will all kneel down I will pray. And with much zeal and earnest desire she petitioned the God of Heaven for everything needful for poor, crawling worms of earth, after which she talked but little, and gradually grew worse until Tuesday evening, between sunset and dark, she fell asleep in Jesus. Blessed sleep, from which none ever wake to weep.

Her father at that time was a prisoner of war, and remained such twenty-one months, but according to her prediction, he returned home 20th June, 1865.

MARTHA A. DANIELL.

MRS. L. H. COURSON.

Dear Brother:—I write you to-day to let you know of my troubles. I lost my wife November 15th. She left me with five children. She died in the triumph of faith, and sung these words:

"There's a beautiful land far beyond the sea," &c.

She joined the Primitive Baptist Church and was baptized by Elder Baid. Pray for me, dear brother.

L. H. COURSON.

Bickley, Ga.

IN MEMORY OF MISSIE CORNELIA AGNES DANIELL.—BY HER MOTHER.

1. Come, my friends, and listen awhile
To the sad trials of mother.
I've lost my child, my only child;
I am left without another.
2. Husband a soldier, my child dead,
Her body lain in dust,
To Heaven her spirit has fled,
With saints above to rest.
3. No more that one endearing name
Of Missie, my daughter;
She's gone above, with Christ to reign—
She's crossed the last water.
4. She's bid adieu—a long adieu—
To all below the sun.
Her days on earth—alas! how few—
Her race how quickly run.
5. Although her journey was thus short,
She lived to know the power
Of saving grace, it failed her not,
Even in the dying hour.
6. On Sunday, August twenty-eight,
While friends around her stood,
She said: "May God, before too late,
Teach you all eternal good.
7. "Oh, dear mother, weep not for me;
Your child, I know, you love;
But Jesus will take care of thee,
And save your child above."
8. She asked the friends around her bed
To kneel, and she would pray—
Pray to God, their reverend head,
To save them in that day.
9. Father, I'll come before Thy throne
With heart oppressed with grief;
My child is gone, I'm left alone,
Where shall I find relief?
10. It is the Lord enthroned in light,
Whose claims are all divine,
Who has an undisputed right
To govern me and mine.
11. Then why should I lament my case,
Since God has thought it best
To take her soul from hence away
To its eternal rest.
12. Though lost, it is to earth alone,
Above she will be found
Amid the stars, and near the throne,
Which saints love to surround.

Bremen, Haralson Co., Ga., Feb. 28, 1886.

MARTHA A. DANIELL.

MRS. ANN MAY DAVIS.

Her maiden name was Ann May, daughter of Kinchin May, born August 13, 1828, and raised in Crawford county, Ga., and died May 26, 1886, at 5 o'clock, P. M., aged fifty-seven years, nine months and thirteen days. She was united with me in marriage December 9, 1847, by Elder S. B. Burnett. Two years after our marriage she became afflicted with a cough, which defied all patent remedies and baffled the skill of different physicians, and gradually getting worse, and eventually becoming very serious. About ten years ago hemorrhage of the lungs took place in fearful form, of which she recovered; occasionally manifesting itself, sometimes serious, then again slight. She united with the Primitive Baptist Church at Mount Calvary, Monroe county, Ga., August, 1859, communed and washed feet with the children of God the same day, Elder Burnett being pastor of the church at that time. She adorned the profession she made by a pious life, an orderly walk and godly conversation, continuing firm and steadfast in the faith once delivered to the saints. For some years she was afraid to go to her meetings in consequence of her affliction, which she knew might terminate her earthly existence at any time, wishing to be at home when it pleased God to call her to rest in that house of many mansions, not made with hands, eternal in the heavens. She was a dear lover of the GOSPEL MESSENGER, from which she said she derived much comfort. I noticed all this year when she would get a new number of the MESSENGER she would turn to the obituary notices and read them first,

evidencing to my mind she was walking and talking with death all the time; in fact, she often told me she did not think she could live the year out, professing her resignation to the will of her heavenly Master, who doeth all things right. She would tell me of many happy deaths recorded in the MESSENGER. She often told me she was not afraid to die; that she felt that all was right with her and her God; speaking often of the bliss of that house of many mansions her Saviour had prepared for all his little children who love him and look for his coming. I am satisfied she bore the marks and fruit becoming his meek and humble following while tabernacling in this low ground of trouble, sorrow, sickness and pain. She bore her affliction with that fortitude and resignation becoming the Christian character, saying she would like if it could be in accordance with her Master's will, to be spared to see her youngest child of lawful age, now in his thirteenth year, and hated to leave us all, (this is natural and right,) and repeat not her will, but the Lord's will be done. She gave birth to and raised ten children; her two first, daughter and son, preceded her to the grave after arriving to man and womanhood. She had the satisfaction of seeing three of her children unite with her in church fellowship by experience and baptism. She was truly a mother in Israel. I am satisfied she did her duty in raising her children, in the fear and admonition of the Lord, admonishing them to tell the truth, to live in peace, to remember their Creator in their youth, obey father and mother that their days may be long upon the earth. Measles got in my family the first of April last, thinking she had had measles she exposed herself. Soon as she found she had taken measles, she told me she was gone. Our family physician was called in, finding the case so critical, he remained with us day and night. The day before her death a severe paroxysm of hemorrhage came on, when she bade farewell to us all in the most affectionate manner; she survived the evening and night. On Wednesday, 26th May last, at 4 o'clock, p. m., she directed her evening business as usual, being a little revived. She had been a true helpmate through life, taking and sharing more than an equal part in my adversities as well as prosperities. At 5 o'clock Sunday hemorrhage came on again copiously; being exhausted by fatigue and loss of sleep, being advised, I had lain across the foot of a bed near by and had fallen into a light sleep, others being present. I heard her tell them to wake me up. I hastened to her quick; the doctor just at that time gave her a dose of medicine; soon as taken, another volume of blood came gushing forth, I supporting her the best possible; this being over she raised herself and sat up; just then her breath seemed to stop; gradually reclining back on her pillow she fell asleep in Jesus, he whom she had loved and served for many years, without a struggle, after a life of affliction. Thus passed from time to a blissful eternity a kind and affectionate companion, a fond mother, a good neighbor and friend to all, leaving a disconsolate husband and eight children to mourn their loss; but our loss is her gain. At 3 o'clock, 27th inst., her body was conveyed to the family graveyard, where Elder S. B. Burnett conducted the funeral services, after which her body was laid in the narrow confines of the grave by the side of her two children and only sister, and aged father, there to rest till the morning of the resurrection, when this mortal shall put on immortality and rise from her dusty bed, unite with all the ransomed of the Lord and be escorted by the King of kings to the blissful mansion of eternal felicity. Brethren, pray for me and my children.

Farewell, though so ever dear,
Thou hast left us all behind,
Thy memory will be always new,
Until the end of time.

Macon, Ga.

GREEN W. DAVIS.

THE UPATOIE ASSOCIATION

is appointed to convene with Bluff Springs Church, near Andersonville, Macon county, Ga., on Tuesday after the first Sunday in September. There will be ample conveyance from Andersonville on Monday for all coming by Railroad.

J. N. ENGLISH, *Clerk.*

THE ECHECONNA ASSOCIATION convenes on Friday before the third Sunday in September, instead of second, as in last MESSENGER.

The Churches that got letters from Ebenezer and Allapaha Association last Fall will meet at Beulah Church, Graham, Ga., on Friday before the third Sunday in September, to organize the new Association.

Brethren and Sisters, and especially Ministers, are invited to be with us. There will be conveyance at Graham, Thursday and Thursday night.

J. W. LOARD.

Graham, Ga.

THE CHURCH HISTORY.

Owing to the Church History having made about twice as much reading matter as anticipated in the Prospectus, it cannot be furnished bound in leather at two dollars a copy without incurring a loss, even on the cheaper leather binding, to Elder Hassell of twenty-five cents on every book; and we are satisfied that the subscribers would not be willing to have him sustain this burden in addition to the thousands of dollars he has already sacrificed in the preparation of the work. We have therefore concluded to bind the two dollar books in superior imitation Morocco cloth; and those who desire the book in the imitation hand binding in leather can obtain the same at two dollars and fifty cents per copy. These prices merely cover the expense of getting the book out, and do not leave any margin for Elder Hassell. We shall also bind a few hundred copies in the gilt-edged imitation Turkey Morocco at four dollars per copy, as well as the genuine Turkey Morocco, full gilt, at five dollars per copy. Those having already sent on their subscription can obtain any of the above styles by remitting us the balance by the fifteenth of August. We now have (July 7th, 1886) 800 pages in type, and expect to have the books ready to mail to the subscribers by the first of September. The two dollar and fifty cent books are bound in what is called "laced in," or "in-bound," binding, and are as strong and durable as it is possible to bind them. Address, G. BEEBE'S SONS, Middletown, Orange Co., N. Y.

TERMS OF COMMUNION,

By Elder Lemuel Potter, may be had for 25c. single copy, or 13 for \$3.00, by addressing him at Cynthia, Indiana.

It is an able treatise.—Ed.

—THOS. GILBERT,—

Steam Printer, Book-Binder, and Paper Box Manufacturer.
COLUMBUS, GEORGIA.

A Man of Grief!

LIKE LAZARUS!

HIS RELIEF AND JOY!

The Doctor says: When Mr. James Edwards, of Senoia, Ga., began to take "GUINN'S PIONEER BLOOD RENEWER," I saw him. He was covered, body and extremities, with a characteristic syphilitic eruption that seemed to have baffled all treatment. I saw him the second time in about ten days, when he was so changed in appearance by having the scales removed and the eruptions healed, that I barely knew him, and in a remarkably short time he was relieved of all appearance of the disease.

N. B. DREWRY, M. D.

Spalding County, Ga.

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J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

OCTOBER, 1886.

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PREMIUMS.

We will give a copy of the Church History by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the **GOSPEL MESSENGER**. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best Church History ever published. The getter up of the club may have the whole year to get up the club and send the money. Also, for 5 new subscribers, Elders Durand & Lester's Hymn and Tune Book; and for 3, Elder Rowe's Sovereignty of God, or Elder Oliphant's Book. Also, Elder B. Greenwood's Book for 2 new subscribers.

All to be sent as gotten up during the year.—R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 10. BUTLER, GA., OCTOBER, 1886. Vol. 8

BIOGRAPHICAL.

ELDER F. A. CHICK.

Dear Brethren:— At

your request I enclose a brief sketch of my life.

I was born in the township of Embden in the state of Maine, Aug. 10th, 1845. My father's name

was Abraham Chick: my mother's was Betsey

Quint, a sister of Eld. Wm. Quint, for the past

thirty-five years pastor of the Old School Baptist Church at North

Berwick, Maine. Eld. Wm. J. Purington also married my

mother's sister. My parents were Old School Baptists, and

my mother's people were mostly the same. In my first year

my parents moved to the township of North Anson, Maine.

At this place we lived until I was thirteen, when we moved

to the township of Starks, Maine, which place was my home

until when I was twenty-three I moved to Reisterstown, Md.,

at which place I have resided ever since. My father was a

farmer and far from wealthy, and so I was inured to toil and self-denial from childhood. This I did not count a hardship

then, and now I esteem it one of the greatest blessings of my



life. My parents were anxious to bestow upon their children a good education and spared no efforts to that end. I was fond of reading and study, and I spent every spare moment by day and night with my books. My mother had been a teacher for many years before she was married, and I can never too highly estimate her help to me when a child. When I was seventeen I began teaching, and from that time paid all my school bills and other bills from my own labor, embracing every opportunity to attend schools and academies. All my life I have been a reader and student, and I expect to be the same as long as I live. I married just before I was twenty-two. My wife's name was Amanda E. Williams. Her father had been (and still is) deacon in the Old School Baptist Church in Bowdoinham, Maine, for many years. I saw her baptised in the fellowship of the church at North Berwick about a month after we were married. We have five children, all girls. Of my wife I must say "she has been a blessing from the Lord." So much for the purely outward events of my life. I like to hear of the outward as well as of the inner life of believers. God is the director of one as well as of the other, and often the providences of life are the occasions of spiritual exercises. God fits his children for their place and work by their providential surroundings as well as by their spiritual experiences. It was so with Moses: it was so with Paul. I love to believe that God leads me every step of my way.

From my earliest childhood I was conscious that I was a sinner and desired to be a Christian. I thought that if I should die I should be lost. I had a fear of thunder-storms, and many a time I would make promises that if the Lord would spare my life from the lightning I would do better. I would make the same promises when death would enter the neighborhood. But these promises were never kept. Still I was often groping after the truth and desired much to experience what Christians felt. My parents were very strict in their moral training of their children and I was taught to read the Bible from childhood. But all this did not give me real

peace. While trying to live so as to be called a good boy by those who knew me, I felt that I was sinful in heart and that I was not pleasing God. These were my childish feelings up to nine or ten years of age.

About that time a young man in the neighborhood died of whom it could be said as of Nathaniel, "behold an Israelite indeed in whom is no guile." I believed him to be a Christian and I desired to be like him when I grew up. After his death, one evening while listening to my parents and some visitors conversing about this young man and his Christian experience, I saw myself the vilest sinner in the world. I thought my outward life was but the cloak of a hypocrite, and that within I was all vile and sinful. I had never been accustomed to speak of my troubled thoughts and I did not now. But I was now convinced as I had never been before what a great sinner I was, and I felt myself unfit for anybody's company. After this for five or six years I would be greatly troubled for weeks at a time because I was such a sinner. Then again there would be times when I thought that I was making good progress and becoming reasonably good. At times I think I was as much a Pharisee as any one could be; but God mercifully would not let me abide in that state, and I would be greatly troubled again. It was not so much a fear of hell as the defilement of sin that troubled me. If I could only get rid of this corrupt heart! If I could only be made holy! But I saw not how this could be.

When I was fifteen, while attending a prayer-meeting one night, I was again awakened to a renewed sense of my sinful condition. For a few days afterward I suffered more in mind than I have ever been able to describe. This was early in the spring, and on through the spring and summer I don't think that I had one day of real peace and rest. It was a long dreary time. I was without Christ and without God and without hope. All this I kept concealed as much as possible, though my mother had found out something of my trouble. Still I could not talk with her and avoided her lest she should question me again. I read the Bible a great deal but would

never allow anyone to find me reading it. But the Bible was all a sealed book to me. Nothing was for me.

The next September, just after I was sixteen, the Lord was pleased to reveal himself to me as the One who is able to save even the chief of sinners. I was alone in the field at work. The words that brought such a revelation to me were "God said, Let there be light: and there was light." I was filled with joy, and could claim the Saviour as mine. The succeeding five months were filled with peace. I was not overjoyed, but it was just one long, calm, delightful rest. I don't think I felt an anxiety in all that time. Satan was bound for a season. Still I did not think I was perfect, but Jesus, my Saviour, was sufficient.

It was two years from the time when this peace came before I had an opportunity of finding a home with the church. My mind was toward the Old School Baptists. I knew that I had no other home. There was no church that had a pastor nearer than fifty miles away, else I should have asked a home with them before. I was eighteen when I was baptized by my uncle, Eld. Wm. Quint, in the fellowship of North Berwick Church. I have here given merely a sketch of the way. Most things connected with it I have felt compelled to pass over. I believed then the doctrine of the "One God," the Father, Son and Spirit; of the foreknowledge and predestination of all things; of personal, unconditional election of some of Adam's fallen race; of a complete atonement; of effectual calling; of the preservation of the saints by God's power to glory; of the resurrection of the bodies at the last day; and of heavenly glory hereafter. All these things I believe still more firmly to-day. In these things I see the doctrine of salvation.

If ever the Lord impressed my mind to preach it was before I was baptized, though at the time I did not think it a call to preach. It was an abiding impression to declare the work of the Lord. This deepened and strengthened after I was baptized. I did not yet think of it in the light of preaching, but felt it often a privilege to speak in the prayer-meet-

ings, and after some one else had preached of things glorious to me. By and by the church spoke of giving me a license, not to preach, but to exercise my gift, whatever it might prove to be, wherever it might be desired. I felt to leave the matter to the church. I felt very unfit to speak at all in the name of the Lord: still I felt that it would be the most delightful of all privileges to me. If I only could be sure that the Lord had called me to the work of the ministry I had no doubt that he would qualify and sustain me. I never felt like some to say, "*I will not preach*," but, "Is it the will of God?" Of this I could not be satisfied. I am not satisfied yet though I am far from being so anxious about the matter as I was then. I did not feel anxious to hasten any thing. I was not desirous to hold back when the Lord should show the way. The work seemed to me very great, and I felt to ask, "who is sufficient for it?" Sometimes I rested in the assurance of the divine support. I felt like leaving every step to the church, and was not anxious for them to move. I felt sure that if there was any gift in me the brethren would discern it soon enough. At length in the fall of '68 the church called for my ordination: The presbytery consisted of Eld. P. Hartwell, Eld. Wm. J. Purington, Eld. Wm. Quint, Eld. J. A. Badger, Eld. J. N. Badger and Eld. Hiram Campbell.

I moved to Maryland in the October of 1868, and took charge as pastor of the Ebenezer Church, Baltimore city, and of Black Rock Church, Baltimore county. The brethren of these churches are the best judges of my labors among them. I have done nothing but attend to the churches; and they have seen that I lacked for nothing temporally. My whole support has come from them. However unfaithful I have been to my obligations they have been abundantly faithful to theirs. I believe that I have a right to say, that when God calls a man to the ministry of the Word, it is safe to follow his will and trust him for temporal support. Yet this does not excuse the churches from their duty. The minister is not a receiver of alms, but has a right to be sustained and upheld by his brethren in temporal as well as in spiritual

things. The churches here have fully realized this duty, and count it a pleasure. May the Lord keep me to the end.

I remain your unworthy brother in hope.

F. A. CHICK.

TEXAS FIELD NOTES.—PART II.

My next appointment was a three days meeting at Maysfield, a good, warm meeting, resulting in three additions to the church. Since then I learn that several more have been added to that church. Bro. Denton rejoined me at Hearsee, and was with me at this meeting. The next appointment was a two days meeting at Beulah Church in the upper edge of Lee county; a good meeting but no additions to the church. Here I met with the kindred of Eld. Avery, and the mother of Eld. Baxley. Bro. Jones of Maysfield, a most warm-hearted and liberal brother, though stricken with years and rheumatism, volunteered to convey us to this appointment, over a long, rough road of about forty miles. It was a heroic undertaking, but faithfully he remained with us till after the meeting, and landed us safely at Rock Dale, where we took the train for San Marcos, about a hundred miles west, over a lovely, open, prairie country. We left the train at a station called Hunter, where we were met by Bro. Poscy and conveyed to his house for the night, near the place of meeting for the next two days. The church at this place is in a cold and declining condition from what we could see, and but little interest was manifested in the meeting. Here we met Elders Wright and Pate and Bro. Jennings. The next appointment was near Martindale; then at Lockhart, where I preached twice in the Campbellite meeting-house, the last time to a very large and attentive audience on the atonement. It seemed entirely new and strange to them to hear that Christ did not die to save every human being in the world, nor to give every one a *chance* to be saved, but to save His elect out of every nation, kindred, tongue and people on the face of the earth. From Lockhart

Eld. Wright conveyed us to his house where we had two services, meeting large congregations both times. From thence he conveyed us to our next appointment, at a school-house, where our patience was heavily taxed in waiting for the members of the church to meet after the usual time for preaching. However we had a pleasant meeting. Eld. Denton remained here to rest a few days, and have meeting again on Saturday and Sunday, the regular meeting time. He received and baptized Bro. and Sister Pipkins on Monday following the meeting. In the meantime I, in company with Eld. Pate and Bro. Jennings, conveyed by Bro. Culpepper, went on to Sweet Home in Lavaca county, where we had a delightful two days meeting. Here I met with an old brother, F. G. Culpepper, who is eighty-two years old, and was baptized in Alabama by Eld. Benjamin Lloyd (the author of *Lloyd's Hymn Book*) before the great division of the Baptists took place, in which division there was a final separation between the Old and the New School Baptists. Here I met also with Eld. Curington, another Alabamian, together with several brethren in company with him, who had come some distance to meet me, which I greatly appreciate. I knew Bro. Curington before he moved to Texas.

The country around Sweet Home is rich and beautiful. A crop can almost be made there before the hot weather sets in. Corn crops can be laid by by the middle of May. From Sweet Home we were conveyed to Flatonia, where we took the train for Luling, Bro. Denton joining us on the way. At Luling I had the pleasure of meeting Eld. J. M. Baker and Sister Baker, his wife. The hack of Bro. Jennings was waiting for us, and conveyed us to his elegant and hospitable home which is presided over by his lovely daughters. After supper Bro. John Hacker took charge of us, Bro. Denton and myself, and conveyed us to his house for the night, and next morning he landed us safely at San Marcos, where we took the train for our Bell county appointments.

Arriving at Belton, Eld. W. H. Harrell took charge of us. By request I preached two nights, in the stirring and busy

little city, in the Methodist meeting-house, to small congregations each night. City people do not gather in great crowds to hear Primitive Baptist preachers. Is it because there are so few of the Lord's people there? This is a serious question to my mind. They go in crowds to places of amusement, and in crowds to hear a clownish, sensational man, claiming to be a Gospel preacher. Is our country returning to heathenism, or what is the matter?

My first regular appointment in Bell county was at Pilgrim's Rest Church where we had a good meeting and a large congregation. Here we met many who had ears to hear and hearts to understand. So different from the city people! Blessed are they who hear and know the joyful sound. The next day we went to Mt. Vernon Church where we had another good meeting, and a large, attentive congregation; then on to Little Flock where the brethren have a good, comfortable meeting-house of their own, and a large membership, Eld. Thomas, pastor, whom we met, together with Eld. Maples. One member was received at this meeting. Another presented himself for membership, who was the treasurer of the Farmers' Alliance, a new secret order in Texas, but finding he could not be received without giving up the Alliance he told the church he would wait till he could be honorably dismissed from the Alliance, which he would have done at its next meeting, and then come to the church. I learn that he kept his word and is now a member of Little Flock Church.

From Little Flock we went to Cedar Grove Church, where we had a delightful two days meeting. Bro. Denman, a licensed preacher and physician, met us at Little Flock with a good, comfortable conveyance. At Cedar Grove a sister was received from the Missionaries, who told a bright and happy experience, and when she was baptized she came up out of the water with a look of joy and gladness that I shall never forget. Here I met Elders Downing and W. Y. Norman. Bro. Downing is called the cow-boy preacher, not that he preaches to the cow-boys, but because he was a cow-boy by occupation when it pleased the Lord to call him. So it

seems that there are vessels of mercy even among the profane and wicked cow-boys of Texas. Bro. Norman is an Alabamian, and he and Bro. Downing both preach at Cedar Grove. On Easter Sunday, while Bro. Norman was attending meeting there, a cyclone swept away his house, his family just escaping in time by taking shelter in a storm pit in the yard, constructed by a former owner. He lives at Killcen, ten or twelve miles away from the church. His neighbors, seeing what had befallen him, put up another house, I was told, and made him a present of it. We spent one night with Bro. Norman, and here Bro. Denton stopped and went back home on account of his health and home affairs. I felt sad to go on without him, for I had realized the advantage and comfort in having a yoke-fellow with me. It was by two and two, in the days of old, that the disciples went everywhere preaching, and so it ought to be now. The Lord's plan is always the best, and to modify it in any way is not good.

I took the train at Killcen and went to Lampasas, where I was met by Eld. Pouncey and Bro. Adams. The former is an old Alabamian. Bro. Adams had conveyance waiting for me, and soon we were on our way to his house, some five miles from Lampasas, where I found Eld. Mays, formerly of Mississippi, waiting for me. After supper we went four miles to Liberty Church, and filled the appointment made there for me. Next day Eld. Mays conveyed me to Bethlehem Church, my next appointment, where we had a good meeting. The brethren have put them up a good house of worship, and when finished it will present a neat appearance. Here I met Eld. Dumas, the pastor, who conveyed me on the same day to my appointment at night, some ten miles from Bethlehem, at a school-house in a place among the mountains, called Langford's Cove.

Here a remarkable incident occurred. After preaching a Bro. Hester came and took me by the hand and said, with animation and delight, "Bro. Purifoy, I know you, and I saw you two weeks ago, and heard you preach." I asked where, and he said, "In a dream; and you have taken the same text

to-night, and preached the same sermon, word for word, as well as I can remember, that I heard in that dream; and before I had the dream I had pictured you out in my mind as a small sized, lean, old man, but in the dream I saw you as you are, and I was so overjoyed in the dream with the sermon that it waked me up, and I could not rest till I waked up my wife and told her of it, and neither of us could sleep any more that night for the joy of that dream." And though it was a dream I was made to rejoice with him and was greatly encouraged and comforted.

So next day Bro. and Sister Hester took charge of me and conveyed me on to my next appointment at Sardis Church, where the brethren have erected a large, new house of worship, which, when finished, will be among the best of the few meeting-houses owned by the Primitive Baptists in Texas. They have made one mistake however, and that is in putting the pulpit at the side, instead of the end of the house. I asked a brother why they did that. The reply was, "Because that was the custom in Georgia." If Georgia is to be the pattern for our western brethren in this particular respect, I hope Georgia will change the pattern. But after all we had a pleasant meeting at Sardis. Here Eld. Harris, the pastor, met me, and Eld. Koen and his son, A. B. Koen, who is also an elder. Had meeting that night at Bro. West's. Here Eld. Robert Harrell met me and conveyed me to Pottsville, the next appointment, a two days meeting at Lebanon Church. Pottsville is the home of Eld. Burks, an aged minister, too much afflicted to preach much. He is a native of Georgia, I believe. Eld. Harris, who is also a native Georgian, and pastor of Lebanon Church, conveyed me on to New Hope Church, near the home of Eld. A. V. Atkins, whose house I made my home while in that community.

The meeting of New Hope was a glorious one. One member was received that day, and the prospect for others to come soon was made clearly manifest, and I now, since my return home, have a letter from Bro. Atkins, stating that six have joined since I was there. I will long remember the precious

meeting at New Hope. Bro. Atkins is the pastor. Here Bro. Kendrick took charge of me and conveyed me on, in company with Bro. and Sister Atkins, to Hopewell, Bro. Atkins, pastor. We had a pleasant meeting but nothing like the one at New Hope. From Hopewell Bro. Kendrick conveyed me on to Bethany Church, in the Bosque River Association, in Erath county. Here I met Eld. Caudle, the pastor, and preached to a large and attentive congregation, with what effect I know not, except to stir up greatly a Cumberland Presbyterian preacher, who had rather a warm argument with me after preaching.

That night I preached in the rail-road town of Alexander to a mixed multitude. Here a brother, with good intentions no doubt, advised me to pull up and return home, for fear the brethren would do so little for me that I would not be able to get home, and he set the example in that line by doing nothing himself. In this he did the Texas brethren at large great injustice, for, though it is a scarce time of money among them, they contributed freely and liberally, so that my expenses were more than met. I *lacked nothing* on the whole tour. I would take occasion here to say, that my dependence is alone in God for my temporal as well as my eternal welfare. So when out on a tour of preaching I give myself no concern or uneasiness about my expenses, feeling assured that they will be met and attended to by brethren and friends wherever I go. And I have never been disappointed in that particular yet. To the praise of the Texas brethren be it said, they did their duty and did it well.

From Alexander Bro. Kendrick conveyed me to Damascus Church, where I preached to a crowded congregation in a small, uncomfortable school-house, but had a pleasant meeting. From Damascus Bro. Kendrick conveyed me to Ephesus Church, in Comanche county, where his membership is, and I stopped at his house, where Eld. Biggs and family also live, and made it my home while the two days meeting went on at the church near by. At this meeting were Elders Ludon, Caudle, Balch and Taylor, besides Eld. Biggs, the pastor, and

myself. At night I preached in DeLeon, in the Missionary Baptist Church, to a large congregation, with good effect apparently. The meeting at Ephesus closed my appointment in the Harmony Association.

From DeLeon I went to Eastland, where my appointment in the Brazos River Association began. On entering this region of country I beheld a sad sight. On every side I saw entire crops of corn and oats completely ruined by the drought. So that as a general thing there will not be a grain of corn made in all that famine-stricken region. I was told that five hundred miles square would hardly cover it; that in some places of it, further west, there had been no rain to do any good for three years, and in the immediate region where I was, there had not been a good soaking rain in twelve months. Water was scarce and bad, and in the towns I saw water wagons going their rounds selling water at twenty-five cents per barrel. The land in that region is very rich and productive, and when they have a seasonable year heavy crops of all kinds are made. They have too the best of health there. The only drawback is dry weather.

My first appointment was in Eastland in the Missionary Baptist Church. I met a very small congregation there, so small that I thought the famine was having a very bad effect on the religion of Eastland city, the capital of Eastland county. If that is the best Eastland can do in the hour of adversity, I was made to realize the truth of what I have for a long while believed, viz., that the very life and existence of Arminian religion depended on temporal prosperity; that it could not survive the great shock of reverses in fortune. In prosperity it is full of zeal, but in adversity it curses God and dies. Eastland is the home of Eld. Morgan, who arranged my appointments in the Brazos River Association. I enjoyed his company and that of his family and their hospitality for several days.

My next appointment was at Short's School-house, where I met a small congregation. Among them were a few brethren. I saw there more zeal and concern displayed for the Farmers

Alliance than for the religion of the Bible. There I met Bro. John Daniel who moved to Texas from Butler county, Alabama, years ago. The next appointment was at Pioneer Church, about ten miles south-west of Cisco, where I met a tolerably large congregation on Sunday, and had a pleasant meeting for two days. Eld. Morgan, pastor of this church, and his family were with me, Bro. Short being our escort. My next appointment was a two days meeting at Shiloh Church, Eld. E. J. Dean, a native of Georgia, pastor. Here I met Bro. Dean, and a large congregation, both days of the meeting; and it was a most enjoyable meeting. Though none joined the church it was made manifest that the prospect for an ingathering is bright and encouraging. My next and last appointment in the Brazos River Association was at Pleasant Dale Church, where we had another two days meeting with large congregations and great interest manifested, as at Shiloh, with a good prospect for an early ingathering. Here I met Bro. Stephen Gafford, who came from Butler county, Alabama, many years ago, leaving behind him a large circle of relatives and friends. Bro. Gafford has been identified with the Primitive Baptists about eight years. All my appointments in the Brazos River Association were in the famine-stricken region, and I found all our brethren, as a rule, cheerful, full of hope, believing that the Lord will provide a way for them, in this, their hour of temporal adversity. One brother told me that he had lived there ten years, and that four years of the ten had been just such as this year, and it seemed to him that they got along just about as well during the four years of want as they did in the six years of plenty.

I next took the train at Ranger and went to Gatesville, about two hundred miles by rail, the way I went, to see our beloved brother, John Post. But he was not at home, having come to Troy, Ala., on urgent business. I however had a pleasant and most agreeable time with his family, and preached twice in the Missionary Baptist Church, meeting with several brethren who live in the neighborhood of Gatesville. It occurred to me that there is a fine opening at Gatesville for

the organization of a Primitive Baptist Church. From Gateville I went to Corsicana and spent three days there with brother in the flesh, and then on to Wortham to meet my last appointment in Texas, a three days meeting at Oak Grove Church, in Free Stone county, twelve miles east of Wortham. I was met at Wortham by Elders Seely and Grizzard, and Elder Denton rejoined me there. Elder Grizzard was a preacher among the Methodists for seven years before he joined the Old Baptists. He has been with us something over a year and has been liberated to preach as a licentiate. The meeting at Oak Grove was a joyous one, the crowning joy of my Texas tour. It resulted in ten additions to the church, with the prospect of more to come in soon. I arrived safely at home after this meeting, and found my family all up, but not all in good health.

Upon the whole I found the future prospects of our people in Texas good and encouraging. There are some local questions of doctrine and discipline that are giving trouble to the churches, which has resulted in discord, strife and division in places. One of the questions now affecting the union and fellowship of the churches in the Brazos River Association is concerning the validity of the official acts of an excluded preacher, who it is claimed and said to be proven as a fact, came from another state, where he was excluded for disorder of some kind, and with a forged letter joined the church in Texas, was liberated to preach and was ordained and baptized some time before it was found out that he had imposed himself upon the church. The church of his membership being satisfied with the charges against him excluded him, and the question has assumed this shape: that all the churches of that association which will not declare non-fellowship for said excluded preacher and all his acts, will be dropped from the association. At one or more, who had been baptized by said preacher, have been re-baptized. All the churches in that association have not taken action in the matter, and should they fail to do so, will, according to the above demand, be cut off from the fellowship of their sister churches. While they might be w

ing to declare non-fellowship for the excluded preacher, they might differ about the validity of his official acts. So the query arises, is baptism an ordinance that belongs to the preacher or the church? Is baptism administered by the authority of the preacher or the church? Is baptism really the act of the preacher? Is it not rather the act of the church, and the preacher as the servant of the church does only what he is authorized to do by the church? Can the church undo her own acts in this particular? Can she undo the official acts of her preachers? The preacher administers the Lord's supper by the authority of the church. Can the church undo the administration of that ordinance, and make it valid by doing it over? Again, the preacher marries people by the authority he receives from the church. Can the church make that official act, done in the past by her servant, the preacher, null and void, and then make it valid by having such couples remarried? If disorder on the part of the preacher, secret disorder, can make null and void the baptisms performed by him, it surely will make null and void his administrations of the Lord's supper, and every marriage ceremony performed by him. Let this be the decision of our churches in general, would it not produce endless confusion? Would it not be better to decide that as long as the preacher is acting by the authority of a church, that church herself being orthodox and in good standing, every official act of that preacher, though at heart he may be an impostor and secretly be in the grossest disorder, is *valid* and cannot be undone? This I understand has been the rule among the Primitive Baptists ever since the general separation from the New School Missionary Baptists. To adopt any other rule now would cause great trouble, it seems to me. I make mention of this matter because it involves a question of general interest.

Furman, Ala., July 31, 1886.

J. H. PURIFOY.

Eld. P's position is no doubt correct.—R.

Dear Sisters in Christ:—Again I address you upon those things which are of the dearest interest to us all. Although we are usually called sisters to denote our relationship spiritually as kindred in Christ, yet there are places where the more endearing name of *mother* is also used. We think it the strongest tie of nature, the love of the mother toward the child, or have thought the Lord regarded it as such when he said, "Can a woman forget her child that she should not have compassion upon her son?" There is a possibility that this may be the case. She *may* forget, but says the Lord to his people, "I will not forget thee." So we understand the strongest of natural ties may be broken, but the spiritual tie none can break.

The love and remembrance which the Lord bears his chosen ones is the same strong tie that binds them all together in one bond or family relationship, let the place we are to fill or the name we are to be called by in the family be what it may. It is said, "Many waters cannot quench love, neither the floods drown it." We may become erring ones, we may wound and grieve each other, yet we must be remembered as fathers and mothers, brothers and sisters still.

We are told that Adam gave the name to all the things that were brought before him, and that he called his wife's name *Eve*, because she was the mother of all living. So there is none living but must needs call her *mother*, and if we are to honor the mother surely we should speak of her with respect; for we do think that to her was given a most honorable and responsible place to fill. To her as mother we all owe our natural life. To her was given the first promise that, of her offspring should come one to bruise the serpent's head, the enemy who had beguiled her; and if we were to undertake to censure our first parents for what they did in the transgression, we are to remember that Adam was not deceived. The woman did not deceive him at all, but the woman being deceived was in the transgression. According to what little reason we possess, we generally conclude that one who is deceived is not as culpable as one who is well aware of what he

is doing. But we are told plainly, "The woman being deceived was in the transgression." We do not read that Adam gave her any reproach, but simply stated the matter as it was, when the Lord called him to an account for his hiding himself. Yet in no place is Adam held as innocent. He knew he was violating the commandment of the Lord, yet he would do this rather than be separated from the woman that the Lord gave to be with him—ready to share all the consequences of a violated law with her; he would be one with her still, not wishing a better state for himself, regardless of her who could not return unto him. How unselfish he was, and how great was his love for her? for he was to be a figure of him that was to come, even of Christ, as also Eve was the figure of the church, or Jerusalem, which is above, which is free, which is the mother of us all; and if the serpent was expressly made to beguile Eve, and did that for which he was made, and she was made, and calculated to be beguiled by the serpent, how she should be so very much blamed I do not pretend to know. This is one thing I freely acknowledge I don't know anything about.* It surpasses all my feeble faculties for investigation, and I gladly leave it for those who have a keener sight than my own.

Yet, notwithstanding all the misery brought us by this transgression of Mother Eve, we surely feel no ingratitude when we reflect how to her was given by God himself the first promise, and that through her as woman was verified the promise, not only of life in earthly paradise, but of eternal life in the paradise of God. For of woman was he born who should bruise the serpent's head, and destroy the works of the devil, so that if to Eve as woman, or the mother of all living, we owe this natural life with all its miseries, and death at the last; we also, through this arrangement, or through Him that was born of a woman, owe our hope of eternal life, which after death we are to enjoy.

The position of mother was considered of first importance by all in ancient times. Those who were denied this most

*Dear Sister, you know as much about it as any of them know. None of them know.—R.

sacred and tender sphere were considered to bear a reproach. It was a relation most earnestly desired by women: it was the subject of Hannah's most earnest prayer. If the Lord would but grant her this request, she would not keep it for herself, as an object of her own most tender and motherly love, but she would give it to the Lord; and so did. This was also the most earnest desire of Sarah and Rebecca, of Manoah's wife, and of Elizabeth; and to them were given those who were mighty in Israel, prophets of the Lord. Yet again we understand women were mothers in another sense, like as Deborah who arose a mother in Israel. This is what she was pleased to call herself, though she was called a judge, or one who judged Israel. But she felt she was a *mother there*, one who loved her people with all that earnest care and anxiety for their welfare. This was what prompted her to fill the place she did.

It is thought of sufficient consequence to give us the names of the mother's of kings and prophets, of Bathsheba who was the mother of king Solomon, against whom we read of no direct reproach being given by the Lord. But the reproof was given to him by whom she was seduced, and we do feel that one who would in any sense mislead, degrade, or disrespect her, who is to fill the most sacred, tender and holiest of all places, is the greatest of criminals against all social and human relationship, no matter what else their attainments or pretensions may be. And be it forever said of King David, that the one redeeming feature of his transgression was, that he did all he could to save the woman from reproach and make all the restoration possible in her case, even a promise which was fulfilled that her son should sit upon his throne after him.

When we come to the gospel dispensation we must still read of Elizabeth, who was the mother of John the Baptist, the forerunner of his Lord, who, when Mary went to visit her, was filled with the Holy Ghost, and could greet her with a blessing from the Lord, and could say, "And whence is this to me, that the mother of my Lord, should come to me?" And of Mary it was true that her low estate was regarded even by

the Highest so, that all generations should call her Blessed. To no mortal under heaven was ever given so blessed a place as hers; and even on the cross she seemed to be the last earthly thought of Him who was dying there. If we could be allowed to so speak of this mother, how often it is the case of the dying that their last thought or word is for the best loved one; and yet when they once told the Master, saying, "Thy mother and thy brother stand without desiring to see thee," He said, "Who is my mother and my brethren," and looking round upon them all He said, "Behold my mother and my brethren, for he that doeth the will of my Father, the same is my mother, my brother, and my sister." O, what a sweet thing this is for us to know! All who really possess the spirit of obedience to the Father are so perfectly united and related to Him, and to each other, that He said to the beloved disciples, "Behold thy mother" and to his mother, "Behold thy son," and from that day forth that disciple took her to his own house.

Timothy was addressed by Paul, concerning the unfeigned faith which was in him, which dwelt first in his grandmother Lois, and his mother Eunice, so that all having one faith can say, *mother*, or *sister* in the Lord. Paul certainly acknowledges us as sisters in the Lord; and where he speaks of Rufus chosen in the Lord, and his mother and mine, we think he means a mother in this sense, not that they were brethren naturally, but spiritually, and in this sense the mother of Rufus was also his mother, although we do understand Lois and Eunice were grandmother and mother to Timothy, yet the spiritual tie is the one which cannot be broken.

MRS. KATE SWARTOUT.

Kelly's Corners, Mich.

Elder John Rowe's address is now changed from Columbus to Butler, Ga.

Elder P. M. Lancaster's address is now changed from Graham to Bowie, Montague county, Texas.

STATE ROADS, DEL., July, 30th, 1886.

Dear Brother Respass:—I have two or three letters fixed in my mind for the MESSENGER, but I have not got them committed to paper yet. To-day I will just pen down a few somewhat rambling thoughts on general subjects.

Some communications have recently been published in both the *Signs* and MESSENGER that have caused a feeling of uneasiness and apprehension with me. I have wearied with controversies, and have hoped, desired and longed that all differences and discussions among Old School Baptists would cease, and that they would all speak only such things as tended to edify. Some writers have seemed to anticipate a conflict on the subject of Predestination, and instead of showing any apprehension of evil from such a source, show, I thought, rather a disposition to welcome the strife and a readiness of mind to participate in it. It is easy enough to avoid strife if people wish to avoid it; but some people appear to enjoy controversy; and, like wars of the world, it tends to give prominence and notoriety to those who take the most extravagant positions. I have yet failed to see why we, as New Testament Baptists, should be particularly partial to the word Predestination. For instance, to call ourselves *Predestinarian* Baptists. While I believe the doctrine as taught in the New Testament, I do not know that I believe it any more than many other points of truth; neither do I see it as any more important than other points of gospel doctrine. If I call myself a *Predestinarian* Baptist it would seem to imply that I am laying great stress on this doctrine as the one all important doctrine—to the neglect of others—and priding myself in being particularly strong in the belief of it. We cannot be too strong in believing and maintaining truth, but it is possible for us in our zeal to maintain a doctrinal position, to resort to arguments that will not bear examination. I think we should be very moderate and careful in discussing subjects in regard to which good brethren honestly differ, and especially when the subject is one so much of which is out of our reach. Brethren sometimes make their assertions very

positive and strong where diffidence and deference would become them, and then they are somewhat sensitive, perhaps, about allowing their position to be questioned. I have lived long enough to see several controversies begun and carried on for years; the parties not frequently coming together, but as a quite general thing going wider apart, sometimes ending in permanent alienation. It is not always gone into in the spirit of inquiry, with a desire to be instructed, but it may be sometimes rather with a disposition to establish out own position and confute that of the other party. While pondering over these things I feel sad that the MESSENGER and *Signs* both come to hand with some articles in them that have the appearance of taking not only rather extreme grounds, but that that is known to be disputed. Elder James Wagner is one of the writers of whom I speak, I do not know him personally, but I certainly do admire the masterly manner in which he handles all his subjects. He will not take it amiss of me to call his attention to a passage in a late communication of his. I quote: "Thus he loved Jacob and hated Esau, before they were born, or had done either good or evil; which demonstrates beyond doubt that the cause of the difference was not in the children themselves," &c. Bro. Wagner may not have been aware how far he had got away from the scripture account in his construction of it. The record is: "Two nations are in the womb, and two manners of people, and the one people shall be stronger than the other people, and the elder shall serve the younger." The reader will see that there is not a word about *loving* and *hating* here, and that what is said is not of Jacob and Esau as individual men, but of these two nations and two manner of people. Esau never did serve Jacob as a man, and there was no service rendered until the days of David, some eight hundred years afterward. The expression about loving and hating may be found in the closing up of the prophetic dispensation, and of course was spoken of as the idolatrous Edomites. In the same paragraph one other sentence in which passages are made to say just the opposite of what they do say, but I will not notice them now.

There is no need to resort to artifice or misconstruction to support truth, and we may sometimes argue to our disadvantage when we use scripture in a different sense from what was intended. I am not meaning now to take up any side or position that has been taken and urged on this or any other subject, I am merely aiming to say that I do hope brethren will be careful what they write, and not indulge in a controversial spirit. There are not only questions that gender strife in and of themselves, but the manner in which they are discussed is more prolific of evil than the questions themselves.

Yours in continued afflictions,

E. RITTENHOUSE.

We commend with all our heart the above letter to the brotherhood everywhere.—R.

EXPERIENCE.

*Dear Brother Respass:—*When I was very young I frequently had serious thoughts about my condition, but I would try to put them off, thinking it would be time enough for me to do good when I was grown. I thought everybody who did good went to heaven. But at times I could not help thinking of these things. At times I thought I was going to die and knew I was not prepared and would be lost. Thus I lived to my thirteenth year, when I concluded I would try to ask the Lord for mercy on me, a poor sinner. I went on thus for some time, and at times I would feel better, and then again I would feel awfully bad. It looked to me everything that I ever did was before me, and that it was evil and only evil. I would have given almost anything to have known how to do right. I would think sometimes of reading the Bible, but was afraid father and mother would suspect there was something the matter with me, and I did not want any one to know it; so I never read much, and when I did I tried to keep any one from knowing it. I would hear the Baptists talk about

these things, but it seemed to me none ever got so bad as I was.

At this time I gave up all for lost, and expected to die in that miserable condition. It was at night and I fell across the bed murmuring, "Lord, have mercy on me, a poor sinner!" and I became perfectly easy and fell asleep. When I awoke in the morning, my troubles were gone and every thing seemed changed to me, yet I did not know what had caused the change, though these words came in my mind, "I once was lost but now was found, was blind but now I see." I was just as easy in my mind as I wanted to be for some time. (This was in my fifteenth year.) I could now enjoy myself in the company of Old Baptists more than any where else, and it was strange to me then; I could not enjoy young people's company as I had before. And after awhile I got to thinking, "Maybe I don't try to enjoy their company; I will quit this way I have been doing, and go along and enjoy myself as I have before." But I would think afterwards how I had done, and would feel very bad about it. Sometimes I thought I would tell some one about my condition, and see if I could be told what was the matter with me, as I did not know. But I never did.

One day I went to hear Elder E. Philips preach, and he told my feelings so plainly, that it seemed to me I could never go home without telling the church just how I felt: but I did not. Then this thought came to my mind, that some one had told him this, and that troubled me. So I went home in a miserable condition, and Brother Philips went home with us to spend the night. I thought I would tell him my condition, and see what he thought about it, but I never had any chance. One of my uncles was to be buried that evening and I thought I would go, and did, and then I wished I had staid at home; that if I had, I could have told him my feelings, as there were none of the family at home only father and mother and one sister. I felt like I could have talked to him without any trouble if there had been no one present.

I came home next day in a great deal of trouble. After

that I would go to meeting sometimes on Saturday, and was permitted to enjoy myself very well until the door of the church was opened. Then I was distressed and would think I would come there no more on Saturday; and I would stay away as long as I could, thinking that if I was old enough I would try to join the church; for I thought none but old people could belong to the Baptists. At other times I thought to throw it all away as nothing but a work of the imagination, but I could not. It was precious to my poor soul, and I would not have taken any thing for it. In this way I went on for two years, sometimes in the dark so I could hardly live; then again I would be made to rejoice.

In September, two years after Brother Philips was here, Brother George M. Holcombe called in to spend the night with us, and preached. After preaching there were several in the house talking, and from some cause Brother Holcombe began to talk to my sister; I was sitting by her; he began to ask her questions, and it seemed to me my heart would burst; I tried to keep any one from seeing me; I was sitting in front of the fire and could not hide my face. When he quit talking to sister he asked me if I had ever had her feelings, and I could not tell him for some little time; then I did the best I could. I was astonished at his saying any thing to me in that direction. I had tried very hard to get some one to talk to me, and had failed every time. I never will forget that night. I believe the Lord was the cause of that good brother coming that night to stay with us. I do not believe I would have been with the Baptists to this day, if no one had ever said any thing to me. And I think surely if they knew how meanly I feel sometimes, they would not let me live with them.

I joined the church in 1884, in my seventeenth year. I went to meeting that morning with no intention of joining the church that day; I had said Thursday night, I would never join the church until I could have Brother Holcombe to baptize me, and I thought I would tell him next morning, before he started on to the association, I wanted him to baptize me. While

I was thinking how I would get to tell him, this thought occurred to my mind: "You had better find out first whether the church will have you, before you get some one to promise to baptize you." Then it seemed to me I knew the Baptists would not have me. So I never can describe the trouble I passed through that day; I thought I never would live to see the next day come, and I did try so hard to get to ask brother Charlie if he was ever in my condition, as he had been with the Baptists for some time, but I could get no chance. So it looked to me that every thing was against me. That night, one of my brothers and his wife being all that were in the house, I asked him if he was ever in my fix, and he said he was and he believed it was my duty to join the church and be baptized. I went to bed, and father came into the house and I heard brother Jack say, "I think Brother Pope will have to baptize Ida, Sunday." That made me wish I had never said any thing to him about it. I lay there, thinking about these things, until I decided to go to the church the next day and tell them my feelings, and if they would receive me I would feel better, and if they did not all would be right; I did not have any desire to deceive good people.

Next morning though I thought I would not go to meeting, but as all the family was going I decided to go rather than stay by myself, but that I would not join that day. When we got there I went into the house and took a seat near the stand, and when the members began coming in and talking to each other I had to get up and go back to the back of the house where I could hide, for it seemed my poor heart would burst. Brother Pope preached, and I thought as good a sermon as I ever heard; it seemed he was preaching to me all the time, and that I could understand him better than I ever had before. So as soon as an invitation was given for members I was there, and had given the preacher my hand before I knew where I was; and then I thought, "What will I do? I can't tell the church any thing." But I told them my feelings the best I could and, to my astonishment, they received me without one word. Sister, cousin and myself

were baptized next day by Brother John J. Pope. And I was just as happy in my mind, for several months, as I could wish to be; but since that time I have had many doubts and fears.

Dear saints, all of you who read this, pray for me. It has been on my mind for some time, to write some of my travails, as I hope, from nature's darkness to the glorious and marvelous light of the Gospel. And now, dear reader, please forgive me for being so lengthy.

Your little sister I hope,
Lime Branch, Ga. IDA I. DUKE.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

BAPTISM.

“Why do you contend so for baptism, when there is no account given of the disciples ever having been baptised?”

Sister Julia E. Brown, of Walden, Ga., writes to Elder Respass that a Methodist lady has propounded the above question to her, and she asks him to answer for her. Brother R. kindly turns the pleasant duty over to number three—not because he could not answer, nor show the reason why; but Elder R. has not time to answer all letters written and addressed to him, and it is our duty to assist him as best we can—therefore we will proceed to give our authority from the scriptures, and leave the dispute where it has been for many years, between the Methodists and the word of God.

“And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth; Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen.”—Matt. xxviii. 18, 19, 20. It is evident that those disciples had been baptized from the following scripture:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him (John) in Jordan, confessing their sins."—Matt. iii. 5, 6. And that Jesus himself was baptized is positively asserted, thus: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, but John forbade him, saying: I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. iii. 13, 14, 15. As to the authority of the baptism of John, see Matt. xxi. 25. When Jesus spake to the people of John the Baptist, there must have been some of the Methodist persuasion there; for it is written, "And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke vii. 29, 30.

Now it appears to us that the baptism of John was recognized, and valid, so long as it was administered by him; but that none else were authorized to baptize, except the apostles who were with Christ, see St. John iv. 1. But it appears from the reading of Acts xviii. 24, 25, 26, that Apollos must have mistaken his duty, and baptized some disciples, as successor to John; and that afterwards Paul found those disciples, and ascertained the fact, and when he had taught them, and they had understood the nature and use of John's administration, they were then baptized in the name of Jesus, as directed in Matt. xxviii.

Gospel baptism is a burial in water; and before one is a proper subject of it there must be a death to sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. vi. 1, 5; also, Col. ii. 12; Eph. iv. 5; 1 Peter iii. 21. It will be seen from the above quotation that baptism is a likeness, or figure of the burial and resurrection of Christ; and when we are baptized, we thereby declare our faith in the death and resurrection of our Saviour. Paul says, “When the commandment came, sin revived and I died.”—Rom. vii. 9; and when the scales, as it were, fell from his eyes, and he received sight he arose and was baptized.—Acts ix. 18.

We submit the above scriptures to the consideration of the reader as the reason why we contend for baptism as a gospel ordinance; and if Sister Brown’s lady friend will show an overbalancing weight of scripture testimony against it, then we will yield the point.—H.

CAUTION AGAINST ERROR.

Do not err, my beloved brethren.—James i, 16.

It is not designed in this article to speak of the many ways in which even beloved brethren in Christ are liable to err from the plain simplicity of the gospel; but we do design, if the Lord will, to refer specially to the one particular error to which we think the apostle alludes in the text and its connection.

In order to get the true sense and meaning of this, and many other texts of Scripture, it is necessary to notice the context and ascertain, if possible, what is the particular theme on which the inspired writer is dwelling, and what is the point of doctrine he is expounding.

In this text, if we carefully observe the verses going before and those coming immediately after the text, we will see that the apostle fully apprehended that even the beloved brotherhood were liable to draw false conclusions concerning the source of evil and good, and for this reason the cautionary words of the text are thrown in. “Do not err, my beloved

brethren." The apostle of Christ being inspired of God, was guided in what is written here by that wisdom which is from above and which cannot err.

In the first part of this chapter the apostle had taught the brotherhood to "Count it all joy when ye fall into divers temptations, knowing that the trial of your faith worketh patience." He had also written, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." Now the apostle well knew through the heavenly wisdom given him, that brethren were liable to err by drawing false conclusions from the doctrine he had been teaching them. They were liable to say, "Well, as God has created all things, visible and invisible, in heaven or in earth, and rules over all that he hath created, he is the great First Cause and source from which proceeds every evil temptation and every trial that shall ever afflict us." If it is not so, how then can the man be a "Blessed man that endureth temptation," and how can we count it *all* joy to fall into it?"

Now, this is the way natural men and the natural mind will reason with regard to seductive and evil temptations. They draw erroneous inferences from the doctrine of God's sovereignty, and thereby ascribe every evil and wicked thing to God as well as the good.

This is an error against which the cautionary words of the text are thrown. "Do not err, my beloved brethren." If any have concluded when they are tempted in the sense here spoken of, that they are tempted of God, that is an erroneous conclusion. "Do not err" upon this point. "Let no man say when he is tempted, I am tempted of God." It will be erring from the truth to say it, to believe or to teach others to believe it. "God cannot be tempted with evil, neither tempteth he any man" with evil. (James i, 13.) It would therefore be a great error to say that God can be tempted, enticed, or drawn away from his purposes, or from that which is good, just, and right. Who would dare to say it? And yet it would not be a more grave error than to say that God

“tempteth any man” with evil. “But every man is tempted when he is drawn away of his own lusts and enticed.” Do not err brethren by even supposing for a moment that the Holy Spirit of God is the source from which you are enticed and drawn away to evil works. It is precisely to the contrary, as saith the apostle in the very next verse following our text—“Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning.” God is not in conflict with himself. His works are all harmonious. He has not commanded and prompted any man to say or do that which he has forbidden him to do. Let no man say when he is tempted to do that which the Lord in his word has forbidden him, that “I am tempted, enticed or prompted of God to do this thing.” This would be a great error, and it is the main error against which we are cautioned in the text heading this article. Every good gift is from above, but it is neither a good nor perfect gift to be enticed to do that which God’s word condemns.

If these brief remarks are not in harmony with the text heading this article, and with the scriptures generally, let the objector speak, and we will carefully consider what he saith.

M.

OUR associate, Elder Mitchell, was badly hurt on the 23rd of August, within half mile of his home, from being thrown out of his buggy by the fright of his horse, entangling him with the wheels, lines, and horse’s heels, and mangling him up very badly. His right thigh is fractured, though not out of position. His head is badly gashed, and he can use only one limb, his right arm. It was done at 11 o’clock A. M., and it was late in the afternoon when he got home. We trust the dear old soldier will have sustaining grace in this hour of pain and affliction. Many have been his afflictions in this world. Correspondents will know why he does not answer their letters.—R.

WEAKNESS AND FOOLISHNESS OF GOD.

God is not weak, but there is a weakness which is of him, or made manifest by his power. Neither is God foolish, but there is a kind of foolishness which appears when his wisdom controls his children. One is never wise until he becomes a fool, nor strong until his strength is exhausted. Paul says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. i. God makes his children weak in themselves, and thus their weakness is of him; and it is a weakness that men can not produce. It is stronger than men, and is accompanied by a virtue greater and of more value, than all the powers of men could produce. This weakness, which is of God, humbles the subject down to the capacity of an infant, and prepares him to trust lovingly in God, his Father. It is the weakness of a spiritual babe in Christ, and it prepares him to receive the Kingdom. Such a one will no longer boast of his acquired knowledge, but becomes a fool, even in his own estimation, and is so regarded by others. Revealed knowledge discovers to the children of God their native ignorance, and they reflect with wonder upon their own foolishness. Even ministers of God are so weak in knowledge and understanding, that they can not fix up a sermon to preach at some future time; but they have to wait till the time comes, and speak according to the impressions of mind. This weakness and foolishness is of God, and it is much stronger than men, and wiser than men. Not that God is weak, but that such weakness is ordained of God; not that he is weak but that they are weak through his power toward them, and through their weakness his strength is exalted, and his wisdom displayed.

Sometimes we see one come to the church to tell what they hope the Lord has done for them, and they come in much weakness, fear and trembling, and in broken accents tell of their fears and hopes; and we feel sure that all this manifest weakness and foolishness is of the Lord; it is the effect of his powerful grace upon them.

So when we read in the scriptures of the weakness and foolishness of God, we should understand that it is with reference to a peculiar weakness that characterizes those who are born of God, and brought under subjection to his almighty power and grace. Therefore, we may say, with Paul, "When I am weak, then am I strong;" weak in ourselves, subdued by the power of God, and strong in him who is our strength. It is a good thing then to be foolish when our foolishness is of God; and good to be weak when our weakness is of God.

H.

ESTHER.—SECOND CHAPTER.

PURIFICATION.

Purification literally means making clean. The Jews in the Saviour's day seemed to know nothing of a necessity for any cleansing save a ceremonial cleansing of the outside. They could not comprehend Christ when he taught them that the heart must be purified; and that the man was blessed whose heart was pure or purified. Blessed are the pure in heart, or the purified in heart, for they shall see God; not those purified outside, but those purified in heart. He taught the same when he said, "Make the tree good and the fruit will be good." The religious world to-day have much the same notion that the Jews had. It is taught that you must join the church and be baptized, and you will be saved; that it will be the means of salvation. But joining the church and being baptized must be a work of the heart, and then it is a work of righteousness; then the work is the work of a man blessed of the Lord. No outside cleansing; no purity of conduct will purify the heart; the heart must first be purified by regeneration, by penitence, prayer and faith, and then the purification will be as the purification of the sons of Levi. God alone can purify the heart; it is the work of the Spirit upon and in the heirs of promise. And he (God) shall sit as a refiner and purifier of silver; and he shall purify the

sons of Levi (the redeemed elect) and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. (Mal. iii.) The outward must come from the inward purification or the inward work of the Spirit. The baptism of a believer, whilst it mainly represents his death to sin and self-dependence and self-righteousness, and his resurrection to life in Christ, also represents a washing or purification, as when Paul was told to "Arise and be baptized and wash away his sins." It is a consecration to Christ in a literal sense, prompted by the work of the Spirit in the heart, and is a result of a purification of the heart. The indwelling of God's spirit in the heart by penitence, prayer, and faith, sanctified it and set it apart as the temple of the Lord. Thus God purifies or prepares his people for his use or holy purposes. Outward seeking and purification will never touch the heart; or if it does, it will only lift it up in greater pride and condemnation. The crab-apple tree in its native forest will bear crab-apples; and if it be transplanted to a field and manured and cultivated it will only bear more bushels of the same fruit. Its nature is the same with all its cultivation. So it was with these fair young virgins. They were brought in their natural condition to the king's palace, and the purification of twelve months only made them more prolific of natural fruits. But with Esther it was different. She was called there by the spirit of her kinsman. Outwardly, indeed, there was but little difference between her and the other virgins. They were all fair, all outwardly anointed with the same ointments, but Esther's was from the heart, whilst theirs was in the letter only. Esther was conscious of something of which they knew nothing. She had a secret in her heart of which they were ignorant—a plague from which they were free. She was a Jew, and felt and feared the shame of it. She could not tell it; it seemed to be in the way of her desires. As if one to-day should be seeking God's favor, but the consciousness of sin seemed to be in the way. Oh, if I was not a sinner, then I might be saved! but I am a poor Jew, or sinner; the poorest of all the Jews; for I have noth-

ing, nothing at all. The publican could not so much as lift up his eyes to God, but smote upon his breast, crying, God be merciful to me a sinner! This sense of her unworthiness humbled her heart and gave her a meek and lowly appearance, which gave her favor with Hegai, *so that he preferred her to the best place of the house of the women.* How the heart of the child of God goes out to the meek and lowly penitent! It is seen even in their faces, so that the sadness of heart even in their faces entreats favor of God's people. It is irresistible. The penitent does not design it, but he can't help it. There is no deceit in it, for it is a purification of the countenance from the heart. If the other virgins had this meekness, it was of the flesh, and not of the heart; they were not ashamed of it, but proud of it. But with Esther it was different. She was a captive; she was bound; she needed and felt the need of a deliverer, and that she could not live without it, though in no sense worthy of it; and that none could deliver her but the King. To her he became, as her purification progressed, more and more necessary. It was with her a matter of life and death; and she sought it not the less eagerly because of her unworthiness; but the greater her sense of unworthiness the more deeply she felt the need of it. It was with her as with the man slayer flying to the city of refuge; he must gain the city or perish. He could not turn back because the avengers pursued him; it was from them he fled at first, and it was from them he continued to fly. The cause that started him to fly continued him flying; nor could he stop until he found safety in the city of refuge. So Esther could not turn back; the necessity, the irresistible call of the Spirit that started her ever continued with her. She had nothing to go back to; if she lost now, then all was lost!

THE KINSMAN'S SOLICITUDE.

And Mordecai walked every day before the court of the women's house to know how Esther did and what should become of her.

Mordecai was not an unconcerned spectator of her trials, but was indeed afflicted in all her afflictions. He was anxious for her and for his people. It is a matter of wonder some-

times to the world that the people of God can pray, and have trouble, sorrow, and anxiety; and it has been said, if I believed what you do, that I would never have any trouble at all. Well, it does seem a little strange sometimes that we have trouble; but it is in truth only the people of God who do have real soul trouble. Satan thought the doctrine of Christ was a doctrine of licentiousness and presumption, and told Christ to cast himself down from the pinnacle of the temple, because it could not hurt him; for if what is written is true, it can't hurt you, for it is written "He shall give his angels charge over you to bear you up lest at any time you dash your foot against a stone," &c. That is, as Satan understood, it will not hurt you to cast yourself from the pinnacle, for he will bear you up; or do as you may do and you will be saved any how. That is the way Satan believed it, and the way he yet believes it. And, whilst it is true that "what is to be will be," it is also true that the doctrine of grace is a salvation from sin, and the Spirit works a hatred of sin in the heart and a fear of God, and never works presumption in it. That is the work of Satan as he attempted it with Christ. Satan did not understand the use of the doctrine of grace, but thought that all the use there could be for it was to allow a man to sin, and would doubtless have loved it in that sense. If he had have experienced David's troubles, his narrow escapes, the power of his great enemy Saul, and his own weakness, when he was made to cry out that he would one day fall by his hand, and that there was but a step between him and death, he could have understood the worth of the doctrine of God's grace, when spoken to David, "I have given my angels charge over thee, and they shall bear thee up;" I am keeping you. That is why God's people love the doctrine of immutable love and infinite power, because it is necessary to bear them up in the conflicts of sin. So that to be a child of God is to have solicitude and concern; Christ had it, and his people will have it when they have his Spirit. But it is of Him and not of their own spirit. Mordecai loved Esther; she was his adopted child and kinsman; and she was in trou-

ble, and he could not love her and be unconcerned and she troubled. Naomi was concerned for Ruth, and sought her rest; and so identified was she with Ruth in her troubles that Ruth's rest would be her rest. She couldn't be easy and Ruth in trouble; but when Ruth had rest Naomi had rest in her rest; and Ruth's child became Naomi's child. She had joy in Ruth's joys. And old Christians now have joys in the joys of penitent sinners; they, when they have passed that age of bearing, bring forth in those for whom God has wrought a concern in their hearts. They can neither bring this concern on nor put it off; it is in them a work of the Spirit, as it is in the penitent sinner. The Church of Christ cannot bring on a revival; her travail, like Sarah's, is a work of the Spirit and not of the flesh. Hagar's was fleshly, but Sarah's was of God. But when Zion travails she will bring forth; her concern is of God, as Mordecai's was for Esther; and it will prompt prayers to God, anxiety for the upbuilding of the church, and will be a travail of soul in Christ's Spirit as Christ had for the church himself. We cannot have this concern for our own children only as the Lord begets it in us; and then it will be a trouble for others as a trouble for ourselves. We may have it for a stranger and not for our own children even. It is the work of God in us, and it was in Mordecai a work of God to be concerned for Esther as it was a work of God in Esther to be concerned for herself. So God gives ministers concern for the church, and they are troubled and are made to feel "Woe is me if I preach not the gospel." They get comfort in the church's comfort, are comforted together by their mutual faith. So they are made to walk every day before the court to see what will become of those, for whom God has concerned them. O, that Zion might travail, and that God would turn our captivity! And then Jacob would rejoice and Israel be glad.—R.

(To be continued.)

The disciples of Christ do more than others, because they are appointed to be judges of others.

OBADIAH.—I KINGS XVIII, 3.

Every person or thing, every character or trait of character, which God has given by inspiration in the scriptures, is for the learning, comfort and instruction of his chosen and redeemed people.

Obadiah, of whom we design speaking in this article, was a true worshipper and servant of the living and true God, but not the one whose short prophecy we find in the Old Testament. He occupied a very important and perilous position for a servant of the Lord, yet he was faithful in it all, for it is written of him that, "he feared the Lord greatly." It is true that there is but very little said of him in the Bible, as the reader can see in 1 Kings xviii. and from 3rd to 16th verses; but yet there is enough, we think, to justify and bring forth some profitable reflections on certain traits of character developed in him. And when we speak of the *germ* or principle, in him, by which his character was formed and manifested, we wish it distinctly noted that we do not refer to any natural principle in him, which led him to "greatly fear the Lord," but to that heavenly principle which the spirit of the Lord had written in his heart.

The only period in the life of Obadiah of which we have an account, given in this 18th chapter of the first book of Kings, was a period of great trial such as, if viewed from a mere human stand-point, would be regarded as quite unfavorable for the worship of the true God, or of doing any thing by which devotion to correct principle should be manifested.

Obadiah was governor or chief steward in the house of Ahab. And this Ahab was one of the most cruel, profligate and abominably wicked kings that Israel ever had. And to add still more to the manifestation of his wickedness, and to show more and more his defiance of the laws of Israel's God, he had married that wicked woman Jezebel, so that "there was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols,

according to all things as did the Amorites whom the Lord cast out before the children of Israel.”—1 Kings xxi. 25.

Ahab corrupted the worship of God in Israel until the Lord's prophet, Elijah, pronounced the judgment of a famine of three years and six months, which the God of Israel would send upon them. But neither the prophet of God nor his message from heaven was popular with the prophets of Baal, nor with Ahab, the king. The famine, however, came all the same. The word of the Lord must prevail. It cannot be defeated or returned unto him void, as though it had met with some obstacle too hard to overcome. The famine in Israel and Samaria is great. Elijah, who had predicted its coming, is accused by wicked Ahab and his false prophets of being the cause of the famine, a real troubler in Israel, a pest and nuisance to the nation; and, in order to get rid of him, search was made in every nation and kingdom, that he might be put to death. The popular voice of the people is against the prophets of God in Israel. And as a still further scourge upon them, Elijah and other prophets of God, being the only representatives of truth, are hid from them. Thus there is a famine in the land of Israel in a double or two-fold sense, a famine both natural and spiritual. Now it is in this time of trial, persecution and bloodshed that the test is made of principle. It is a time now to see “who is on the Lord's side.” Baal's prophets are many and are very popular with the people, and besides this, that idolatrous woman, Jezebel, who has a controlling influence of Ahab, cares for and feeds these false prophets bountifully at her table. The “assessments” upon the famished people must all be collected to feed the prophets of Baal, four hundred in number, while the prophets of God are hunted, as wild beasts, to be slain. But here we see, in the providence of God, how he takes care of his servants. Strange as it may be to us, Obadiah, a true servant of God, is retained in high and responsible official position in one of the most profligate and corrupt courts ever noticed in history. And what is still more remarkable, he is faithful in all things. He hid one hundred of the Lord's prophets by

fifties in a cave, and fed them with bread and water, a plain, wholesome diet, for which they were doubtless very thankful to God, who had thus provided for them. "He that keepeth Israel, neither slumbers nor sleeps." But how strangely to human reason does the Lord often provide and supply all the real needs of his redeemed people. Sometimes even the bitter enemies of the Lord's people are unconsciously and undesignedly made to help them along, and yield them all needed supplies. But while it is done in such a way as to be out of sight of man's wisdom, it is nevertheless clearly manifest to the humble, tried and afflicted saints of God, that the Lord has done it. Their faith is strengthened, their hope revived and thus they run the race that is set before them, "looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the majesty on high."

According to the good providence, mercy and grace of God, Obadiah was placed in a high official position, and though he was surrounded with as great religious mockery and corruption, even by his own nation, as ever polluted the earth, and the principle that he loved dearer than life was every day ridiculed and set at naught, and his brothers in spirit were hunted to be slain, yet he still was enabled by the grace of God to maintain, not only his official position at the Court of this wicked king, but he also maintained his devotion to correct principal and to the worship of the true God." Hard as the times" were, and bitter as the enmity of Ahab, Jezebel and their popular and well-fed prophets was against the true servants of God, the king's bread must go unconsciously to him, to feed these very prophets of God whom he sought to slay.

Let Christians of the present evil times learn a wholesome lesson of instruction from the example of Obadiah. In whatever position they are placed, whatever relation of life, or whatever corrupt religious or political influences may surround them, may they, like Obadiah, be enabled to maintain purity of character, fervent love to the brotherhood of faith, and devotion to correct principles and to sound doctrine!

The hosts of anti-Christ are now marshaling their forces. The Beast is receiving his power, and soon it will be that "no man can have legal rights to buy or sell unless he has the mark of the beast or number of his name."—M.

BUTLER FEMALE COLLEGE AND MALE INSTITUTE.—We would say to our brethren who contemplate sending sons or daughters to a boarding school, that by sending them to the above school, they would have this important advantage above any place in this section of country, and that is, their children could attend the Primitive Church at this place twice a month. This is rarely the case in towns where there are schools. Besides the school is fully as good as any of the schools of that class any where in our country. In addition, there are several Primitive Baptist families living in the town, thus giving their children association with them. Board is cheap, and tuition \$1, \$1.50 and \$2 monthly, according to class. Address for information, Prof. F. N. Means, Butler, Ga.—R.

WE beg to call the attention of our subscribers who are behind with their subscription, to the fact that we are needing the money. And most especially those who are due us on the PATHWAY when we bought it of Brother Post. We have not received, we think, over half what we gave him for it. We sent the bills to all whose names we struck off, and but few of them have paid. Please do us right.—ED.

EXTRACTS FROM LETTERS.

MERIDIAN, MISS., June 28, 1886.—*Editor Messenger*:—When I was received into the church I thought then my troubles were over, I enjoyed such peace. But it did not last long. I have often thought of going to the church and asking them to erase my name from the church book. Again it seems, as unworthy as I feel to be, if I was cut off from the church that I would not wish to live. Still, I don't feel worthy to be with them, I am so prone to sin.

"Mixtures of joy and sorrow I daily do pass through,
Oftentimes in a valley and sinking down with woe."

When our communion meetings come on, it is then I have my

greatest trial. I have felt several times as if I would have to leave the house when some dear old saint would kneel at my feet to wash them. Oh, I do feel so unworthy! Can it be that a child of God has such feelings as I do at that time! I am afraid I am not right, and I ask the prayers of all the brotherhood.

J. H. BROWN.

None but the children of God have such feelings, dear brother.—R.

BELTON, TEXAS, June 28, 1886.—*Eld. J. R. Respass*:—I enclose you proceedings of Presbytery in constituting a church at Durango, Falls county, Texas, which you will please publish in the MESSENGER. The brethren at that place need a preacher to settle among them. Eld. Norton goes thirty miles to serve the church. There is a good opening for a Primitive Baptist preacher that wishes to move to our great state. May the Lord bless you and Bro. Mitchell in the publication of the MESSENGER, and give you grace for every duty and trial is the prayer of your brother in hope and bonds,

W. H. HARRELL.

DURANGO, FALLS Co., TEXAS, June 19th, 1886.—By request of brethren and sisters, a meeting was held at time and place above mentioned. After preaching by Elder Wm. Thomas, and recess of a few minutes, the congregation came together and the brethren and sisters expressed a desire to be constituted into a church; whereupon the following named elders, Wm. Thomas of Little Flock Church, Bell county; J. C. Denton of Fellowship Church, Madison county; J. A. Norton of Salem Church, Coryell county; E. M. Weeks of Hog Creek Church, Coryell county; W. H. Harrell and W. Y. Norman of Pilgrim's Rest Church, Bell county, were organized into a presbytery by choosing Elder Wm. Thomas moderator, and W. H. Harrell clerk. They then proceeded to business. Letters were presented by Brethren M. T. Moore, J. M. McCoy, F. B. Buster and J. A. Kinsel, and Sisters Penelang Moore, Mary A. Buster, Matilda Kinsel, from Little Flock Church, Bell county; and by A. J. Hasty, from Beulah Church, Terrell county, Georgia. After due examination of credentials and church covenant and articles of faith, the presbytery extended them the right hand of fellowship. Then prayer was offered by Elder J. A. Norton, and a charge was given by Elder J. C. Denton on the duties and obligations of a church, whereupon they were pronounced a church in order.

WM. THOMAS, Moderator.

W. H. HARRELL, Clerk.

The church then proceeded to business, and agreed to be called Concord, and called Elder J. A. Norton as pastor to serve them.

W. H. HARRELL.

Little Tallapoosa Church, Carroll county, Ga., in conference June 10th, 1886, this day withdrew her fellowship from B. F. Wilders, and ordered the same published in GOSPEL MESSENGER.

A. F. STEPHENSON, Clerk.

E. PHILLIPS, Mod.

LADY LAKE, FLA.—*Dear Brother Respass:*—Through love I feel constrained to write you this morning of the good the Lord has done for me in guiding your pens in writing words of peace and comfort to me and those afar off as I am. I was baptized one year ago last April in Georgia, and started to my home here the next day, since which time I have seen none of the brethren save those who came with me, who soon returned to Georgia. I live in the midst of a religious community with an evangelist for a leader; and the more I mix with them the further I seem to get from the love of God. And when I see them and hear them talk, I sometimes think they must be right; but when I read the Bible down comes their faith; for to me, they teach for God the doctrines of men. When I read the experiences of the brethren and sisters, I often shed tears of joy, and can say the Lord will yet comfort Zion and choose Jerusalem. And, though we are scattered far, I am persuaded that nothing shall separate us from the love of God. Will some of the brethren of Lakeland, Fla., write to me? Your unworthy sister,

MINNIE A. PETERS.

STOCKTON, GA., July 13, 1886.—*Dear Brother Respass:*—I was at Cat Creek Church, Ga., July 3rd and 4th, and heard good preaching. I saw a wonderful sight. I saw Elder T. W. Stallings take his son and his son's wife, and Elder A. Parrish take one of his sons, down into the water, all at the same time, and baptize them. Elder Stallings' son and his wife were from the Methodists.

S. T.

DUTTON, ARK.—*Dear Brother Respass:*—The little church at Bethlehem, Madison county, Ark., is destitute of a suitable house for worship. Although the church numbers fifteen members, there are but four male members, and all poor men, and more or less in debt, and unable to build without some assistance. The Missionaries want us to build a partnership house with them. But, would this be right? Paul teaches that those who have knowledge may eat things sacrificed (literally) to idols, knowing that an idol is nothing. From this I infer that Paul could have met with his brethren even in an idol's temple for worship. But would this authorize us to join in building with those we are commanded not to receive into our houses, neither bid God speed lest we should be partakers of their evil deeds—in building a house to be jointly consecrated to the worship of God and idolatry? If worshipping the works of men's hands anciently was idolatry, is ascribing salvation in modern times to human works any less? And what agreement hath the temple of God with idols, or he that believeth with an infidel?

Brother Respass, we desire your views on this matter.* We have also thought of having a notice published in the MESSENGER, and see if any of the brethren who are able would assist us in building. But we have feared that those who are least able would be most likely to send, and we would be calling upon our brethren to help us do what, perhaps, we ought to do ourselves, though to all appearance, it seems we are not able. Still I have tried to urge the brethren to agree for us to undertake, believing that God (from whom we *receive* every thing) would enable us in some way to succeed.

If you think there would be nothing wrong in making our condition known to the brethren, you can publish a condensed statement in the MESSENGER. If seventy-five brethren would send us a dollar apiece, it would enable us to build.

It can be sent either to me or to John Cornett, Dutton, Madison county, Ark.

Your brother in hope,

C. W. ANDERSON.

*We agree with you, Brother Anderson. We will give you a dollar.—R.

Elder T. J. Head, of the Manifesto Churches, acknowledges his errors, as does also Elder I. C. Nichols. Prospect of peace and order with them all and union with the Primitive Baptists generally in Middle Georgia.

Elder Head wrote the following letter to the Bethel Union (the Association of the Manifesto Churches). We will say for information of distant readers, that the Manifesto Churches are churches formerly belonging to the Towaliga Association, and withdrawing from that Association they issued a manifesto, stating their reasons and declaring non-fellowship for the Towaliga Churches.

GRIFFIN, GA.—*To the Churches of the Bethel Union and of the Primitive Baptists generally:*—I, T. J. Head, do this day make my confession, &c. I am now satisfied that my ordination as a minister was not right, and was, to say the least, irregular. And I am unwilling to hold it, or use the liberty it confers on me in the church. I have never, until now, been able to see why my official acts were the source of confusion amongst the Primitive Baptists. I have stood ready all the while, if I should see wherein I was wrong, to turn from it and try to get right in my religious life. I will now give you the reason for my present convictions. In the first place, the Towaliga Association departed from her original position and the position of the church by doing away with the 13th Article of Faith, which, whilst it should never have been an article faith, but the principle should have existed as one that has ever characterized the true church, viz.: of opposition to the innovations of men

and the institutions of the world as connected with the church. The repealing of said article opened the door for confusion by removing the bar to these things by designing men. In the second place, she declared open rebellion to the church everywhere by uniting with what was known as the Oxford Association, which was organized in open rebellion to the position of Primitive Baptists everywhere; and said Association has never had fellowship with the church since the division of the Baptists in 1836. Third—Becoming thus identified with the leaven of disorder by recognizing the baptism of the Mission Baptists, who have, as we believe, no church identity, being wholly leavened with worldly institutions, teaching for doctrine the commandments of men, thereby saying, Away with Christ, we will not have Him to rule over us. Fourth—The church to which I belong, in its constitution had a man, Elder W. T. Godard, who was a member, and came up under the hands of Elder T. D. Oxford in baptism and ordination; and Mount Pleasant Church (the church to which I belong) calling for my ordination, the presbytery that sat in my ordination came through the same channel, who were Elders Godard, W. Z. Gardner and I. C. Nichols—Gardner, at the time of Nichols' ordination, being a member of Liberty Church, Pike county, Ga., which was constituted by Oxford since the Baptist division. Elder I. C. Nichols himself joined at Lebanon Church, which had practiced receiving Missionary baptisms without opposition, and he (Nichols) knowing it at the time he joined, and thus he became leavened with the disorder in his baptism and ordination which he now repents of and repudiates, and I believe righteously. I feel it therefore my duty to make my convictions known, and not to get up strife among the churches, but that peace and union may abound amongst all who are willing to renounce the world for Christ. The great regret with me is, that so many have been involved in this trouble on my account. But it was done in ignorance of my true standing. I thought I was right in my official acts; but I now see I was in error and wrong; an error of the head and not of the heart. And now, that I see my error, I will endeavor as much as in me is, the Lord helping, to correct my mistake. And I appeal to you in the name of Jesus to do the same thing if you so see to do. It is the part of wisdom to acknowledge our errors and to confess our sins. It is our duty to do right if we have to right a dozen mistakes. The world may sneer and make many remarks about us, but what is that to the satisfaction of being right in God's sight. I feel to have a spirit of love to all the children of God, and would that all who are entangled with error could see it and do as I am trying to do, if I am right, &c.

Yours unworthily,

T. J. HEAD.

OBITUARIES.

MRS. SARAH A. HETHCOX.

Sister HETHCOX, consort of Brother Isaiah Hethcox and daughter of Sackfill and Sarah A. Walker, was born Feb. 9th, 1819, and departed this life Nov. 30th, 1885. She was a kind companion and mother, and a worthy member of Emaus Church, Calhoun county, Ala., and was much beloved by those who knew her.

W. M. VANDIVEER.

SARAH HARDIE.

My Dear Brother in Christ and True Yoke-fellow:—I have to inform you this morning that my wife is no more, and feel to give you a short sketch of our days together as husband and wife. She was the daughter of Elijah and Sarah Hogan, of Wilkinson county, Ga. She was born April 15, 1823. We were married Jan. 11, 1842. In 1843 I often awoke in the dead hours of the night, and found her in tears. This was on account of feeling she was not prepared to meet her God in peace. I often embraced her in my arms, telling her it was the Lord's work and he would finish it when it seemed him good; that his word never returned void.

So he kindly led her to the place
Where stood the banner of his grace;
He saw her faint, and o'er her head
The banner of his love he spread.

So I saw this work completed, so far as obtaining a hope of a full and free pardon of her sins is concerned. She went to old Pleasant Plains Church, where her mother, my father's mother and brother and his wife were then members (her father having died a few years before), and was received a member of said church. This was Aug. 19, 1843, and she was baptized next day by that dear old brother, John Evers, whose sweet voice I have so often heard in fancy's ear, here in this far off land of the west. I was strangely and mysteriously led to leave Georgia. So she for my sake and the sake of the children which she bore, left her own native land and church and people to cast her lot, she nor I knew not where, but it was thought in western Texas. We found but few Primitive Baptists here, at least for the first four years.

On the first day of June, 1861, I cast my lot in with the members of Mt. Ararat Church, and I was received and baptized by Elder Thomas Brittain, who is, to take him day after day, and night after night, and under all circumstances, the greatest preacher with me I have ever yet heard. My wife came in by letter in October. We have both lived members of Mt. Ararat Church ever since, which is twenty-five years. She lived a very exemplary member and served many days and hours in caring for her brethren and sisters, which many remember. Well, she was taken sick Aug. 2d with fever, but there was no uneasiness on my part till 9 o'clock P. M. the 7th. Congestion of stomach and paralysis soon followed. Nothing was said about dying, as she, being paralyzed, could not talk. She finally breathed her last on the 8th, at 6.30 o'clock, A. M. I surely never in my life saw as easy a death. I have lost two children and my wife, and all have died from 4 to 8 o'clock, A. M. She bore eight children four males and four females. One of each went to

fore. We mourned for our children, but I now mourn alone. She can not mourn with me any more. The Lord has been so kind as to let us live together forty-five years, and now says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, (John xvii, 24.) and that they may be one in us." She never said for me not to go to my appointments, when there was no confusion in the churches. I was never called on to go but there was a change of raiment ready for me. I have seen her shed tears on my leaving, and say that it looked like every thing was going to wreck; but she did not say not to go, while at the same time she never pushed me forward. I shall ever believe that there was a due portion of the weight of the ministry laid on her, and that she bore it and filled her place better than I have or could.

I desire to commit my all into my heavenly Father's keeping, and not murmur at his will, and the prayers of his children and blessings of heaven the few remaining days of my pilgrimage on earth. And, O, that I may never bring a reproach upon myself or my Master's cause!

Your brother in Christ,

Henderson, Texas.

JOHN E. HARDIE.

ALLARINA REEVES.

My old mother-in-law died of flux July 22, 1886, in her ninety-third year. Her maiden name was ALLARINA BATES. She was born in 1794, and was raised near the line of York and Chester districts, South Carolina. She was married to Lawson Reeves in 1817, and in 1826 they came to Henry county, Ga. She professed a hope in Christ previous to coming to Georgia. She told her husband she wanted to join the church; he told her to join the Presbyterians as they were close by; she said she did not feel like she would be at home amongst them. The same year, 1827, her husband professed a hope in Christ and they both went to the church at Flint River and told what they hoped the Lord had done for them, and they were received and baptized into the fellowship of the church by Elder William Mosley. They lived in fellowship with the church until 1835, when they obtained letters and immigrated to Talladega county, Ala., and put their letter in a church called the Salem Church of United Baptists. They became dissatisfied on account of the man-made institutions of the day coming into the church, and in 1851 they obtained letters and immigrated to Sabine county, Texas. They, with others, went into the constitution of a new church called New Hope. They were Predestinarian Baptists in the true sense of the word. I think I can say in truth, a mother in Israel has fallen. She was the mother of seven children, five daughters and two sons. Three of her daughters preceded her to the grave. Her husband, Lawson Reeves, has been dead nearly twenty years. He was ordained an deacon for many years. Their house was always open to Baptists, especially to ministers of the gospel. They have left children, grand, and great-great-grandchildren, and numbers of relations and friends to mourn their death; but we mourn not as those who have no hope, for we believe they are now enjoying that rest which remains for the people of God in that house not made with hands, eternal in the heavens.

Milam, Texas.

ALEX. HARRIS.

MARTHA ANN VIRGINIA OGBURN,

Daughter of Deacon J. T. and P. A. Ogburn, was born March 8th, 1855, and departed this life April 10th, 1886, being in the thirty-second year of her age.

She was married to Brother J. P. Stalnaker April 14th, 1872, and united with the Primitive Baptist, at Bethlehem, Taylor county, Ga., and was baptized by the late Elder J. P. Glover, October 12th, 1872. The deceased lived an orderly, Christian life, and therefore held a near place in the fellowship, love, and esteem, of the church. She was an affectionate and faithful companion, a devoted and tender mother, a dutiful child and good neighbor. She left five children, a husband, parents, sisters, relatives, and a large circle of friends to mourn their loss. But we have much reason to hope that their loss is her eternal gain. The deceased had for some time suffered much from rheumatism, and on the 10th of February last, was attacked with typhoid fever, from which, it was thought, she had comparatively recovered, but about dawn of the morning of her death, she was taken with convulsions as she was arising from bed, and died at sunset of the same day. She bore all her afflictions with Christian fortitude, and we trust she is now at rest.

After services by the writer, she was buried at Bethlehem Church.

Butler, Ga.

J. G. MURRAY.

ELDER JESSE FALLIN.

Elder JESSE FALLIN, died at his home in Tallapoosa county, Ala., March 4th, 1884, in the seventy-eighth year of his age. For many years he was a worthy member and pastor of the church at Fellowship, Harris county, Ga. His wife, Sister NANCY FALLIN, was also a member there, and in 1858, they moved to Tallapoosa county, Ala., and became members of the church at Shiloh, where they continued till death. Sister Fallin died December 3rd, 1880. Elder Fallin was truly a worthy Primitive Baptist, also an able, sound and consistent gospel minister. For a few years before his death, as he was quite feeble, he preached but little. He was much appreciated by his brethren for his wholesome counsel, upright deportment, and unwavering steadfastness in the faith of Christ.

At the death of this aged couple, they left three sons, four daughters, fifty-one grandchildren and forty great-grandchildren. Also,

MRS. MARTHA DOSS.

Sister MARTHA DOSS, daughter of the lamented Elder Fallin, died in Tallapoosa county, Ala., November 2nd, 1883, in her fifty-first year. She was received into the church at Fellowship, Harris county, Ga., and baptized by Elder Wm. Hudspeth in 1858, and the next year, having moved to Tallapoosa county, Ala., she was received into the fellowship of the church at Shiloh, where she remained a worthy member up to the time of her death. Also,

MISS SARAH J. MIDDLEBROOKS.

August 5th, 1883, our beloved daughter, SARAH J. MIDDLEBROOKS, died in Tallapoosa county, Ala., in the twenty-first year of her age. She was kind and affectionate, and her desire was to be with Christian people and hear

them talk of spiritual things, though she had never united in church relation with them.

Brother Mitchell, please put the above obituaries in proper form, and publish as soon as time and space will admit.

July 1, 1886.

J. N. MIDDLEBROOKS.

A brief notice of Elder Jesse Fallin's death was given by us in the GOSPEL MESSENGER for June, 1884—page 319. It is presumed that above notice of his death is designed to be on the part of the church at Shiloh.—M.

MARY JANE WYATT.

The icy hand of death has again visited a quiet home so familiar to the Baptists of this country, and removed therefrom an affectionate wife and a precious mother.

Sister WYATT was born April 10th, 1840, and departed this life July 22nd, 1886; aged forty-six years, three months and twelve days. She was married to Brother Buren Wyatt, the bereaved husband who survives her, March 28, 1857. She was the mother of ten children, six boys and four girls. Three sons and three daughters are still living.

She united with the Regular Predestinarian Baptist Church called Salem, in Carroll county, Ind., on the 10th day of June, 1860, and continued a faithful member of the same until her death.

Brother Wyatt's home is near the church, and has been a free "Baptist Tavern" for many years. The many visitors there have always been greeted with kind words of welcome by Sister Wyatt.

After an illness of only a few days she passed away, leaving the thorny path below to walk the golden streets above.

Elder H. P. Hays, pastor of the church, felt that the burden of preaching her funeral would be too heavy for him, wherefore, by request, the unworthy writer tried to speak to the comfort of the grief-stricken family and sympathizing friends, from Rom. v, 17. One year and one week before I preached the funeral of her dear son, Andrew H.

Oh! how sad would it be were it not for a precious hope which reaches beyond this vale of tears! Therefore, dear friends, let us not mourn as those who have no hope.

Dearest sister, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet, again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Groomsville, Ind.

JOHN R. DAILY.

NANCY ANN ROUTON.

The subject of this notice was born in 1842, the month and date not given, and was married to A. R. Routon July 21, 1859. Her maiden name was NANCY ANN REVIL; and she departed this life on the 23d day of February, 1886, after suffering a little over a week. She took the measles, and a little babe preceded her to the grave a few days before her death, being born prematurely. Truly a good woman and mother has fallen asleep to await the

summons to awake and arise in the likeness of her blessed Lord, in whom she trusted.

She professed a hope, and joined the Primitive Baptist Church at Ebenezer in Meriwether county, Ga., and was baptized the 5th day of September, 1869. The writer of this became acquainted with her in 1882, viewing, as he believes from the first acquaintance with her, one of those patient Christians, who seek for life and immortality through what Jesus has done. For a number of years she was afflicted with neuralgia which caused her to miss her church meetings, but when well enough to attend she was sure to be there. And it was a great comfort to see her, for she seemed to feast upon the truths of the gospel. She was a faithful and loving wife, seeking the happiness of her husband; and a devoted mother, ever ready to minister to the wants of her children. She leaves seven children and a devoted husband and a great many relations to mourn their loss, but it is her eternal gain. We would say to her husband and children not to grieve; she has gone to be with Jesus and cannot come back to them, but the same power that prepared her for happiness beyond this vale of sorrow can make you fit meat for the Master's use, and then you can go to her and be as the angels of God. We would comfort you if we could, Brother Routon. God alone is able to comfort you in this, your great affliction. He has said, "My grace is sufficient for thee." The ways of Providence are mysterious, and we can not find them out; but the apostle tells us, that all things work together for good to them that love God, and are called according to his purpose, and I have hope that you are one of the Lord's chosen ones, and this affliction will work out for you a far more exceeding and eternal weight of glory. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. Children, try to imitate your mother in all her daily life, for it is worthy; and may the Lord prepare you to meet where parting will be no more, is my prayer. T. J. HEAD.

FRANCIS JONES.

Very Dear Brethren:—By request it becomes my painful duty to record the death of our aged grandmother, FRANCIS JONES, who departed this life July 8, 1886, aged eighty-eight years, six months and thirteen days. She was born in Georgia, of John and Martha Smith, in 1798. When she was nine years old her parents moved to East Tennessee. She joined New Hope Church of United Baptists in her twentieth year, it being before the division on missions, and was baptized by Richard Cunnamag. In her twenty-second year she was married to James Jones, who also was a member and a deacon; he departed this life in 1866. About the year 1825 she and her husband moved to Perry county, Illinois, and was in the constitution of Holt's Prairie Church of United Baptists. In a few years the church divided on the mission question, and she remained with the anti-mission party so-called.

At the time of her death she was a member of Unity Church of Regular Baptists in Jackson county, Illinois, having been a consistent and orderly member of the Baptist Church for about sixty-eight years. She was the mother of twelve children, all of whom lived to be grown, and nine of them belong to the Regular or Primitive Baptists. There have sprung of her seed

ninety-three grandchildren and one hundred and ten great-grandchildren, most of whom she was permitted to see. Thus a mother in Israel is passed away; she is gone to that rest that remains for the people of God. She retained her rationality all the time, and died in the triumph of a living faith. So we mourn not as those who have no hope.

L. E. BAGWILL.

Coal Hill, Ark.

LUCRETIA MILLER.

Sister MILLER, aged about eighty-two years, was born near Greensborough, S. C., about 1796. Her maiden name was Lucretia Phillips; her father moved to Washington county, Ga., and when about eighteen years old she married Louis Miller, and to them were born five children, three of whom are still living.

Sister Miller joined the church of the Primitive Baptist order, at Smyrna, about 1834, since which time she has lived a consistent member, not a stain being against her Christian deportment. She also lived a widow about fifty-two years. She died the 9th of November. The writer of this, in much weakness, attempted to speak words of comfort to the bereaved relatives and friends at Mt. Zion Church, Henry county, Ala., after which the remains were interred in the cemetery, there to await the morning of the resurrection, at which time the dead in Christ shall rise first, to be clothed with our house which is from heaven. Three of her children yet survive the grave. May the Lord bless and comfort those that mourn her loss. May the Lord enable all his people to walk in the pathway of duty, and to bear one another's burdens, and so fulfill the law of Christ.

Yours to serve in hope,

Columbia, Ala.

T. C. McCLENNY.

ELDER THOMAS W. ROSCOE

Died on Sunday, July 25, 1886, at his son-in-law's, Mr. Fitzgerald's, near Blooming Grove, Navarro county, Texas. His disease was dropsy, of which he suffered severely; but he bore his suffering without murmuring. By referring to the August number of the GOSPEL MESSENGER, his biographical sketch can be seen. I can truly say, for the few years acquaintance we had with him, we being members of the same church, his preaching, orderly walk and Godly conversation manifested that he was called of God as was Aaron. He will be greatly missed, but we mourn not as those who have no hope, for we believe our loss is his eternal gain.

J. H. WEEKS.

Drane, Texas, August 11, 1886.

W. R. DURDEN.

Our dear brother, W. R. DURDEN, son of Ebenezer and Roxana Durden, was born March 20, 1853; age thirty-three years, one month and eleven days. This indeed was in truth a good son, a dear husband, a loving father, a good neighbor and a good citizen, and, oh, I can truly say such a loving brother! He left a wife and six small children to mourn his irreparable loss. His disease was measles, and after about five weeks painful suffering, he died from inflammation of the brain. Oh! God, how can we write these words? We have mourned and grieved until my poor heart has become hardened, and my

fountain of tears is dried up, and all that we can say is, rest on dear brother; we cannot see you now, but we have the blessed assurance that your spirit is at rest with your God. He bore his sickness with patience, and when his pains were so great, he would call upon his God for help and say, "The Lord's will must be done, and not ours." Oftentimes he was understood to be talking of that pure river, and the golden tent and golden streets just beyond. Since his death it pleased our heavenly Father to take his sweet little babe, Daisy Dean Durden, about ten months old. This dear little babe was lain beside its dear papa, there to rest from the evils to come, until our dear Saviour shall come the second time. Then we shall see our dear mother, our dear brother, our sweet little babes, and all the pure ones that rest with God. Oh! friends and mourners, pray for us all; pray for his poor heart-broken wife and little children, that she may instruct and raise them right. None but those who have lost such a companion can tell the agonies of this loss. It seems we can still hear his loving words of kindness and his gentle voice; he is missed here and there and everywhere; all who knew him loved him; his house was ever open to all; he was ever ready to assist the poor and the needy, white or black; he was ever willing to help in any way he possibly could. Time would fail us to tell of this great and noble man; he has left his record. The great Giver of every good and perfect gift saw best to take him from us just in the bloom of life. Oh! when we read of the great blessing that is promised to those who die in the Lord, we can say, rest on dear one; we would not call thee back to die again; we thank our God for the blessed assurance we have of thy sweet rest.

Math, Emanuel Co., Ga.

ONE WHO LOVED HIM.

MINNIE MCCORKEL.

We have encountered many troubles through this life, though we try to bear up with it all. We have been married thirteen years, the 16th of April last. We have had nine children, and have now six living. We have lost two in ten months. There were three down with fever at one time, one of whom died in a week, and two recovered as we thought, but only one to good health; the other never was in good health, but able to walk about until the 31st of May last, when the angel beckoned life's departure. When she was aware of it little Minnie talked to her mother about dying. When she died she lacked one day of being four years old. She said one day, "Mother, when I die will you dress me like little sister Ella, and put me in a nice coffin like little sister; and mother, will you weep and kiss me, will you mother?" Her mother told her, yes, that she would. She wanted to comfort her. She died of enlargement of the liver, the doctor said. She said, "Dear Lord, I cannot stand it in this world" several times before her death. She said, "The Lord has me, and would you take me from the Lord, pa?" I saw death had come. There was no place of rest in the house; she wanted to be moved from one place to another. About twenty minutes before the departure she said, "Pa, your girl will die; what will you do about it?" She was in her senses to the last.

R. R. MCCORKEL.

Bulloch Co., Ga.

MARY E. POTTER.

MARY E. POTTER, daughter of A. B. and Nancy Jeffreys, was born in Walker county, Ala., June 9th, 1835, and was married to Brother John Potter, January 5, 1853, and died April 30, 1884, leaving a devoted husband and six children to mourn her death, besides many near and dear relatives and friends, but with this great comfort, knowing that our loss was her great gain. Our sister professed hope in Christ in the year 1855, and joined the Cumberland Presbyterian Church in 1855, and was baptized by immersion, and became dissatisfied with their rules and doctrine, and then joined the Primitive Baptists in 1857, and lived strictly to duty until about three months before her death, owing to her bad health she became insane. Many times I have been with her at church, and many times at our homes, and she was always so free to express her great love for the church, and her thankfulness to the most high God, for the many privileges he had given her to go to church; and how she enjoyed herself amongst her brethren and sisters and friends. She would say that it did not seem that she was half thankful enough; and gave God all the honor and praise with flowing tears and a joyful heart. I and sister have had as sweet and pleasant times at our homes as we ever had at church, or any where else, talking over our troubles and trials of this world, and our little hope beyond the grave. She always had a word of cheer for the down-hearted, and sympathized with the afflicted, and wept with the distressed, and visited the sick. She did not go with an empty hand—as well as to cheer, she went to comfort; she made herself useful wherever she went. Oh, how we miss her! we miss her in the sick room; yes, and we miss her at church; the sweet, clear voice, that we heard so often singing praises to God, we will hear no more. She told me that there were five years that she knew that her seat was not vacant once in the time at her church; and after services, as many as were there were made welcome by both our brother and sister, to go to their house and share the luxuries of their well furnished table. Their delight was to make them comfortable and happy. But the all-wise God, in his wisdom, saw fit to remove her from this world, and she is gone, leaving her bereaved husband lonely, who was so tenderly watchful and attentive to the last—their children all being married. Yes, he is lonely, but not alone, for God is with him; and he says, “My grace is sufficient, I will strengthen thee, and be with thee.” Sister often told me in the last year of her life, that she did not think that she would live long, and she feared insanity, but she came to herself before she died, and said she wanted to go home; she did not want to live any longer in this world. She died a calm and peaceful death. Oh, can I ever forget the sweet and loving expression of her dying face, as she called me to her bed and put her arms lovingly around my neck, and gently drew my face to hers! But she is gone to live with God and his angels forever.

Yes, I gazed upon our sister when the angel of death did come,
And she said so calm and sweetly, oh I want to go home!
And now our sister she is gone, forever from us fled,
Till the last loud trump shall sound and we are risen from the dead.

O, Father, look down on us with an ever pitying eye;
Give us this all-sufficient grace when we are called to die,
That we may go rejoicing to dwell with thee above,
And sing aloud thy praises with those that we do love.

Sugar Loaf, Texas.

N. L. REED.

THE OLIVE ASSOCIATION

Convenes FRIDAY before the 3rd Sunday in October, 1886, with the Church at Canaan, Lee county, Ala., four miles southwest from Waverly—Railroad station on Columbus & Western Railway—eighteen miles west from Opelika. Those going on cars will have to be a day in advance, as the cars leave Opelika only once a day, at 1 P. M., on that road. M.

APPOINTMENTS.

Elder Cowsert, if the Lord's will, will preach Oct. 3rd at Lower Factory, Chambers Co., Ala.; 4th, at Hepzibah, Lee Co., Ala.; 5th, at Mount Gilead; 6th, at Bethel, Brownville; 7th, at Mount Moriah, Ga.; 8th, at Harmony; 9th and 10th, at Fellowship, Harris Co., Ga.; 12th, at Ephesus; 13th, at Ebenezer; 14th, at Bethlehem; 15th, at Flat Shoals; 16th and 17th, at Lebanon. Brother Cowsert is old and quite feeble, and lost all he had in the flood last spring, and he is left in an almost helpless condition, and with a large family. He will be dependent for conveyance, and brethren will please arrange to meet him.

W. P. RUSSELL.

HYMN AND TUNE BOOK.

The round-note edition of Elders Durand & Lester's Hymn and Tune Book is now ready for delivery, and is being sent to subscribers as rapidly as possible. The shaped-note edition is being hurried to completion and will be ready in a few days. We bespeak a liberal patronage for this Hymn Book, as the need of good singing is universally felt in our churches, and this book will greatly promote it. Churches should buy them by the dozen and keep them on hand in the church-house for the use of all who can sing; besides, each family should have one for family service. There will be no hymns in this book of unsound sentiment as in Lloyd's. The book contains 256 hymns and tunes and 272 pages of print in all, and is well bound. We believe they will be generally used in our churches in this country. One church which we serve ordered a dozen over two months ago. Price for single copy \$1.25, and by the dozen \$12.00.

Address Elder S. H. DURAND, Southampton. Bucks Co., Penn., enclosing money order on the Philadelphia Post-office.—R.

TERMS OF COMMUNION,

By Elder Lemuel Potter, may be had for 25c. single copy, or 13 for \$3.00, by addressing him at Cynthia, Indiana.

It is an able treatise.—ED.

—THOS. GILBERT,—

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THE GOSPEL MESSENGER
AND
PRIMITIVE PATHWAY,
BUTLER, GEORGIA.

PUBLISHED MONTHLY.

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J. R. RESPESS and Wm. M. MITCHELL, Editors.

Elder J. E. W. HENDERSON, Corresponding Editor
and General Agent, whom address at Troy, Ala.

NOVEMBER, 1886.

*All Letters, Remittances and Communications, should be addressed
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Be certain to write names and post-offices plainly.

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Central and Southwestern Railroads.

[All trains of this system are run by Standard (90) Meridian time, which is 36 minutes slower than time kept by City.]

SAVANNAH, GA., Nov. 22, 1885.

ON and after SUNDAY, Nov. 22, 1885, Passenger Trains on the Central and Southwestern Railroads and Branches will run as follows:

READ DOWN.			READ DOWN.			READ DOWN.			READ DOWN.		
No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.	No. 6.	From Columbus.	No. 20.	No. 51.	From Savannah.	No. 53.
11:40 a.m. Lv.....	Columbus	Lv. 9:00 p.m.	8:40 a.m. Lv.....	Savannah	Lv. 8:10 p.m.	2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.	3:45 p.m. Ar.....	Augusta.....	Ar. 6:15 a.m.
2:14 p.m. Lv.....	Butler.....	Lv. 1:17 a.m.	3:45 p.m. Ar.....	Augusta.....	Ar. 6:15 a.m.	3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.	4:25 p.m. Ar.....	Macon	Ar. 3:20 a.m.
3:07 p.m. Lv.....	Fort Valley.....	Lv. 3:03 a.m.	4:25 p.m. Ar.....	Macon	Ar. 3:20 a.m.	4:25 p.m. Ar.....	Macon	Ar. 5:20 a.m.	12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.
4:25 p.m. Ar.....	Macon	Ar. 5:20 a.m.	12:55 a.m. Ar.....	Fort Valley.....	Ar. 11:09 a.m.	9:30 p.m. Ar.....	Atlanta.....	Ar. 12:40 p.m.	2:32 a.m. Ar.....	Butler	Ar. 11:50 a.m.
9:30 p.m. Ar.....	Atlanta.....	Ar. 12:40 p.m.	2:32 a.m. Ar.....	Butler	Ar. 11:50 a.m.	.....	Enfaula	Ar.....	6:23 a.m. Ar.....	Columbus	Ar. 2:15 p.m.
.....	Enfaula	Ar.....	6:23 a.m. Ar.....	Columbus	Ar. 2:15 p.m.	10:45 p.m. Ar.....	Albany	Ar.....	9:30 p.m. Ar.....	Atlanta	Ar. 7:32 a.m.
10:45 p.m. Ar.....	Albany	Ar.....	9:30 p.m. Ar.....	Atlanta	Ar. 7:32 a.m.	.....	Milledgeville	Ar. 5:49 p.m.	.....	Enfaula	Ar. 4:01 p.m.
.....	Milledgeville	Ar. 5:49 p.m.	.....	Enfaula	Ar. 4:01 p.m.	.....	Eatonton	Ar. 7:40 p.m.	10:45 p.m. Ar.....	Albany.....	Ar. 2:45 p.m.
.....	Eatonton	Ar. 7:40 p.m.	10:45 p.m. Ar.....	Albany.....	Ar. 2:45 p.m.	6:15 a.m. Ar.....	Augusta.....	Ar. 3:45 p.m.	5:49 p.m. Ar.....	Milledgeville ..	Ar.....
6:15 a.m. Ar.....	Augusta.....	Ar. 3:45 p.m.	5:49 p.m. Ar.....	Milledgeville ..	Ar.....	6:00 a.m. Ar.....	Savannah	Ar. 4:07 p.m.	7:40 p.m. Ar.....	Eatonton.....	Ar.....
6:00 a.m. Ar.....	Savannah	Ar. 4:07 p.m.	7:40 p.m. Ar.....	Eatonton.....	Ar.....						

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J. R. RESPESS.

PREMIUMS.

We will give a copy of the *Church History* by Elder Hassell to any one sending us during the present year a club of 10 new cash subscribers to the *GOSPEL MESSENGER*. The names may be sent as they are gotten, one, two, or any number at a time, and the money sent when the last names are sent. It will no doubt be the best *Church History* ever published. The getter up of the club may have the whole year to get up the club and send the money. Also, for 5 new subscribers, Elders Durand & Lester's *Hymn and Tune Book*; and for 3, Elder Rowe's *Sovereignty of God*, or Elder Oliphant's *Book*. Also, Elder B. Greenwood's *Book* for 2 new subscribers.

All to be sent as gotten up during the year.—R.

THE GOSPEL MESSENGER.

Devoted to the Primitive Baptist Cause.

No. 11 BUTLER, GA., NOVEMBER, 1886. Vol. 8

THE TWO SONS.

Dear Bro. Respass:—I saw a request some time ago in the MESSENGER for an exposition of the parable of the “two sons.” The request was to the editors, but as they have not answered it, except by a few sentences at the time, I feel willing to offer some remarks upon it. I have some other subjects upon my mind, but this may prove as profitable as any other.

The parable is recorded in the xvth chapter of Luke, in connection with other parables bearing upon the same subject, which together, make up the whole chapter. Two others precede the parable of the sons. So this one, of the father and his two sons, appears to be a kind of culmination of the lessons designed to be taught. A man with a flock of sheep has lost one out of his flock. A woman with a number of pieces of silver has lost one of them. Finally, a man with but two sons has lost one of them. The force of the argument would have been irresistible, and could not have been gainsaid in either one of the preceding parables. But this is the method of inspiration. Two immutable things are still further confirmed.

The scribes and pharisees murmured because Jesus received sinners into his favor. These *sinners* were not Gentiles, or heathens, but children of the stock of Abraham. And they were sinners only according to the

pharisees' standard, in that they had not observed all the precepts of the ceremonial law. The pharisees had been very zealous, not only to observe all those things, but even more than was required. And they had given alms, and said their prayers, and paid their tithes, until they had become so pure and holy that a sinner must not touch them, or presume to sit at table with them, lest they contract some impurity from the touch. We would suppose, even upon their own principles, that their zeal would have gone out in behalf of their erring brethren, and that they would have lauded and encouraged every effort to reclaim them. Not so. They have monopolized all the holiness, with all its benefits, to themselves; and ordered publicans and sinners to stand by themselves, and come not near. All shepherds who owned sheep, and knew their value, would do just as this shepherd did. They would aim to restore the lost one. The woman has lost her silver. It was silver before she lost it, and it was her own. The shepherd is not gone out in an endeavor to domesticate some wild goats, and so increase his flock. The flock was the right size before. The woman is not engaged in an effort to increase her riches, or to convert other substances into silver, but to find and preserve silver that was already coined, and that already belonged to her treasures.

We may learn from these things the work of the gospel ministry. The Master has not sent us but to the lost sheep of the house of Israel. The sons of Levi are themselves purified and purged as gold and silver, and they might be expected to know the silver wherever they find it, and to know its value. The sons of Zion are comparable to fine gold.—Lam. iv., 2. The superior value of the sheep and lambs of Christ over all other flocks and herds, and the distinguishing characteristics of gold, silver and precious stones as materials for the spiritual temple, are things of which a surprising ignor-

ance abounds even to this present day. That the penitent sinner is represented by the silver found, and by the sheep returned to the fold, is shown by the closing sentence of each paragraph; declaring the joy and rejoicing over this instance of repentance. If this repentance, in every single instance of it, is a cause of rejoicing to the angels of God, well may the sons and daughters of men rejoice in it. In order to a full measure of joy, there must needs be some understanding of the wonderful work of redeeming grace that has taken place. I presume that this rejoicing is not in the heaven of glory, where the saints shall finally rest, but in that kingdom of heaven that was to come and be set up in gospel times. And the angels in whose presence this rejoicing takes place, I presume, are those who are sent forth to minister for them who shall be heirs to salvation. But their rejoicing is in the Lord and in his salvation. A new life is developed in the sinner and he turns with loathing and abhorrence from himself. He sees his sinfulness and just condemnation, and is found in contrition and penitence at the mercy seat. A knowledge of divine things and a love of holiness have been imparted unto him, and repentance towards God is the result. The church rejoices in it, and well she may. She calls her friends and neighbors to share her joy—to rejoice with her. The several churches have *friends* and *neighbors*; and here is a sign by which they may be known: They will respond to such an appeal as this every time, and they will rejoice with and for the church when a lamb of the flock is thus brought to the fold. I think the churches have been rather remiss in celebrating these events as they are warranted in doing. It is meet that they should make merry and be glad. While others are dancing around their idols, and rejoicing in the work of their own hands, let Israel rejoice in the Lord, and clothe herself with the subjects of his grace

with ornaments, and bind them upon her with all the pride and exultation of a bride with her jewels. Let others see, if they can and will, that we know and appreciate the value of the gold, silver and precious stones that the Lord has prepared for himself and that are destined to show forth his praise.

So far we have had but the one character presented. Now we shall have both. A certain man had two sons. These sons are representatives. The whole human family are sometimes thus represented. Adam had two representative sons; so had Abraham; so had Isaac. Two representative characters went up to the temple to pray; one a pharisee, the other a publican. So here are publicans and sinners on the one hand, who, according to the claims of the pharisees, have spent all their Jewish estate. The Lord sees fit to take them upon their own grounds and allow their claim, both for themselves and those whom they call sinners. These murmuring scribes and pharisees are represented by the elder son, and allows him to say: "Lo, these many years do I serve thee; neither transgressed I at any time thy commandment." This is as much as Saul, of Tarsus, claimed, and as much as any of them would presume to claim. And the Lord concedes to them all that they had any desire for, or saw any need of. They had no desire for gospel blessings, and neither saw or felt any need of them. They had that legal covenant, with its national and temporal privileges, and they had that from their father Abraham, until its end came. But scribes and pharisees never can understand how sinners can be received on the grounds of mercy instead of sacrifice. They have continued to murmur. The symbol is culminating. How much is a man better than a sheep! A shepherd would not shut his heart and his fold against his returning sheep. The owner of the silver is ever desirous to restore the lost piece. How much more,

then, a father over his child. There is not a proud, haughty Jew in the land but knows that fathers, even of themselves, would act that way, and that he who would not, was unworthy to be called a father. But while the Redeemer puts these murmurers to silence and to shame, this was not his main object. His object was to instruct his own people in things concerning his kingdom.

As to the turning point in the life of the wandering son, we are simply told that *he came to himself*. He had come to a knowledge of himself, of the sinfulness of sin, and of his own miserable condition. All the rest will follow as the effect. His resources are exhausted, and there is death and utter destitution of the things he now needs throughout all that land. The famine arose upon *him*, while we have no account of it disturbing any one else. Of such food as swine do eat, we do not read of any scarcity, and with such as could fill themselves with such trashy stuff and satisfy their wants therewith, there was no hungering for living bread. That he should hire himself out to a citizen of that country, and *get religion* and *go to work*, in order to procure subsistence and comfort, was natural enough. It is a step that very many, when first awakened, have taken. The citizens of that country, which is so *far off* from Jerusalem, sometimes undertake making preachers. But they make out very badly at it. They claim to have in charge many fields in which swine are roaming abroad, but no account of sheep. I presume there were none there. And if there had been, there would have been no food for them. They would not have fed on the husks, and the poor prodigal is not in any way qualified to feed them. He was not hired to do it, neither is he instructed nor furnished with any food. But he is sent to feed swine. They fail to make good preachers, even out of a subject of grace. He has the lesson yet to learn that

he learns in the hungerings of his own heart. Nothing but the bread of his father's house will satisfy the longings of his soul. But he has learned the truth effectually and to purpose. He comes to be received with glad welcome, and what is a satisfying feast to him, proves a feast in the same measure to all the human family. I, of course, except the elder son, who *would not come in*.

As this parable was addressed to the Jews, I understand the younger son to represent primarily those Israelites who had, by neglect and disobedience, forfeited their rights in the provisions of the legal covenant. But there was another and better covenant made with Abraham, in which all the kindred of the earth were embraced: And God has from among the Gentiles raised up children unto Abraham. But they come into Abraham's family, not on legal grounds or on account of fleshly relationship; but as children of promise are they counted for Abraham's seed, and they are heirs according to that promise.

“He, from the caves of earth and hell,
Can take the hardest stones,
And fill the house of Abraham well
with new created sons.”

E. RITTENHOUSE.

State Road, Delaware.

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.”—Zech. xii, 10.

Some short time ago my mind was directed to this Scripture, and while in meditation upon it, there was brought up in my remembrance an experience exceedingly precious to me, that was given me at the time when first I tasted that the Lord is gracious.—1 Peter, ii, 3. Years have passed since this time, but O, how many times have I been comforted in my soul, and have

been able to make melody in my heart to the Lord. When the Comforter, which is the Holy Ghost, has brought to my remembrance the things that I then handled, and tasted, and felt, and often when feeling the hardness of my heart, my wretched, barren, lifeless state, I have longed to realize over again those seasons of the past, to feel the emotions of a contrite heart, to be able to mourn over my miserable, sinful condition, to cry unto the Lord and to rejoice in the smiles of the face of our beloved Emanuel. But all this is in the gift of God, and can only be realized by the children of God, according to his divine power.—II Peter, i, 3. In the very beginning of what I hope is my experience of the mercy of the Lord, I was made to experience something of what is recorded in Zech. xii, 10: "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

Well do I remember the night of my coming out of Egypt. O, what distress I was in! I thought there would be no mercy for me, I was so vile. There was revealed to my soul the glory of the justice of God in the law. I felt he was holy, and his highness made me fear and quake. With the Apostle Paul I felt "the law is holy, just and good, but I am carnal, sold under sin." O, how I loathed myself! How hateful did my life appear! and though I felt utterly unworthy of any pity and mercy at the hands of God, yet I longed, and cry I must, for the Lord to have mercy upon me, a poor, vile sinner. Thus in anguish of soul over my wretched, sinful state, with groanings and bitter cries, I prayed Almighty God to save me from my sins; to have mercy upon me. But as yet, I had no thought of the Mediator, Jesus. But at length, when faint and overcome with weeping over my condition as a vile, condemned worm of

the dust, there was revealed to me a vision of Jesus hanging upon the cross. Never shall I forget this sight; such a glory appeared to accompany this vision. My cries, my weeping, and all my dismal mournings for a time were suspended. What could all this mean? A voice seemed to say: "Salvation is in my dear son." My cries, and sighs, and tears flowed forth again, and in the midst of all the sore anguish of my heart, hope revived with thoughts of mercy. "Can it be that there is salvation for such a vile, loathsome sinner?" and then unto the Lord I cried, "Save me, O God, for Jesus' sake! God be merciful to me, a sinner." In Jesus alone was all my hope, all my help and all my expectation. Again it was given me to see Jesus crucified. I thought the Lord Jesus looked upon me so pityingly, so full of love and compassion, and said: "Look unto me." I did, indeed, look upon him. O, how horrible, how vile did I see myself to be! Never did I see such blackness, such loathsomeness, such a stench as my own sins then appeared to me. And when from the cross Emanuel spoke to my soul, saying, "I suffered for thee," I wept aloud for joy, and my redeemed soul sang praises and poured forth songs of love to the blessed Redeemer; and while thus in wonder, love and praise I worshiped at the feet of my Lord and my God, the vision of Jesus upon the cross still continued, and then it was revealed to my by the Holy Spirit that it was my sins that pierced him; that it was for my transgressions he was wounded; that it was for my iniquities Jesus was bruised. O, how I felt I loved the dear, wounded, bruised Lamb of God, who thus had suffered and bled for me! The joy that had filled my soul in the precious hope of salvation subsided, and all the powers of my ransomed soul were engaged in contemplation of the amazing sorrows, and unutterable agonies of the crucified Son of God. I beheld him as a lamb without spot

or blemish, so pure, so lovely, “fairer than the children of men,” holy, harmless, undefiled and separate from sinners; but there on the cross I beheld the blessed one, bearing all my sins, all my shame, suffering, bruised, smitten, put to grief, all for me! Oh, could it be? I did, indeed, mourn for him. O, how I wept over the suffering Lord Jesus. I felt, oh! that I could take the blessed, lovely Jesus into my arms; that I could pour words of consolation into his agonizing soul!

No, this I could not do, I could not assuage his sorrows, I could not mitigate his woes, I had pierced him, my sins had smitten him, my transgressions had brought upon him the curse of the law, the hiding of the Father’s face. O, what a sight was that! My heart felt as though it would break with loving anguish for the crucified, pierced Jesus, whom I beheld under the curse, and in the depths of his sufferings, out of the lowest hell crying out, “My God, my God, why hast thou forsaken me?” I cannot tell the emotions of my soul under this sight of the pierced, bleeding Lamb of God. My heart was filled with pity for him, so near, and dear was Jesus to me, and though I felt so helpless (and this seemed to add to the bitterness of my soul) how I longed, how I wished, I might have saved the lovely Lord Jesus from such terrible sufferings, or that I had been able to bear a part. While thus, by faith, I beheld Christ crucified, I felt it was all in sovereign love to me that he endured such grief, and it was I, my sins, that pierced him. I felt, O why should Jesus thus suffer? Why thus be bruised? Why was he put to such grief, for such a vile transgressor? O would it not have been well if I, the guilty rebel, had been made to suffer for my own fearful load of sin? O, why should the holy, spotless, lovely, loving Emanuel suffer for me? Have I thus pierced thee? Was it my sins that cost thee such sufferings? Was it my iniquities, my transgres-

sions, that put thee to such grief? I mourned and wept for Jesus, I know not how long a time, and when almost prostrated by the excessive emotions that my soul had passed through, the vision was withdrawn, the blessed Comforter, the Holy Ghost, calmed my distressed heart, and gave me again sweetest joy in the blessed assurance that my sins were forgiven and blotted out, that Jesus had died for me.

The remaining hours of that night were spent in heavenly joy and communion with the dear redeemed. I cannot pen the language of my soul, set free from sin, the curse, and hell, and every foe. The world would not understand it, Pharisees, Hagarites, and all mere letter religionists would laugh and sneer, and make ridicule of such things; and even while I have been writing this, the insinuation has come that all this that I have written concerning what I realized on that night was only the excitement of my natural imagination; that there was nothing spiritual in it, that it was not of God. But just now I am bold to say (I am not always so bold and able, but praised be the name of the Lord I can say) this buffeting messenger of Satan is a liar, and just now I cannot, I will not believe his lies. Often have I desired that I might be favored of the Lord once more to realize what I did on that night. "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born."

But O how hard, how unfeeling is my heart at times. I wonder sometimes how can I read of the sufferings of Jesus in Gethsemane, and on Calvary, without the slightest emotion. How have I chided myself, have been ashamed, and mourned over my deadness and hardness of heart. It is truly "According to his divine

power that all things pertaining to life and godliness are given unto us.”—Peter i, 3.

For the past few days, dear children of God, I have been much favored, being indulged with precious and soul-reviving meditation in the things contained in the scriptures. Oh, that I were more favored with such seasons from the Lord, (the will of the Lord be done,) but tribulation is what mostly occupies the time of my sojourning here, and though strange it may be, yet it is so true I feel I can say I know in measure what it is to find that “tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.”

Your brother, I hope, “in hope of life eternal, which God, that cannot lie, promised before the world began.”

FRED. W. KEENE.

Newbury, Ontario, Canada.

TEMPLE, TEXAS, July 11, 1886.

Dear Brother and Sister Hurst:—Your letter of June 13th reached me in due time. I then thought that I would reply immediately, but was taken sick, and while the fever was high I thought of many things unfinished, and among them was your letter unanswered, and if the Lord should call me hence who would inform my correspondents of my departure. But the Lord be praised, I am restored to usual health, but not to usual strength. I received another good letter from Sister Swartout on yesterday. Her letters are always hailed with delight by me. Elder Gresham, formerly of Alabama, is to preach at our church on Wednesday next. I hope that the Lord will be with him, and enable him to bring forth things, both new and old, to the comfort and edification of the little flock here; for I trust that the Lord

has a few names, even here, who have not defiled their garments, but shall walk with their Redeemer in white, being worthy. For he that overcometh shall be clothed in white raiment, and the merciful Redeemer will not blot his name out of the Book of Life, but will confess his name before the Father and the holy angels. Ah, my soul! “will He own thy worthless name before His Father’s face, and in the New Jerusalem appoint my soul a place?” How affecting to me was your prayer to be brought to the banquetting house and feel of a truth that his banner over you is love. O, Lord, grant it be thy holy will that you, and all his hungering, thirsting sons and daughters, may be led by the still waters and green pastures, and rest in the shadow of that great rock in a weary land. While reading your letter, and thinking of your darkness and gloom, I was forcibly reminded of the revelation of Jesus Christ, that he told his servant to write to the church in Smyrna: “I know thy works, and tribulations, and poverty,” and all that they had to contend with. He knows all the sufferings and sorrows of his saints in all ages. But he said in sweet and melting accents: “*Fear none of those things which thou shalt suffer.*” O, what soul-cheering words to the weary and hard pressed pilgrim! The blessed Master says, “fear not, I am with you. In all your afflictions I am afflicted. I bare you, and carried you all the days of old.” In love and pity he redeemed you, and the angel of his presence saves in every trial. So, dear brother, I would say to you in the language of the Master to the church in Smyrna, fear none of those things which thou shalt suffer. Behold, the devil may cast you into prison that ye may be tried, and ye shall have tribulation ten days; “be thou faithful unto death and He will give thee a crown of life.” “He that overcometh shall not be hurt of the second death.” It does seem that the way-worn child of God would lay hold of

the above sweet, cheering language with eagerness and comfort. But I know that you cannot until the Lord gives the ability. The Lord must give the word, and he alone, even Jesus who is passed into the heavens. Then let us hold fast our profession. For all things are naked and opened unto the eyes of him with whom we have to do. For we have not a "high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." These things were written, no doubt, for your comfort, and for the consolation of all the redeemed throng, that we, through patience and comfort of the Scriptures, might have hope. Then, dear brother, let us therefore come boldly unto a throne of grace that we may obtain mercy and find grace to help in time of need. While I feel that there is a necessity laid upon me to try to comfort the cast down, and those blessed words of promise are coming to the mind, yet, I am not feasting on them as I have done, nor as I wish to. My heart is cold and hard; oh, so hard! Fain would I with the poet exclaim:

"Saviour, Prince, enthroned above,
Repentance to impart,
Give me, through thy dying love,
An humble, contrite heart.

"Give what I have long implored—
A portion of thy grief unknown—
Turn and look upon me, Lord,
And break my heart of stone."

I now think that I will, if the Lord gives me mind and strength, write to Sister Nall of Georgia. However, I sometimes purpose writing to persons, and the longer I think of the propriety, or rather the more I examine myself to learn the leading motive that is prompting me to write, the less I feel like writing. And in some cases I have failed to write at all.

I will close this imperfect letter. Remember me at a

throne of grace. And may the good Lord suit his blessings to you and yours, is the present prayer of the writer, if I know what prayer really is. Hope to hear from you again soon.

Your sister, if indeed I be a spiritual sister at all,

MAGGIE A. SCARBOROUGH.

EXPERIENCE.

Dear Brethren, Editors of the Gospel Messenger:—I send you for publication in GOSPEL MESSENGER, the experience of Brother Eli Milton, by his consent, which was read with comfort to me, and may be of comfort to others. Your brother in love and fellowship, I hope,

CALVIN SURLS.

Dear Brethren, Editors of the Gospel Messenger: Having been requested by some of the brethren to write something for the MESSENGER, I have not consented to do so until now, seeing so much of my own weakness and imperfection. “Nevertheless, the foundation of the Lord standeth sure having this seal, the Lord knoweth them that are his.” They are all led in the same way, and there is but one way, and Jesus says, “I am the way, the truth and the life,” and if I ever have been brought from nature to grace it was alone through the goodness of God, for it is the goodness of God that leadeth men to repentance—not according to my sinful work. When very young I had serious thoughts about death and what would be my condition if I were to die. I was made to view myself a sinner, and one of the worst that was ever permitted to live. I thought there was a chance for all to be saved but poor, unworthy me; I did not see how I could ever see God in peace in my condition, and like all the rest of the universal world, I thought I had to do something meritorious, not knowing that I was dead in trespasses and in sins—just as dead to spiritual things as the naturally dead are to natural things. So I went to work to live a better life by leaving

off my bad habits, and trying to pray. I thought with what I could do, that God would save me, but "how sad was my condition till Jesus made me whole;" none but the great physician can cure a sin-sick soul. At this time I was going to school, and was permitted to read in the Testament—but one more chance for poor, unworthy me, I read and the promises met my eyes, but would not reach my case; I thought they would do for the people of God, but not for me. I read where it said the "soul that sinneth it shall die," and I knew that was my case, and that I should die, and hell was my portion, and I did not see how God could remain just and save a soul condemned to die; yes, if my "soul were sent to hell His righteous law approves it well." While in this condition I desired to see my kin according to the flesh, and would plead for mercy; Lord be merciful to me, a sinner; Lord, save a soul condemned to die. Day after day I have been driven away to school when I never expected to see their faces any more in time nor in eternity. Night after night I have lain upon my bed and listened at mother and father, brothers and sisters breathing, for if I could not see them I desired to hear them, believing if I went to sleep that I would never see them again in time nor eternity, and while in this condition, after I had wept myself to sleep, I had a dream of a child appearing unexpectedly to me. It seemed that I wanted to know what the child wanted, but I dared not ask the question, and as I was going to the house to breakfast, I ventured to say come, little babe, let us have some breakfast. It says, "God will bless your soul in this way." Then and there I was made to view Jesus, the Saviour of sinners, and I was made to rejoice with joy unspeakable; it is better felt than told, and I never shall be able to express my feelings. I thought there was not only a chance, but a sure way whereby they all must be saved, and not according to

their work, but according to His purpose and grace, which was given them in Christ Jesus before the world began. I felt as though my trouble was all over; but soon doubts and fears began to rise; not that I doubted the realities of the saving power of God, but had fears that I was deceived—that it was not for me. Nevertheless, at times I can exclaim with Paul and say: That “this is a faithful saying.” My heart’s desire and prayer to God is, if I am deceived, that God would undeceive me and set my feet right as it is in Jesus. I have had a name among the people of God, if I make no mistake, a little over sixteen years, and yet I fear that I have been deceiving them all the while, for deceivers shall wax worse and worse, deceiving and being deceived. But, thanks be unto God who giveth us the victory, it does not yet appear what we shall be, but when he shall appear we shall see him as he is and be like him; yes, fashioned like unto Christ’s glorious body. I must close lest I weary you.

E. H. MILTON.

Thomas County, Ga.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—Col., ii, 8.

It is very essential that the churches heed this important admonition of the eminent Apostle, because of the evident danger of being thus “spoiled.” The Lord has commanded His children to come out from among the world and be separate, promising to receive them as obedient children and to be a Father unto them.

It is impossible for them to pattern after the institutions of the world, and remain a separate and peculiar people.

I wish to give some attention to modern “philosophy and vain deceit” by which men seek “to spoil” the church of Christ.

It is claimed by Arminians that the Sabbath School

is essential to the upbuilding and perpetuity of their churches. This I am not disposed to dispute, for worldly means are certainly essential to the maintenance of worldly institutions. No one can claim that the Bible teaches that the church must or should conduct a Sabbath School as her auxiliary. In fact, such an institution is not once mentioned.

But here is some of the philosophy by which it is sought to spoil the church :

1. Other churches need a Sabbath School, and find that institution beneficial in gathering members in; therefore may not the Baptist Church reap good results from a similar source ?

I answer, no, because the church, the only peculiar one, would then cease to be peculiar. Besides, under the new covenant, they shall not teach every man his neighbor and brother to know the Lord, for all His shall know Him, being taught of Him.

2. Children of Baptist parents attend Sabbath Schools, and are thereby enticed into the churches of which such schools are nurseries; hence, would it not be better to have a similar school to prevent these so-called churches from surpassing us ?

Then, I answer, whenever any new thing is invented by Arminians, Baptists should follow in the wake, to prevent being outdone by them: A far better remedy is to keep the children from these poisonous resorts where error predominates.

3. But it is urged that it would be far better for our children to be at Sabbath School than to be wandering along the streams and strolling through the woods on Sunday.

It is certainly wrong to bring up our children in this way; but it is worse, in my opinion, to allow them to be taught errors respecting the Bible, for early impressions are not easily eradicated.

4. Some say that if we refuse to practice this popular custom because Arminians practice it, that we should, for the same reason, refuse to hold meetings, have houses of worships, etc.

Now we cannot prevent others from imitating us, but we can avoid imitating them. In holding public services they are following after us, for we can prove that Baptists held such services before any other church existed; but when we practice anything invented by men since the setting up of the church by our Saviour, we are imitating the institutions of the world.

The foregoing “rudiments” may be similarly used in reference to theological schools, publishing houses, tract societies, etc.

Oh, dear brethren, let us contend for the faith once delivered to the saints, and strive to walk in the “old paths.” Let us watch over each other for love and good works, withdrawing ourselves, if necessary, from all such as walk disorderly by conforming to the above mentioned and other institutions of the world.

Do we not know that anything which strives to save souls from hell, strives to rob Jesus of the glory of such work? Inasmuch as the Bible furnishes the man of God unto *all good works*, is it not, therefore, evident that any work, purporting to be a religious work, which is not mentioned in the Bible, *is not a good work*?

The dear inspired volume teaches us all we ought to believe, and all we ought to do religiously. If we do what it tells us to do, we will have no time for anything else—no time to give attention to publishing houses or Sabbath schools.

May God bless Zion, and cause the inhabitants thereof to rejoice, is the sincere prayer of one of the least.

Groomsville, Ind.

JOHN R. DAILY.

SALEM, ALA., August 12, 1886.

Miss Maggie A. Scarborough, Beloved Sister in Christ Jesus:—Your highly-prized letter of a recent date was received by due course of mail. It found me and family in usual health, and more cheerful in spirit than when I wrote you before; and the contents of your letter seemed to feed my poor, hungry, weary soul, for as I traced along the lines, and read the many promises you alluded to, my heart was made to rejoice, and my eyes filled with tears of gratitude to God, as I hope, for those sweet consolations of the gospel to cheer up the way-worn pilgrim while in this world. At the time I received yours I was on my way to meet with the saints, and while there I had the privilege of partaking of the ordinances of the Lord's house—communion and washing the saints' feet. Jesus was evidently set forth among us, and it appeared that his spirit was there, for the saints rejoiced as they cannot do, only in walking in the commandments and ordinances of the Lord. And again since then, on meeting with the saints on similar occasions, I feel that my strength is renewed as the eagle's, and for a little while could rise above earthly things, and look with an eye of faith beyond time, and embrace that inheritance that is reserved in heaven, by the power of God, for all the heirs of promise; embrace that crown of glory that you so beautifully spoke of, and that the Apostle said was for all, yes, *all* that loved Jesus at his appearing. Did we love him when he appeared in our first deliverance from sin? Do we still love him every time he delivers us from gloom, darkness and fears, even out of the hands of the enemy? I feel to hope I do, and then my hope becomes a little stronger. We hope for a great deal, and our hope looks forward and reaches beyond time, and having this hope and confidence in God, it enables us to bear our present troubles with more patience and fortitude, and at the

same time arms us for the conflict that awaits the faithful in Christ, while in a time state, while but minors here.

There is much to admire and glorify God for, both in the economy of grace and in the *plan* of salvation. The saints are told to be subject one to another, and to humble themselves under the mighty hand of God, for he giveth *grace* to the humble, but resisteth the proud.

Now we know we cannot clothe ourselves with humility, as of ourselves, within our own strength; but under the “mighty hand of God,” under the reign of grace in the heart, we can humble ourselves to each other’s feet, and thus show humility, equality and subjection.

In this state of mind the children of God are better prepared to cast all their care upon God, with the hope that he careth for them—can be sober, vigilant, watchful; and this is very necessary, for the devil is seeking whom he may devour; and it is only when exercised by faith in God’s power and in the fulfilment of his promises that we can “resist, steadfast in the faith.”

But so long as the objects of God’s love, the subjects of redemption, are in the world, they will suffer the same afflictions that are in the world; and Jesus said “in the world ye shall have tribulation;” but said further, “be of good cheer, I have overcome the world.”

What the Apostle Peter says, 5th chapter and 10th verse, fully agrees with these words of Jesus: “But the God of all grace who hath called us unto his eternal glory, by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you.”

This language surely is full of meaning: “God of all grace.” The true and living God; the God of hosts; the God of the Israelites; called the “Lord your God.” The Psalmist says, “this God is our God, and will be our

guide even unto death." If this "God be for us who can be against us?"

"In him we live and move;" he holds the issues of life and death; and every blessing, whether temporal or spiritual, that the fallen and degenerate sons of Adam receive, are all from him.

It is wonderful to contemplate the goodness of God bestowed on unworthy objects of themselves considered. In their guilt, sin, pollution, and at enmity with God; hateful, and hating one another; fallen from a state of innocence to the lowest hell; and in this condition this God finds them, quickens them into divine life, makes them partakers of the divine nature, gives unto them eternal life, makes them kings and priests unto God, makes them joint heirs with his son Jesus Christ, partakers of his glory, and the victories of his death. When we think of the depth to which sin has sunk us, and then think of being called unto God's eternal glory, we are made to exclaim, "Oh, the depth of the riches of God's grace!" Nothing short of the power of God could devise such a plan, and then save such creatures as we are; and nothing short of a never-ending eternity is long enough to give the praise and glory due to God for the unspeakable gift of his son in redemption. "Oh! that men would praise the Lord for his goodness and wonderful works to the children of men." Let the redeemed of the Lord say so. This calling is by Jesus Christ according to God's own purpose and grace, even because he purposed it in himself, and not because of anything good seen in us, neither because of any good work performed by us. We can't tell which to admire and glorify God most for, the gift of his son to pay the redemption price and redeem us from under the curse of the law and for justification by the resurrection, or for the application of the merits of Christ to the cleansing of our poor souls, and bringing us to a knowledge

of an inheritance in Christ. It takes it all to make *one* sinner fit for the Master's use.

We should remember that these afflictions only endure for "awhile." Sorrow is for the night, but joy cometh in the morning. Our head and husband was made perfect through suffering, and we are only made conformable to his death, as also to his life; and if we die daily, or bear the marks of the Lord's dying in our body, what of that? If we are thus made to bear the image or make manifest the *life of Christ*? Then let us try not to murmur or complain while we stay here; for these *light* afflictions, which are but for a moment, or at most "ten days," are not worthy to be compared to the glory that shall be revealed. All the afflictions and night seasons, as well as times of rejoicing from the presence of the Lord, work together for the good of those who are the called of God. I hope to hear from you again soon.

Accept the Christian love and fellowship of my wife and myself.

Yours unworthily,

JOHN N. HURST.

There has been a larger number of additions to the churches in Georgia and Alabama during this year than usual. Six have been added to our little church at Butler during the year.

Elder Jas. Wagner's address is changed from Decherd, Tenn., to Blanco, Texas.

We request our ministers generally to act as agents for the GOSPEL MESSENGER.

Elder David Bartley's address has been changed to New Castle, Ind.

EDITORIAL.

J. R. RESPESS, WM. M. MITCHELL, AND J. E. W. HENDERSON,EDITORS.

FROM WHENCE CAME SIN?

In nearly all ages of the world the creation of man and the introduction of sin into the world has been a difficult problem for men to solve. It has been a great deep into which no human vision has been able to penetrate. Philosophic and speculative divinity have tried their strength to unfold the mystery; science has exhausted its power, and the combined wisdom of the world—barbarous, enlightened or civilized—have alike failed to understand or give any satisfactory solution of man's creation or of the introduction of sin into the world with all its attendant consequences.

But divine revelation lifts the veil to some extent, even so far as it is proper for us to know in our present mode of existence. It tells us of the eternal self-existence of God, his almighty power and unchanging nature, and that He created the heavens and the earth, and all things therein, by the word of his power; that he created man a little lower than the angels, gave him a prohibitory law and fixed the penalty for its transgression; that he assigned man his position in the scale of beings and placed him over the work of His hands, to rule and have dominion over all sheep and oxen, the beasts of the field, the fowls of the air and the fishes of the sea. And the Lord saw all the work of his hands that it was good, and we may safely say and believe that all his works are yet good. "Surely God will not do wickedly, neither will the Almighty pervert judgment," but "he will *cause* every man to find according to his way."—Job xxxiv., 11, 12. But before proceeding further, it may be proper to remind the reader that sin is not a creature of God, but it is the work of a creature, an intelligent, account-

able creature, a subject of law, and to be governed and judged by it, justified or condemned as he obeys or disobeys. Hence it is written that "sin is the transgression of the law."—1 John, iii, 4. And as the Eternal God is above all law, it is evident that he can transgress none. Man, therefore, is responsible for sin's introduction into the world.—M.

In transcribing and abridging Elder Head's letter in last issue of the MESSENGER, a mistake occurred in reference to Elder W. T. Godard. He was not in the ordination or constitution as stated therein. We are so informed by both Elders Head and Goddard.—R.

UP AGAIN.

At this writing (Sept. 17) we are thankful to God to say to the readers of the MESSENGER that we are fast improving from our terrible hurt we received, as noticed by our dear Brother Respass in GOSPEL MESSENGER of October, '86, page 502. We were so wounded and bruised, and the joint and leaders so strained, that for a few days we had scarcely any use of our limbs, save our right hand and arm. And though it is not likely that we will get entirely over it, yet it is surprising to think how rapidly the wounds, cuts and bruises have healed. We are now able to walk out a little, and have attended meetings and burial services near by, and last Sunday baptized two sisters. "What shall I render unto the Lord for all his benefits toward me?"—Psa., 116, 12.—M.

NO PICTURE IN THIS ISSUE—Having been for the past six weeks in very feeble health, we have prepared no picture for this issue. We request brethren to send us biographical sketches and photographs of deceased ministers, as they are preferred by most of our readers.

SENT OF THE LORD.

Elder N. M. Cook, of Clay county, Ala., filled a routine of appointments and preached every day, commencing at Buelah, Troy, Sept. 1st, and ending at Pleasant Hill, four miles north of Troy, Ala., on the 14th. We felt that the Lord sent him amongst us to declare the glad tidings of salvation through our great Redeemer. We attended all his appointments except two, and take pleasure in saying that his labor of love was universally received and appreciated by the brethren; and they will ever desire to meet and hear him again.

At his appointment at Brundidge, on the second Sunday in October, being our regular monthly meeting, we baptized three of the Lord's children, if not deceived. Several of the churches in this section have been revived of late, and the membership increased considerably. We hope that it is the opening of a fruitful season, and that a bountiful harvest draweth nigh.—H.

WHERE IS YOUR FAITH?

“Lord, save us, we perish.”—Matt. viii, 25.

These words were spoken by the disciples of Christ under circumstances of great weakness and fear. Jesus had retired into the hold of the ship to rest and sleep, having left his disciples above. A tempest arose, and the ship seemed threatened with destruction. Being distressed and filled with fear for their safety, the disciples resorted to their Lord and Master, whom they had formerly recognized and honored as such, and in whom they now trusted above all others, to interpose his saving power. This he instantly did, after a gentle and loving rebuke. “Where is your faith?” was a searching question, and one which the disciples did not attempt to answer. Faith is the gift of God, and a

principle which he sustains according to his will, and metes out to his people according as they have need of it. If the disciples could have exercised faith at that time, they need not have called on Jesus to save them; for he taught them in another place that if they had faith as a grain of mustard seed, they could remove mountains, and pluck up trees and plant them in the midst of the sea. But God's children do not control faith—they are controlled by it.—H.

THE MEASURE OF FAITH.

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
—Rom. xii, 3.

It will be seen that in the above text the Apostle first says "*I say*," and then tells us how he said it, "through the grace given unto him" to say what he did say. Nor does the Apostle stop here by telling how and through what authority, and by what qualifications he spoke and wrote, but goes on and makes it very definite as to whom he addressed. Look at it again: "I say"—"to *every* man that is among you, not to think of himself more highly than he ought to think." The Apostle of Jesus was writing through, and by, the authority and teaching of the sovereign grace of God, not to the ungodly world of mankind in general, but to the household of faith, "beloved of God and called to be saints." —Rom. ix, 7. Now we see from the pointed wording of the text that he had something very important to say to "every man" among them to whom God had dealt out a certain measure or degree of faith and understanding in the kingdom and gospel of our Lord Jesus.

It is one thing to say a thing as a natural man, by our natural judgment, and through our natural acquirements,

and quite another thing to say things through grace given us especially to speak or write as we do. The Apostle was not speaking in his own name, or on his own responsibility as a man, else he would not have said "I say, through the grace given unto me." He doubtless alludes here to the grace of his apostolic position, and the official authority which that position conferred upon him. For every gift of the Spirit, whether as apostles, prophets, pastors or teachers, is of, and by the grace of God, as much so and as fully as our eternal salvation is by grace. And we know that it is written in the Scriptures, most emphatically, that "By grace ye are saved through faith, and that not of yourselves, lest any man should boast." Our eternal salvation, therefore, from sin, death and hell, and every part of it, is by grace, and excludes all grounds of creature boasting. But our salvation is no more of grace than is every spiritual blessing, and every spiritual gift. And whatever the gift of the spirit is to each one of the household of faith, that is the measure of faith which God hath dealt out to him, and if he should think of himself more highly than he ought to think, and aspire to be something when he is nothing, or to do something for which he has no gift of the spirit, then he is not thinking soberly and prayerfully according to the degree of faith and understanding which the Lord hath given him.

The Apostles of Jesus had extraordinary gifts of the spirit. They had, therefore, a measure or degree of faith and understanding dealt out to them of the Lord, qualifying them for a work which none others in the church ever had to do or ever will. Our Lord Jesus Christ, as the head of the church, is the "king who reigns in righteousness," and his apostles are the "princes who rule in judgment" in the church of Christ. Their decision upon all points of doctrine and order in

the church is final, and from which there is no appeal to be taken to any other religious or ecclesiastical body, court or council on earth.

Now, if any man in the church of Christ should think of himself as having a degree of faith and understanding equal to the apostles, and think that he can officially do apostolic work, he is mistaken, and is thinking of himself more highly than he ought to think. Unto every one in the church of Christ grace is given to do the work assigned “according to the measure of the gift of Christ.”—Eph., iv, 7. The “measure” of the gift determines its extent and usefulness, and beyond this there is no edification, comfort or usefulness. And if one should attempt to preach the gospel and expound the Scriptures without this gift being measured out to him, he assumes to do a sacred work for which he is not qualified, and if he thinks he is, he is only so much the more mistaken and giving stronger proof to all discerning Christians that he is thinking of himself more highly than he ought to think.

There are quite a number of good brethren who understand the general principles of the doctrine of Christ, and can quote Scriptures readily, and for this reason some churches push them forward to preach. But, brethren should understand that while it is important to quote Scripture as proof of what is preached, and to show its proper connection and application, yet simply quoting the Scriptures is not preaching the gospel any more than reading them would be preaching. To preach is to teach, to instruct, to expound the Scriptures, to edify the church, to warn the unruly, to comfort the feeble-minded and rightly divide the word of truth. “Having then gifts differing according to the grace that is given us, let us prophesy according to the *proportion* of faith” which the Lord hath measured out to us.—Rom., xii, 6. Let each work in his own harness.

M.

POVERTY.

Poverty results from several causes, and in many instances men are chargeable with their own poverty, the prime cause originating with themselves, and from their own misconduct; but in other cases, it would appear less criminal, from the fact that some are born poor, and have not the means with which to overcome their poverty. Many of this class live and die poor, yet some are fortunate enough to rise above it, and accumulate great wealth. Some of the causes of poverty are drunkenness, gluttony and slothfulness. "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."—Prov. xxiii, 21. Thus we are warned by divine wisdom to shun these ruinous habits; for when our poverty originates from such causes, destruction is the result, as appears from the following: "The rich man's wealth is his strong city; the destruction of the poor is their poverty."—Prov. x, 15. To be poor, then, in the sense of these scriptures, and from the causes herein specified, is indeed a horrid condition, not of life, but we might say, a state of death; or worse than death, an existence in which life itself is a condition of misery and death, devoid of moral virtue or social enjoyment.

Other causes of poverty are slothfulness, sleep, etc. "How long wilt thou sleep, O, sluggard? when wilt thou arise out of thy sleep?" His response is, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Wisdom's dreadful announcement is, "So shall thy poverty come as one that traveleth (constantly advancing), and thy want as an armed man," (with overwhelming power.)—Prov. vi, 9, 10, 11. Those sluggards—sleepy, drowsy folks—are what we usually call lazy folks; they don't like to work, but seek ease and comfort for the physical body, and lull their mental sensi-

bilities into the belief that it is not necessary for a man to worry himself in labor and toil, for, they say, the rich do not work, and they live in ease and luxury. Well, now we should not desire to be rich after this sort, but there is a medium condition which wisdom points out as the most convenient and happy, thus: "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain."—Prov. xxx, 8. So we discover that in this natural, literal sense, we should desire neither poverty nor riches, as either condition is attended with danger; but we should strike for the medium, for it is evident that it is the safest and happiest condition of mankind. But it should be remembered that we cannot become too rich in faith, in liberality, and other good works. Poor people may be rich in faith, as it is written: "Harken, my beloved brethren; hath not God chosen the poor of this world rich in faith, and heirs of the kingdom of heaven, which he hath promised to them that love him?"—James ii, 5. Notice that these are *chosen* rich, rich in the election of grace, rich in the choice of God; they do not, therefore, acquire their spiritual wealth, but inherit it according to election, and they are rich in faith according to election—*chosen rich in faith*.

Now it is reasonable to suppose that such rich folks as are indicated above would manifest their high position in some way; and the proper way to do this is clearly put down in the good Book. In a worldly sense, rich men have to study and labor to keep their goods together, and to "watch the leaks," lest their wealth should waste away; but, in a spiritual sense, the wealthy heirs of this kingdom may scatter and dispense their goods, and make others happy, and yet their own bounty will increase the more. "There is that scattereth, and

yet increaseth; and there is that withholdeth more than than is meet, but it tendeth to poverty.”—Prov., xi, 24. There is enough bestowed on this spiritual, chosen generation for the support of the whole fraternity, and hence those who are entrusted with abundance are required to distribute to the necessities of others—of the saints.—Rom., xii, 13. To withhold, or fail to distribute to the necessity of saints, will tend to impoverish ourselves and them. “As every man hath received the gift, so minister the same one to another, as good stewards of the manifold grace of God.”—1 Pet., iv, 10. This applies to the natural blessings, such as food and raiment, which the Lord gives us; and to some he gives a superabundance, while others have luck, thus affording opportunities for the exercise of charity and benevolence. And to strengthen the position that enough is given to sustain all of the household of faith, we quote again: “Drink waters out of thine own cistern, and running waters (not stale or stagnant) out of thine own well.”—Prov., v, 15. This shows that our own cistern affords a bountiful supply, and we need not borrow of strangers, nor drink of their cisterns. This applies to our spiritual supplies; for as we have the gospel of Christ, and spiritual gifts bestowed upon us for the edifying of the church, we need not borrow, nor buy of of strangers; neither have we the right to serve them with our gifts, as appears from the 17th verse: “Let them be only thine own, and not strangers with thee.” Yet these precious gifts are to be scattered throughout the holy city, as appears from the 16th verse: “Let thy fountains be dispersed abroad, and rivers of waters in the streets.”

Now, dear brethren, are the streets dry and dusty? Has our cistern become exhausted? Has our well dried up? No, no; if we are in want surely it is because we have been trying to eat and drink with the world, and

forsaken our own beautiful city, and thus disobeyed the holy injunctions expressed in the above Scriptures.—H.

ESTHER.—SECOND CHAPTER.

RECONCILIATION.

Now when Esther's turn came to go in unto the king, she required nothing but what Hegai, the King's chamberlain, appointed.

Esther's turn to go in unto the King like David's to go in before Samuel the prophet, came last. Whilst all the sons of Jesse were called before the prophet, only one of them was called by the spirit, and prepared for the high position to which he was called. David was sent for as the last and the least, and was anointed fresh from the sheepfold to be chief or first in Israel. Samuel, the servant and prophet of the Lord, did not know himself which of Jesse's sons God had chosen and called to the high position only as the Lord revealed it to him. When the first and elder son Eliab came in before him Samuel said: "Surely the Lord's anointed is before me;" but the Lord said to him, "Look not on his countenance or the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Samuel could give to David only the things God had appointed for him; nor as a faithful servant could he withhold them from him or bestow them upon another. To have anointed either of the other sons would have been disobedience to God, and brought the word and spirit in conflict, as if to say that he was chosen whom the spirit had not called and prepared. The word and spirit always agree, and will always accept him whom God has prepared. To have anointed another would have been withholding from David what God had given him, and from Israel that which God had given her in David, which would have

been a crime both against David and Israel. For the blessings God had treasured in David for Israel could come through no other channel; Israel had already experienced a failure in seeking them in Saul. To have anointed Eliab, the elder, would have been to seek in him that which God had put in David only; as if to seek in the law that which God has put in the gospel; and been as taking one Saul from the throne and putting another in his stead. People may now substitute, for salvation, the works in the gospel for the works of the law; they would not now expect men to be saved by sacrificing sheep and oxen, but substitute joining the church and baptism for such sacrifices, and whilst the name of the work is changed the spirit is the same. And whilst it is true that God appointed works he never appointed any work of man as a means of his eternal salvation, neither under the law nor gospel; that gift was given the church in Christ before the world began, and Christ was the anointed of the Father as the depositary of that grace for his people; as David was anointed by the prophet as the head of Israel, because God had prepared him, and called him to that special work whilst in the wilderness, and his anointing, therefore, was a manifestation of the work for which God had prepared him. And, having this work committed to him, it was required of him as it was required of no other, and could be fulfilled by no other. He, of all the son's of Jesse, could only feel the responsibility of the work; and to have anointed another would have been to require something of him that he could not do.

Esther, as David, was the last to go in unto the King; and was made first or chief, because in spirit she was chief; chief in humility and loveliness of spirit, and in her own esteem the least of all, and thus prepared to serve all, or be queen. She who serves all must be least

of all, and thus the least is the greatest and the last the first or chief.!

Esther's concern was not so much as to her outward appearance as it was to her heart; with her the paramount desire was to be right in heart. She had no desire to attain the high place and not be right in heart; that to attain it thus would not bring rest to her soul, and that was the thing she desired and without which she could not do. It was not that she might attain it, and then keep it by better works and efforts than already made by her; for she had done her best; but the irresistible desire of her heart was to get it, whilst in her soul she felt that without grace she could not keep it. Here was a desire she could not get rid of, and a fear and trembling with it that almost appalled her. She had learned by experience that she had no strength or goodness, and if kept in righteousness it must be of grace; of God and not of herself; and, therefore, the question with her was, am I in spirit in union with the king? is my desire of the Lord or of the flesh? Is it for worldly good or spiritual good? and, if of the Lord, then my diligence and service will be of him, and he will retain me in the place to which he exalts me. As if you had involved yourself in obligations to live a certain life against which there are the strongest natural inclinations and temptations; and time and again you have been ready to fly your obligations, when by some seemingly fortuitous circumstance you have been prevented and saved from destruction, and have been made to thank God that he kept you from sin. So at last you are made to distrust self and lose confidence in the flesh, and are made to look, of necessity, to God to keep you faithful instead of to yourself, and are made to say in heart instead of as once you said, "I will do right and live right and keep God's favor," you say, "O! Lord, keep me in thy favor and then I shall live right, and my living right shall be

of thee, and thee only." Then, instead of praying, "O! Lord forgive me and I will do better," we pray "O! Lord forgive me and keep me from sinning against thee." "Except," said one of experience in days of old, "the Lord keep the city, the watchman waketh but in vain."

Esther was prepared to see that her starting, if right, must be of the Lord; her continued seeking of him, else she would turn back; and that at last, when brought into union with him it must be of his spirit, as the drop of rain returning to the ocean from whence it sprang. "That it was grace that taught her heart to fear," and that it all depended upon him from first to last. In this spirit she could not require or desire anything not appointed her by the king's chamberlain who, as the king's servant and minister, would appoint her nothing for which she was unprepared in spirit, and which would not minister to the king's honor. Her acceptance and the king's honor were linked together; that is, his word would bestow upon her that for which she was prepared in spirit, and thus there would be unity of word and spirit, and unity of king and Esther. She knew in the honesty of her heart, that nothing could be appointed her by the chamberlain that would minister to her own honor, and that anything appointed her for good, must be of grace, and minister to the king's honor; that the very little hope and desire she had was not of herself, but was of a spirit contrary to her pride and self-righteousness. Thus she could not go in with exalted notions of self, but in self-abasement, feeling the holiness of the law that condemned her, and if accepted that it must be an act of absolute grace to her, and if refused an act of absolute justice. In this spirit she could not be Arminian. The chamberlain as her friend, (for she had his favor) would withhold nothing from her that he could lawfully and in faith bestow upon her; but to

appoint anything for her for which she was not prepared in spirit, would be vain for her and dishonoring to the king. A young woman suffering intensely under conviction for sin, once sent for us in the hope that we could relieve her; but we could only give her the things appointed by the King for the troubled penitent; we could not give her the peace appointed for the believer; and this she realized before she received the peace. In a few days God relieved her, and when she came to the church with such things as God had appointed for her, she was received by the church and baptized, and thus the church gave her the things she desired and that were committed to the church for believers. But the church could have bestowed upon her nothing for which God had not prepared her; nor would she have been content with acceptance with the church and rejection of God. The church cannot bestow baptism and other gospel blessings upon infants and unbelievers, for God has not appointed such things for them. It is true that sometimes men creep into the church unawares—wolves in sheep's clothing—with evil intent, and obtain privileges of which they know they are unworthy; but they are right in appearance; they have a sheep's clothing but a wolf's heart, and deceive the church, but God is not deceived. Such men, no doubt, always tell a big experience, for they would not counterfeit a little one. A big experience, we have thought, is more apt to be false than a little one. Some of the children of God have such little ones that, like Samuel, they have to be told, as he was by Eli, that it was the call of God to them. Unity with God is the most exalted state into which a child of God is brought in this life. Paul had learned to be content in whatever condition he was in. He had learned how to be up and to be down, how to be abased, to suffer want and to abound; because however his frames and feelings might change, he knew that God did

not change, and that he cared as much for him in want as in abundance; and that his times and changes were in his hands, and that all things were made to work together for his good. If there be ill in state, church or family, he knew it could not be and God not regard it; and that he ruled over all kingdoms, both material and spiritual, and that none is able to withstand him. If a child of God be in sorrow and want, it is not unknown to Him; that he is of more value than many sparrows, and not one of them falls in death without his notice. And whilst this spirit rules in the church and amongst ministers, there will be no envying and evil; for none will require anything not appointed them, and none will withhold from any that which is appointed them of God. Thus there will be humility, love and equality. No brother will seek the place appointed of God for another, but will prefer his brother in honor and in lowliness of mind esteem his brother better than himself. Here, then, is a preparation for a spiritual or gospel feast, even

ESTHER'S FEAST.

R.

In future the MESSENGER will all, except obituaries, be printed in large type. Our printer is now giving bold, clear, new type in this issue.

EXTRACTS FROM LETTERS

SMITH COUNTY, MISS.—*Dear Mr. Editors:*—I have been thinking I would write you. I am a subscriber for the MESSENGER and like it better than any paper I ever read. It preaches what I believe, though I am not a member of the church. I sometimes feel like the Lord pardoned my sins in 1883. I could'nt sleep or rest anywhere, day or night. I went to hear preaching, but I could get no relief. But in some way it became with me as in the song,

Amazing grace how sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see.

And by this you know you have passed from death to life, because you love the brethren. And it seems to me I love them with all my heart. I am fifteen years old.

Your friend,

LUCY SMITH.

RANDOLPH COUNTY, N. C.—Please give your views on John xiv, 20th verse. What is meant by the mansion spoken of?

THOS. V. COX.

Will some brother who has light oblige Brother Cox.—R.

DUPLIN COUNTY, N. C.—*Dear Brother:*—It is a sweet MESSENGER to me. I read its pages and it overflows my eyes with tears of joy; reading after the dear brethren and sisters scattered abroad, and all telling the same story in their travels from nature to grace and in their every day experiences; teaching them the power of an all-wise God; and that in and of ourselves we are powerless, and that our dependence is upon him alone for both temporal and spiritual blessings.

Yours in hope,

J. W. JONES.

A WONDERFUL EXPERIENCE.

LOSANGELES COUNTY, CALIFORNIA.—*Very Dear Brother in the Lord:*—The GOSPEL MESSENGER comes regularly, laden with solid comfort, being isolated as we are from the household of faith and surrounded by Armenians on every hand. It seems strange that there are so few Old School Baptists in Southern California; here we have the best climate, or as good as there is in the known world, and as good health as anywhere. We can raise anything we need to live on; fruits and vegetables in endless variety. It seems to me the only thing we need is a few Old School Baptists, especially preachers; the harvest is indeed great, but the laborers are few. There is a little band of us here standing aloof, and we have but one ordained minister in this part of the State, and he came only two years ago and is in very poor health, and has been able to preach but very little. My brother, can't you tell our wants through your valuable paper to our ministers back in the States? Tell them to come and see what a favored land we have. If any preacher of ours will come to Los Angeles county, and is dissatisfied with the country, we will make up money and send

him back. There are quite a number of the lambs here lost in Armenianism that would come to the light if it could be held forth. Pray the Lord to send us help in our dire necessity. I will tell you why I am an Old School Baptist. I was born in Tennessee, in 1827. In 1832 my parents moved West and my mother died in Illinois, and my father then moved to Indiana, and stayed there till 1842, when he moved to Iowa, where he lived until his death. When I was nineteen I joined the South Methodist and remained one a year, when I became a Pharisee and remained one until 10th September, 1855, when God for Christ's sake forgave my sins. There was a big meeting, and I and my wife attended it; it was the Methodist and Mission Baptists, and the preachers told my wife to keep me at home, for I was doing more harm than good. I stayed at home and went to praying the Lord to lead, guide and direct me, and I dreamed that I should go into Missouri, about five hundred miles distant, on the road that led from Lexington to Santa Fee, on the east side of Teagboo river, that I would find a man by the name of Woodall, who would tell me the way; that he lived east of the river and south of the road. After worrying with that dream, and trying to throw it away, for six months, I went and found the man I had dreamed of. He was an Old School Baptist. After a good night's talk, I told him in the morning that he was the man that was to baptize my wife, and that I had been baptized by the Holy Ghost two years before and now wanted to be baptized by water for the answer of a good conscience toward God. My wife and I joined the Old Baptist Church, and came to California in 1859, and have been feasting on humble bees' nests ever since, where there is a little honey, but so much nests that I could'nt get the honey. Brother Day is a preacher, but he has the consumption, so that he has not preached for a year. I pray the Lord to send us help to keep house. LAWRENCE WELCH.

Brother Welch has a most remarkable experience; it is in fact miraculous.—R.

CORYDON, IND., September 18, 1886.—*Dear Brother Respass:*—I have left my old home, perhaps never to return. Please send my MESSENGER to Corydon, Ind., instead of Laconia, Ind. I expect shortly to go to Crawfordville, Ind., to remain the winter with my dear sister, Mary Luckett. Dear Brother, it has been

some ten years since I had the privilege of hearing the truth preached regularly, and meeting with my dear kindred in Christ at the place of worship. I have been waiting for the Lord to open up the way, if consistent with his will. I count it my greatest blessing while here on earth to meet with the loved ones who worship God in spirit and in truth. In Crawfordville I expect to meet with a little band of brethren who truly love the Lord, his truth and his people. Dear Brother, after so long an absence from my dear spiritual kindred, is it any wonder I feel to rejoice and to thank my dear Saviour for the privilege of once more hearing the truth preached? I long for a crumb that falls from my Master's table. How precious the food the great and good Shepherd provides for the objects of his everlasting love; and blessed are the people who hunger and thirst after this spiritual meet and drink, for they shall be filled. In reading the October MESSENGER how sad I felt to hear of our dear old Mitchell's sore affliction. May the dear Lord restore him to his usual health and usefulness in the church of Christ. Truly Brother Mitchell is one of that blessed number who loves the Saviour, having much of that true charity that suffereth long and is kind.

Your sister in Christ,

KATE BARTLEY.

TRIGG COUNTY, KY.—*Dear Brother Respass:*—I have had it on my mind for three years to write you. I was raised up amongst the Missionaries, my mother having belonged to the Baptists before the split and went with the Missionaries afterwards. I was seventeen years old when my first trouble came upon me, and it seemed to be more than I could bear; and I was in that distressed condition about twelve months, crying unto the Lord for mercy. I can never forget the day that my poor soul was made to rejoice in Christ my Saviour, and a dark, rainy morning, a day of gloominess and despair to me, when I went off into a room alone when my rejoicing came. I thought my troubles were gone to come no more. But trouble did come, but of a different kind, and my prayer was Lord if I am deceived undeceive me, and it has been my prayer at times ever since. I joined the Missionaries, my grand-father, Jesse Cox, being the pastor of the church. I lived in that church twenty years when I

became so dissatisfied that it seemed to me that certainly no child of God was ever so troubled like me. I wanted to join the Primitive Baptists, because I loved them better than all other people. But I knew they would not receive me without rebaptizing me, which was a trouble and in my way a good while. I read the Scriptures, and no one knew I was in trouble about it, not even my husband. I went to bed one night praying the Lord to have mercy on me, and I slept and dreamed that I was in a room in which were two shelves, and I lit candles and set one on each shelf and Elder E. Watkins came in and baptized me. The next morning I told my husband that I expected to offer myself to the Primitive Baptist Church the next Saturday, which I did and was baptized by Elder Watkins. I have been living with them at Dry Creek Church nine years. Pray for me and my family. Your unworthy sister,

MARTHA H. ATKINS.

ROBERTSON COUNTY, TENN.—*Dear Mr. Respass:*—I have been thinking for some time I would write you a little of what I hope the Lord has done for me, though I am but a girl of fourteen years, and my father died 1st of December last, leaving a sickly wife and six children. My brother got killed 6th September, 1885. My mother sent me one day to a neighbor's house on business, and as I was passing through some woods I thought I saw Jesus standing in the road, clothed in a long white gown; and suddenly it seemed it was the darkest night that ever was; and when I came to myself I was sitting on a log trying to pray, saying, O Lord have mercy on me a poor, dying sinner! After that I dreamed I saw Jesus, and that I went to him and threw my arms around his neck and kissed him, and he said to me, I forgive all your sins; and I thought I was afraid of him and he said, be not afraid, it is I. Please pray for me and my dear mother, and brothers and sisters. I do not belong to the church.

LILLIE B. PITT.

MAYSFIELD, TEXAS.—I wish to inquire for any information concerning Jacob and Joel Evans, who once lived in Georgia, or any of their descendents. They were born in Wain county, N. C., and were the brothers of my father, James Evans, who left

Georgia in 1834. I wish also to know the whereabouts of G. W. Bostick, a brother of my mother. I will be greatly obliged for any information concerning them, by letter or otherwise.

Your poor, unworthy brother,

J. P. EVANS.

BROOKS COUNTY, GA.—*Dear Brethren:*—I have attended a good many annual meetings this year in the counties of Brooks, Colquitt, Berrien and Lowndes, and it seemed to me there was more manifestation of love amongst the brethren and sisters than I have ever seen since my identification with the church. Elder J. C. Rogers has the care of four churches, and his labors are greatly blessed, and numbers are added to them by the Lord.

Your brother in hope,

HENRY ALDERMAN.

MINUTES.—The annual meeting of the third district of the Conecuh River Association convened with the church at Union Springs, Pike county, Ala., on Friday, July 30, 1886. The Introductory Sermon was delivered by Elder J. E. W. Henderson. After recess of one hour, the delegates from the several churches met in the house and organized with Elder J. T. Russell Moderator, and G. A. Anderson Clerk. Letters were called for from the several churches of the district, after which a general invitation was given to visiting brethren to seats. A committee was then appointed to arrange the order of services during this session, as follows: J. N. Folmar, S. J. Sharpless, A. Childs, L. N. King, J. R. Thompson and G. A. Anderson. Called for and received correspondence from sister districts, and returned correspondence to the same. Brother G. A. Anderson was appointed to write a corresponding letter to the first district; Elder J. E. W. Henderson to the second district, and V. Y. Thompson to the fourth district. Appointed the next session of this body to convene with the church at Elam, Pike county, Ala., on Friday before the first Sunday in August, 1887, and on motion it was agreed that this meeting should hereafter convene annually on Friday before the first Sunday in August.

On motion, agreed to send copy of these minutes to the GOSPEL MESSENGER AND PRIMITIVE PATHWAY for publication.

ELDER J. T. RUSSELL, *Moderator*

G. A. ANDERSON, *Clerk*.

OBITUARIES.

MARY E. HARTMAN.

Dear Brother Respass:—I will try to write you a few lines this evening. Although I have never seen you in the flesh, yet I feel that I have a love for you, and, if I cannot talk to you face to face, I am glad I can write to you. What a blessing this is! I want to tell you how I came to take your paper, the GOSPEL MESSENGER, which has been a great comfort to me the last year.

Our church meeting is on the third Sunday of each month and Saturday before. It was one year ago, on the 17th of this month, and Friday before the third Sunday that our beloved pastor, Geo. A. Bretz, and wife, come to stay over the night with us and go with us to meeting the next day. My dear wife gave him one dollar to send to you for your paper, and I have received it every month since in her name. She attended the meeting night and day, and on Monday morning she was taken sick with the fever, and was sick only eight days, and the Lord took her to himself. She was born February 16th, 1845, died September 28th, 1885; age 40 years, 7 months and 12 days. We were married September 18th, 1866. She received a hope in Christ, our Saviour, in 1869, and she never felt that any other people were her people but the Old School Baptists.

When we were married I had no hope, and had no love for the people that is everywhere spoken against; and, with the love that I hope God gives us, we were led to them, and both united with the church called Van Buren, in Hancock county, Ohio, May 4th, 1876, and were baptized by that much esteemed brother, J. J. Vanhorn. To sit and hear the gospel preached by one that the Lord has sent to proclaim his truth was her meat and drink; and she never was too tired to wait on the servants of the Lord when they came to her house hungry and tired. But she has gone; and Oh! how lonely for me and our six little children. But we mourn not as those who have no hope; we hope to meet her where parting is not known.

Her funeral was preached by our beloved pastor, Geo. A. Bretz, from these words: "I will not leave you comfortless; I will come unto you; because I live ye shall live also." Oh! what comfort these words are to me, left here alone in a world of sin to fight the battles of life alone. And we were just getting ready to move to Cedar Valley, Wayne county, Ohio, where you have been sending the paper. Although I had to move I could not stay; there are no Baptists there, and I have moved back to my old home again. To all who may read this I write. Brother in hope of a better life,

J. N. HARTMAN.

Bairdstown, Wood County, Ohio.

NANCY M. WALKER

Was born in Jasper county, Ga., December 24, 1808. She was the daughter of Stephen and Elizabeth Renfro, being their first child. She was married to John S. Walker December 24, 1829, being just twenty-one years of age on the day of her marriage. She joined the Primitive Baptist Church at Walnut creek, in 1833, and remained a consistent and orderly member, living in love and fellowship with the church up to the day of her death. She was the mother of eleven children, eight of whom are yet living to mourn their loss of a dear and affectionate mother. Her husband departed this life August 14, 1860, leaving her several small children to raise up, which she did honorably and in credit to herself and children. She died July 30, 1886, at her residence in Jones county, being seventy-seven years, seven months and six days old. Her last illness was brief, being sick only three weeks. She said during her illness, that she did not expect to recover, and that she was prepared to die; that she was ready and willing to go whenever it should please the Lord to take her away. Her funeral was preached at the grave, the first Sunday in August, by the unworthy writer, from first Corinthians, 15th chapter and 49th verse: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." There were present a large concourse of brethren, sisters, relatives and friends, whose hearts were made to rejoice while we were speaking of the blessed change that was made from the earthy to the heavenly image. The writer of this notice became acquainted with Sister WALKER about the year 1848, and served her church as pastor seven or eight years, and was often at her house during her husband's life time. He was truly a noble man, and I think a child of grace, though not a member of the church. Sister Walker was possessed with many noble qualities, which she wielded successfully in providing well for her family. She was highly esteemed by her neighbors for the pureness of her intentions and readiness to administer to the needy, and many other noble qualities. She was dearly beloved by the church, and will be greatly missed. She was firm and unwavering in her faith in Christ, meek and humble in all her church relations, manifesting great love for all who loved the Lord. Indeed and in truth, at her home she manifested much hospitality and respect to her visitors, making them feel easy and almost like at home. She was indeed a mother in Israel, and a precious mother to her children. They can never forget her motherly care and kindness towards them, and the advice and counsel given them all for their good.

Now, dear children, your mother is gone, she cannot advise you or counsel you more, therefore, take heed to things which you have heard, observe closely the precepts and examples which she has left for you, and may the Lord, by his spirit and grace, bless each of you with a good hope and that faith and charity which your mother was so wonderfully blessed with, that you may walk in all the ordinances of the gospel, as she did.

I remain yours, as ever,

D. L. HITCHCOCK.

TAL D. HAMMACK.

Dear Brother Gold:—I will send you a short sketch of the life and death of our beloved Deacon, TAL D. HAMMACK, at whose house you took dinner after filling your appointment at Mount Carmel, Georgia. He was born in Wilkes county, Georgia, in 1802. His father moved to Jones county when T. D. was quite young. He remained with his parents until he had grown to manhood. He afterwards settled in Crawford county, and was married to Rebecca Harrold, Jan. 1829. He and his wife were baptized into the fellowship of Mount Carmel Church on the 17th of August, 1829, and was ordained to the deaconship of that Church May 14th, 1836, which office he occupied to the satisfaction of the brethren and sisters, and no doubt with me to the best of his ability and judgment until his death, which occurred on the 8th day of March, 1873. Brother Hammack was a kind, loving and tender husband and father; a kind neighbor, and often a peace-maker in his neighborhood, likewise in the church. He was one of those firm men, and would speak when he thought there was a departure from what the Scriptures taught, either in doctrine or discipline; and seemed in that respect, that is, in a disciplinary way, to know no man after the flesh, whether rich or poor, preacher or private member. If he thought they had got into an error, he would labor and try and try to show it to them. I wish we had many such deacons amongst us. He looked for an expected death long before it came, and several times expressed his astonishment that one could live so long under such sufferings as he had. But the oft-repeated prayer was "that the Lord would give him fortitude to bear them." I was requested to preach at his house on Sunday morning before his body was removed, and it was truly a house of mourning. There was a large congregation; the widow, eight daughters, several sons-in-law, relatives, neighbors, Christian brethren and sisters were present. 1 Cor. 15 chap., 57 verse. "But thanks be to God who giveth us the victory through our Lord Jesus Christ." After preaching, the body was conveyed to the old family burying ground, at Hammack's Grove, and there, sorrowfully, interred. May the Lord sanctify this dispensation of his providence to the spiritual good of his dear family is the sincere desire of the unworthy writer. SAMUEL BENTLEY.

MRS. REBECCA HAMMACK.

How solemnly impressive, as we stand over the grave of this endeared saint, looking back upon the past more than half a century ago; she and her husband and several others, amongst whom were our parents, settled around and near each other in the neighborhood of where now sleeps her peaceful dust. They not only united together as friends and neighbors, but a stronger, deeper, more durable impulse brought them into closer relationship, of which Mt. Carmel Church still speaks in deep silence; the shaft of death having swept them all away, our subject being the last of the number. This precious mother and sister, daughter of Hardy and

Susan Harrell, was born September 21, 1809. She was married to T. D. Hammack (late deacon of our church), January 13, 1829. She proved to him a "Rebecca" of old in their long, blessed companionship. Eleven children were the result of this union, all raised to maturity, seven of whom now live to mourn their loss. "Aunt Becca," as we reverently called her, possessed great energy and force of character. She was ambitious to promote her family to every advantage in their reach. No toil was too hard, no sacrifice too great, for their highest good. Amongst many other attractions of her noble nature stood prominent her cheerful countenance and genial hospitality. One never enjoyed her pleasant association but felt the better for it. In early womanhood, when the world around her was filled with beauty, the holy hand of God was laid upon her, and she felt his justice and power. She was made to cry unto him who alone can lift the burden of sin. One night, after retiring to bed in the anguish of distress, she had a feeling sense of divine forgiveness in a dream which quelled her fears and made the tears of peace flow down her face. Soon thereafter, August 27, 1829, she, in company with her husband, joined the church at Mt. Carmel, and were baptized by Elder Zachariah Gordon. Here she lived in full fellowship with the brotherhood for fifty-six years. Who can tell of her heavy conflicts with sin? Who can tell of the sorrowful, tearful prayers for the help, and grace, and love of God during that long period of time? God never promises to exempt his people from affliction while here. This dear saint had trials, crosses, losses, bereavements, tribulations. Her beautiful home, with its pleasant surroundings, was chilled by the icy hand of death several times. Just as her oldest son had reached his manhood she had to give him to his cold embrace. Her younger and then only son, around whom her fondest hopes were twined, fell in battle during our civil war. Thirteen years ago she was bereft of her husband. She had now grown feeble under the withering hand of time, and it seemed, at times, it was more than she could bear. Very lately death's remorseless tread took from her two precious daughters, in a week's time, Mrs. Graddie and Mrs. Dr. Wright, of Barnesville. She was made to realize often and often the words of her Master: "In the world you shall have tribulation; in me life and peace." Her disease, dropsy of the heart, that removed her from us, seized her two years ago whilst at our annual meeting. Ever since the death of her husband, at our yearly meetings we have noticed her to be overcome with heavy emotions. This time she had a strange feeling which she could never describe. She became unconscious, and remained so for several minutes. Here her hitherto vigorous constitution began to yield to the great leveller. Slowly but surely he made his approach until on the morning of the 24th of May, he finished his work. At times her sufferings were intense; then again they would have a little respite. In the depths of suffering we think we now see that sweet, patient face beaming with love and tenderness as she looked on us. Her dying couch was cheered and soothed by her devoted children. Their affectionate response

to every look, to every gesture, their untiring watching spoke of their deep gratitude and affection.

Her funeral was preached by Elder W. C. Cleveland from Samuel, 2 14th chap: "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth he respect any person. yet doth he devise means, that his banished be not expelled from him." This dear mother and sister has left us, but she has not ceased to be. Though her sunken cheek and unresponsive, eye and the hand that no longer clasps our own, speaks to us of death, yet we feel assured her toilsome pilgrimage has ended in the peaceful rest of home. May this painful bereavement be sanctified to her dear children, who loved her so well and nursed her so faithfully and tenderly. May her grandchildren, for whom she was so anxious, emulate her virtues, and be ennobled by her example. May the church keep her memory green till we too shall cross the dark river.

E. JORDAN.

Crawford County, Ga.

NATHAN BUSSEY

Departed this life on the evening of the 17th day of September, 1886, aged 88 years, 7 months and 12 days, at his home in Talbot county, Georgia, of paralysis.

When he was a young man, before marriage, he was much respected by all, and ever retained a stainless reputation for sobriety and good morals.

On the 3d day of May, 1821, he was married to Miss Lucy Baugh, with whom he lived until September 7th, 1861, when she died. Eight children were born unto them, six boys and two girls, five of whom fell asleep before the father died. One died in infancy, the remainder grew to manhood, and all were strong Primitive Baptists; two of the sons, Elders Nathan Bussey and Hezekiah Bussey, being ministers. In 1821, in his 24th year, he united with the Baptists, and was baptized by Elder John Robinson into the fellowship of Crooked creek Church, Putnam county, Georgia. When the split took place he was living in Talbot, where he died, and withdrew from Mount Vernon Church; and in a short time thereafter Salem Church was constituted, where his membership has remained until death.

He was made a deacon in his 26th year, and well has performed the duties of the office. Assisted by his first wife, until her death, no needy person around them ever went without assistance of a liberal sort. He was ever faithful to every trust, both in the church and out of it, never sought or held but one office out of the church, which was judge of the old Inferior Court. He never sued anybody, and never was sued; was never called to a court house on business but once, and that was as witness in a case; and always obeyed the injunction, "Owe no man anything, but to love thy neighbor as thyself." And was truly an honor to his family, his neighborhood and county.

He had strong convictions, and was as true to them as the needle to the pole.

He was married the second time, on July 26th, 1863, to Mrs. C. R. Williams, who survives him.

He was nearly helpless for a year or two before his death, his health being otherwise good. Before he become helpless he went far and near to meetings and associations, but, after he was deprived of the privilege, religious papers and the Bible were his constant companions.

The writer went to see him the week before he was stricken with paralysis, and he said, "I am only waiting for the summons of the Heavenly Master; I am ready and willing to depart; I can say with Paul, 'I have fought a good fight and kept the faith, etc.''" He was buried in the family burial ground on Saturday, the 18th of September, and the funeral exercises were conducted by Elder J. G. Murray, of Butler, Ga., who made, on the occasion, some very touching remarks.

The love and esteem of neighbors for him was fully manifested, by the large number of people, white and colored, who attended him in his last sickness and burial.

Thus has passed from earth a nobleman, made so by grace, the impress of whose life will not soon be erased from the minds of those who knew him, or come in contact with him. H. B.

We would add in reference to our venerable deceased brother that he was one of those Christians deserving to be embalmed in the memory of the brotherhood everywhere; that his example should be perpetuated in the generation to come, and, though dead, should live in the conduct of those following after him. We will mention one single thing illustrative of his Christian character. He lived and died a member of Salem church, Talbot county, Ga. This was once a flourishing church of white membership; but the white members gradually died out and moved away, until about twelve years ago there remained but two white members, our deceased brother and his son William, with a large colored membership who called a colored pastor over them. But our dear, sainted brother remained a member, and continued the counsellor and friend of the church until his death. When we consider his social standing, one of the oldest and most respected families in middle Georgia, and the condescension and humility displayed in this single act in the face of the class prejudice in the South since the war, we are made to say, in all sincerity, "This was a man! and a man of God!" Let it be told to the living, and let them tell it to the generation to come.—R.

MINNIE LAURA DAVIS.

MINNIE LAURA, infant daughter of George and Emma Davis, departed this life July 6, 1886, after a painful illness of about eight days, aged one year, two months and twenty-five days. She was truly a bright and interesting child, so sweet and amiable in all her little ways that all who knew her loved her, and would speak of her as the little doll, but it was

the pleasure of God to take her to himself, teaching us, as expressed by the poet, that :

"Life is a span—a fleeting hour—
How soon the vapor flies;
Man is a tender, transient flower
That even in blooming dies."

The writer preached the funeral at the grave from the words : "It is better to go to the house of mourning than to the house of feasting."—Eccle. vii, 2. It seemed to the comfort of the bereaved and friends, and now, in writing this notice, we again desire to tender our heartfelt sympathy to our bereaved brother, sister and friends, and point them to Jesus who is able to bind up the broken and wounded heart, and pour in the oil of gladness and joy, and enable us to say, not my will but thine, oh God, be done.

M. F. HURST.

Social Circle, Ga.

MRS. MARY ANN JACKSON

Was born February 1, 1808, and died at the residence of her son, Rev. H. E. Brooks, in Eufaula, Ala., September 19, 1886. Besides her only son, she leaves two absent daughters, Mrs. Emily Moore, of Mobile, and Mrs. Josephine Woody, of La Grange, Texas. Her conversation on her death bed was free and easy, giving sweet assurance of her hope of a blessed immortality. She was a member of the Primitive Baptist Church at Troy, Ala.

JAMES SANDERS JACKSON.

JAMES SANDERS JACKSON, son of A. C. and Mary A. Jackson, was born 5th November, 1883, and died of congestion, 12th July, 1885. Another home made sad and lonely by the absence of the little one.

Yes, sweet James is gone, sad thought,
For one so lovely to depart;
Pen can't describe, nor tongue tell
The grief that in our bosoms dwell.

Pike Co., Ala.

A. C. JACKSON.

SARAH A. P. WILDS.

Sister SARAH ANN PERMELIA WILDS, died at her residence in Ware county, Ga., August 22, 1885. Her maiden name was Whitehurst. She was born September 26, 1836, in Jefferson county, Florida, and was married first to Austine Cribb, in 1858, by whom she gave birth to three sons. She lost this husband in the struggle of the late war. In 1869 she, together with her parents, moved to Ware county, Ga., and on the 9th of July, 1871, she was again married, to James D. Wilds, by whom she gave birth to two daughters. On the 11th June, 1881, she came forward and was received on Christian experience into the fellowship of Old Providence Church, Ware county, Ga., and baptized by Elder James M. Mullis. She ever afterwards gave evidence of a Christian indeed. Was true to attend her meetings, and also delighted to talk of Jesus, and to sing of

his dear name. Well do I now, while I write with tears in my eyes, remember many times, when visiting the church at Providence, even when in cold state, that dear Sister Wilds would be in the house previous to preaching, and often lead in singing. She was a good and kind companion, a loving and cherishing mother, a good neighbor, a great nurse in sickness, ever ready to drop words of comfort, also to lend her kind hand to relieve, if possible, those afflicted. But she is no more with us. She was taken sick with dropsy, of which she suffered much for about six months. She bore with great fortitude her illness, which resulted in death. Oh, the monster death!

Dear Brother Wilds, if I could I would comfort you, also all sister's children. Let us rest assured that our sister, our companion, our precious mother is in a better world than this.

Screven, Ga.

JAMES C. WILLIAMS.

JESSE G. BURKES.

Died, September 2d, at his residence in Pike county, Ala., of typhoid fever, MR. JESSE G. BURKES, (son of Brother Tilman Burkes, of Tallapoosa Co., Ala.,) in the thirty-first year of his age. His wife, now a mourning widow with several small children, is a daughter of Brother J. C. Carter, of Crenshaw county, Ala., formerly of Tallapoosa county. Deceased was never connected with the church by profession, but evinced by his conduct and conversation that a gracious work had been wrought in his heart; giving on his death-bed very satisfactory testimony to his relatives and friends that his soul was at peace with God, and that he was fully resigned to death. He was very quiet and reserved in his manner, kind and obliging as a neighbor, and a devoted husband and father. His mortal body was buried at Darien cemetery, in Crenshaw county, Ala., on the 3d day of September, after a short discourse by the writer on the subject of death and the resurrection, based upon Job xiv, 14: "If a man die, shall he live again?" etc.

We tender our heartfelt sympathies to our bereaved sister in Christ, who doubtless realizes that she has sustained an irreparable loss.—H.

MRS. ELIZABETH MAYNOR.

My mother, MRS. ELIZABETH MAYNOR, widow of W. H. Maynor, died at her home, Lee county, Ala., July 24th, 1886, in her 83d year. She was a daughter of Asa Cox, and sister to Jesse and James Cox, of Harris county, Ga. She leaves eight living children, sixty-three grand-children, and forty-four great grand-children. She lived to see one of her third generation married. For fifty-five years she was a member of the Primitive Baptist Church. For some time she was a member at Mt. Moriah, in Muscogee county, Ga., but subsequently was connected with the church at Providence, Lee county, Ala., which church finally dissolved, and the record is now with the church at Mt. Olive. Our hearts and homes are thus made desolate, but death is the gate that opens out of earth to a home eternal in the heavens. We hang our harps upon the willows and

mourn for a time here, but hers is "strung and tuned by power divine."

She often said to her children that when done with the world all would be well with her. May we be enabled by faith to walk life's rugged way, knowing that every step brings us nearer to Jesus and to our dear mother, and other loved ones, in the heavenly glory, where we shall meet to part no more.

But, O! beyond this shadow land,
Where all is happy there,
We know, full well, those dear old hands,
Will palms of victory wear.

MRS. F. G. WHITE.

Please send copy of G. M., containing the above, to Mrs. F. G. White, Lively, Ala.

See terms on title page of MESSENGER.—ED.

MESHACK CREED.

Brother MESHACK CREED died at his home in Clay county, Ala., April 29, 1886, in the seventy-seventh year of his age. He was a native of North Carolina, and married Miss Susan McDonald, of Surry county, in that State, January, 1830, after which he moved to Harris county, Ga., and was received into the fellowship of the Baptists at Mountain Creek Church, before the division of the Baptists, and baptized by Elder J. R. Cooper. Subsequently he moved to Alabama, and for several years was a member of the Primitive Baptist Church at Macedonia, Chambers county, Ala.—H.

GEORGE F. PEARSON.

Dear Brethren :—By the request of our aged brother and relative, Richmond Pearson, of Alabama, I send you a short notice of the death of his youngest son, GEORGE F. PEARSON, which sad event occurred April 23d, at the residence of Mr. W. A. Heads, six miles east of Paio Pinto. Deceased was born the 28th of August, 1856, and had only been out here about two years. He made a visit back to Alabama, his former home, in March, and after bidding good-bye to his dear parents, relatives and friends, he came back out here and stopped awhile with us, and then started farther west, with the intention of taking up some land and permanently locating in the far west. But, alas! for human expectations! He took the measles before he got to his destination, and turned back, and came as far as old Brother Griffin's, where he stayed about a week; he then wanted to come to my brother-in-law's, Mr. Head, where he died, surrounded by kind relatives and friends, who did all in their power, together with a good physician, to stay the hand of death. But his time had come, and all their kind attentions only smoothed his passage to the tomb. He suffered greatly at times, but retained his right mind till the last, and spoke of his death with calmness and resignation, and gave directions for his burial, and told us to write to his dear parents and tell them he was not afraid to die; and that he was a sinner saved by grace, and many like expressions fell from his lips, which consoles and assures us that he has entered into that rest that remains to the people of God.

Although he never made any public profession, he was a young man of much promise, possessing many good qualities, strictly moral and upright in all his habits, making friends wherever he went. We miss his genial smiles and pleasant voice, and can hardly realize that he is gone, and how much more he is missed from his old home, where his aged parents, brothers and sisters, and many kind friends mourn his death so far from home. But may they be comforted by the happy assurance that Jesus was with him. Oh, what a royal guest! May we all feel his gracious presence when we come to die, is the humble prayer of the unworthy writer.

Palo Pinto, Texas.

L. A. ABERNATHY.

IN MEMORY

Of an aged mother who died some years since, in her eighty-fifth year :

Precious mother! what a treasure

I, indeed, did lose in thee!

When it was the Father's pleasure

To take thee home from me.

Of in memory do I linger

On the days of life with you,

Joys unknown to every stranger

And our sorrows, I review.

Both in memory, bring their sadness,

Since they both are past and gone;

Times of grief and times of gladness,

Both alike, cannot return.

Whether sorrow, pain or pleasure

Mark the hours in memory's view,

All are now to me a treasure

That I ever passed with you.

Lapsing time, still intervening

Since the day thou left me here;

Far from these my memory weaning,

Only makes them still more dear.

All your later years remember,

Down the steep of age you sped,

Hastening where you were to number

With the sad and silent dead.

Sad, indeed, your words at parting,

As you neared the shores of time;

Like one on a journey starting

For a distant, foreign clime.

Anxious cares may have possessed thee,

Ere thou parted from the shore;

Parting ties may have distressed thee,

Ties you were to know no more.

But you've crossed death's stormy ocean,

Reached the haven of the blest,

Sin, no more, nor earth's commotion,

Can prevail to break thy rest.

MALEY A. KENDRICK.

MALEY A. KENDRICK, daughter of J. and N. C. Kendrick, departed this life June 9th, 1886, aged seventeen years and five months, and was born in Tallapoosa county, Ala., and moved in 1886 to Tallassee factory. She worked in the cotton mills, and was much beloved by all of her associates, also her bosses. She was taken sick with typhoid pneumonia, and lived one week. No one can tell her suffering. Her mind was on her new home, and she would say, "I am willing to bear the toil and endure the pain, supported by his word." She told sister Dorrough that she was not afraid to die, and that there was nothing in her way, if it was the Lord's will to take her. Her mother held her in her arms, when she said, "Oh! mama, sweet mama, I would love to live to stay with you, but I cannot; so lay me down to sleep in Jesus." She professed a hope in Christ five years ago, though she had never joined the church. She was asked if she wanted to be baptized, and she said that Cousin Billy was too far off; she was speaking of Preacher Norman, who is in Texas. She died just like going to sleep. Dear brethren and sisters, pray for the bereaved father and mother of the dear one who sleeps in Jesus.

Your brother,

J. KENDRICK.

Tallassee, Ala.

APPOINTMENTS.

Elder HIRAM KING, if the Lord's will, will preach at Mt. Pleasant, Dale county, Ala., 1st December; Hopeful, 2d; Pleasant Grove, 3d; Bersheba, 4th and 5th; Salem, 6th; Bethel, 7th; Corinth, 8th; Ephesus, 9th; Antioch, 11th and 12th; Mt. Enon, (Henry county,) 14th; County Line, 15th; New Bethsaida, 18th and 19th; Mt. Zion, 20th; Shiloh, 21st; Piney Grove, 22d; Macedonia, (Dale county,) 23d; Bethlehem, (Geneva county,) 24th; New Hope, 25th and 26th; Mt. Gilead, 27th.

ELDER G. N. RAY,

December 1st, at Poplar Springs, Henry county, Ala.; Ebenezer, 2d; Piney Grove, 3d; Macedonia, 4th and 5th; New Hope, 6th; Bethlehem, 7th; Mt. Gilead, 8th; Bulah, 9th; Hopeful, 10th; Pleasant Grove, 11th and 12th; Bersheba, 13th; Salem, 14th; Mt. Enon, (Henry county,) 15th; Antioch, 16th; Corinth, 17th; Bethel, 18th and 19th; County Line, 21st; New Bethsaida, 23d; Mt. Zion, 24th; Shiloh, 25th and 26th.

HYMN AND TUNE BOOK.

The round-note edition of Elders Durand & Lester's Hymn and Tune Book is now ready for delivery, and is being sent to subscribers as rapidly as possible. The shaped-note edition is being hurried to completion and will be ready in a few days. We bespeak a liberal patronage for this Hymn Book, as the need of good singing is universally felt in our churches, and this book will greatly promote it. Churches should buy them by the dozen and keep them on hand in the church-house for the use of all who can sing; besides, each family should have one for family service. There will be no hymns in this book of unsound sentiment as in Lloyd's. The book contains 256 hymns and tunes and 272 pages of print in all, and is well bound. We believe they will be generally used in our churches in this country. One church which we serve ordered a dozen over two months ago. Price for single copy \$1.25, and by the dozen \$12.00.

Address Elder S. H. DURAND, Southampton, Bucks Co., Penn., enclosing money order on the Philadelphia Post-office.—R.

TERMS OF COMMUNION,

By Elder Lemuel Potter, may be had for 25c. single copy, or 13 for \$3.00, by addressing him at Cynthia, Indiana.

It is an able treatise.—ED.

—THOS. GILBERT,—

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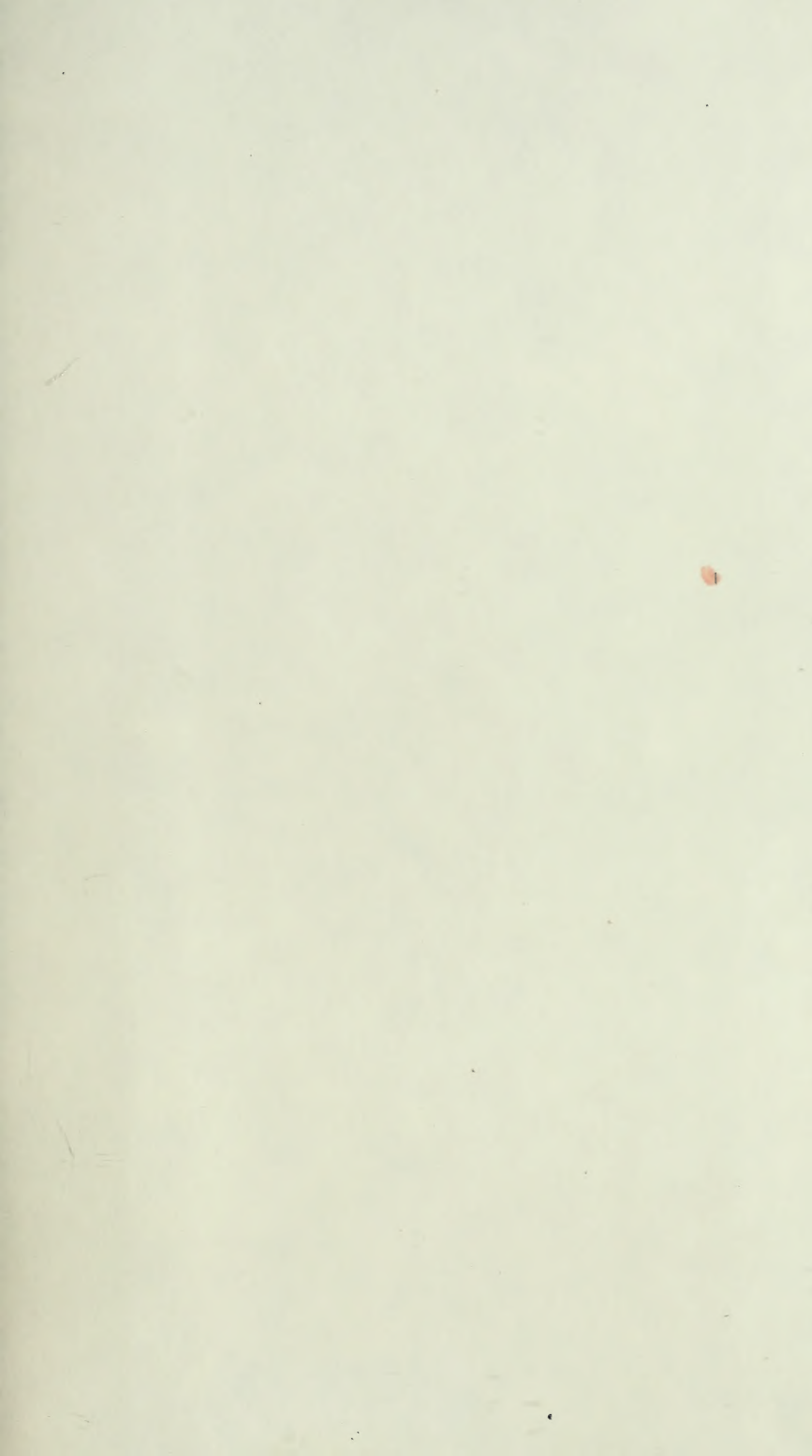
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